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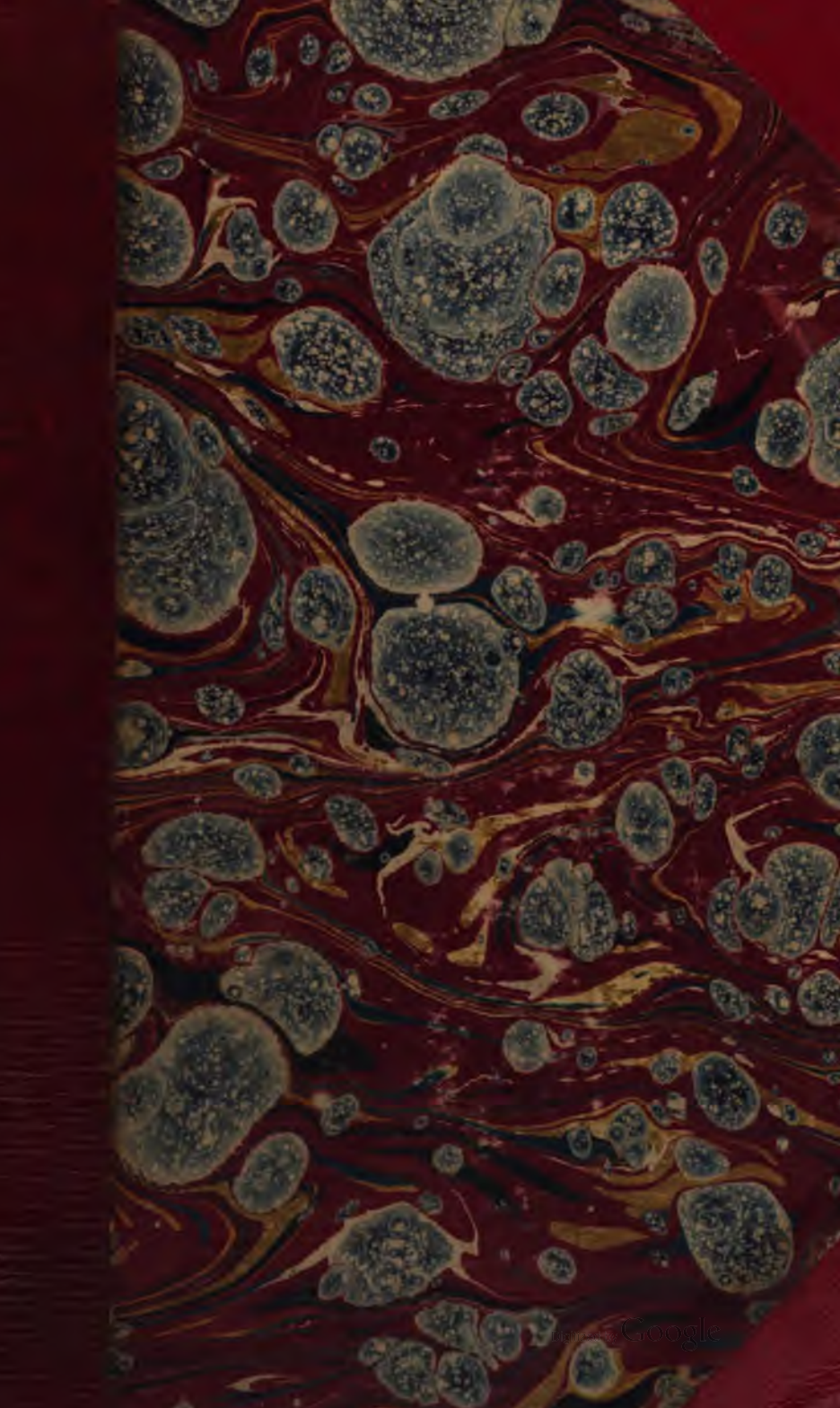
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THE
CHRISTIAN OBSERVER.

CONDUCTED BY

Members of the Church of England.

FOR

THE YEAR 1866.

LONDON:
HATCHARD AND CO., 187, PICCADILLY.

M.DCCC.LXVI.



LONDON:

**PRINTED BY C. F. HODGSON & SON,
GOUGH SQUARE, FLEET STREET.**

PREFACE.

WE close a year filled with events more varied, more striking, and destined in their results to become far more important, than those of any previous year through which we have passed since our now venerable Magazine began its course. And we do not forget how many Administrations have risen and disappeared; nor that the "Christian Observer" was yet in the bloom of youth when the Peace of 1814 was concluded; and in the following year, when the battle of Waterloo was fought. But none of these great events have been followed up by consequences of the magnitude to which it was at the time supposed they must conduct us. Time has already swept most of these events into oblivion, or they survive only in the page of history, and in the recollections of our elder men. Disappointment followed them at home and abroad; Europe relapsed into a condition scarcely better than that from which she had emerged at the Revolution of 1789. The exiled Pope returned to Rome, and the most abject superstition reigned once more in Austria, Italy, and Spain. England did not attempt to conceal her indignation when she discovered that she had spent her blood and her treasure on thankless allies, who seemed to hate her the more because they felt that they were under obligations which they could never cancel, and which time would never efface. The "Holy Alliance" spurned her counsels, while they extinguished every spark of liberty wherever their influence extended. The Bourbons, as it was well expressed, soon showed that they had learned nothing, and forgotten nothing; the besotted Ferdinand of Spain, for whom

such sacrifices of men and money had been made, insulted us with impunity ; and spent his time in embroidering petticoats for the Virgin Mary.

It seems scarcely possible that the events of the year now closing can, whether at home or abroad, ever lose their significance. At home we do not speak of a change of ministers, however unlooked for, or of a commercial panic, however distressing, or of the death of our Great Statesman, Lord Palmerston ; England has often passed through similar trials, and righted herself again. If, however, the eloquence of Mr. Bright, and the clamour of his party for the Reform Bill, should prevail, and a manhood, or even a household, suffrage be conceded, the present constitution of England will be at an end, and a Democracy of the worst kind established. The mechanics will be the governing class ; and they will always be subject to wild impulses, and to the dictation of heartless and designing men ; otherwise, if left to themselves, we should have no fear of the consequences.

But, further than this, the Irish Church is to be dealt with ; and unless its advocates in Parliament show more zeal, and a much deeper acquaintance with the subject, no doubt it will be destroyed.*

We do not anticipate its immediate overthrow ; it will not perish under the first assault. It is by sap and mine that the works seem likely to be carried. The Romish party of Ultramontanes must be propitiated. Cerberus must have his sop ; for his bark is loud ; and the Church of Ireland is to be thrown down to him to appease his hunger. We shall regard this as the most disastrous event, as regards the interests of Protestantism, which the Church of Christ, not only at home, but in other Protestant States, has received for centuries.

The shameless desecration of the Lord's-day is scarcely less a source of deep anxiety. It is now desecrated by men who profess to be religious ; and even some of our bishops tell us

* We earnestly recommend Dr. Christopher Wordsworth's History of the Irish Church, (price two shillings, Rivington and Co.) to the attention of the reader.

that they do not wish for a Jewish or a Puritanical observance of it. We can only regret that one of our bishops, who lately made such observations, displayed so little historical knowledge. The Jewish Sabbath permitted our Lord and His disciples, on some errand of mercy, no doubt, to walk through the corn-fields. And if the disciples plucked a few ears of corn, and rubbed them in their hands and ate them, our Master, the Lord of the Sabbath, took no offence. The Puritan Sabbath was a day of holy relaxation. What a rest would it be to our cruelly over-burthened officials on the Brighton Railway to be allowed a Puritanical Sabbath! With what alacrity would they return to work on Monday, instead of coming back, as one of them said, "disheartened and utterly unfit for work."

But we are taking a partial instance. The old landmarks are removed. The Church of England has already been drawn into a revolution. Even while we write, a leading organ of public opinion* tells its readers, with apparent satisfaction, that, although her creed remains unchanged, her doctrines are exploded. The practices first introduced by the leaders of the movement at Oxford were nothing more than is now to be met with in numbers of Churches all through the country. Add to this, that the language of the clergyman, and the very theological and ecclesiastical nomenclature, have changed. It is hardly the same religion that was preached when we were boys.

The whole cycle of ideas which formed the religious character of the last generation seems to be ignored by their successors. New or revived doctrines are expressed in terms unheard of by the church-goer of the old times. In short, it is evident to every one who knows the Church of England, that the spirit, we might almost say the creed, of the clergy has changed.

The great lesson which we of the Evangelical school have to learn is surely this: as men who firmly adhere to the doctrines of the Reformation and the ancient standards of the Church of England, we should still more earnestly cleave to God and cleave to one another. Our light should so shine before men

* The Times, Nov. 3.

that they should be obliged to confess that God is with us ; and at the same time, merging all minor distinctions, we should walk together in hearty co-operation and cordial brotherly love. There has been far too little of this fraternal concord since the Evangelical body swelled, about thirty years since, beyond its ancient bounds, and outgrew or outlived the men, eminent in holiness rather, perhaps, than in learning or talent, who had been its leaders. We should then, with God's blessing upon us, be once more a powerful body ; and whether we remained in the Church, or should be driven from it, an alternative which has now begun to be seriously contemplated, the dews of heavenly grace will descend upon us.

Our cause, if not at home, yet elsewhere, is bright with promise ; brightest where, but a short time since, the gloom was darkest,—we mean in Italy ; the popedom trembles, and evidently totters to its fall. Men read the Bible with avidity, and the priesthood have lost their influence. It will be a strange thing if, while England throws away her birthright, bought with the blood of martyrs, Italy should become a fountain of pure waters, whose refreshing streams shall once more revive the decaying piety of Protestant nations now lying under the awful censure which once fell from the lips of the Lord Jesus Christ himself, addressed to the Laodicean Church : “I know thy works, that thou art neither cold nor hot : I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

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THE CHRISTIAN OBSERVER.

NEW } No. 337.

JANUARY.

[1866.]

WOODWARD'S ESSAYS, REFLECTIONS, AND LETTERS.

Essays, Thoughts and Reflections, and Letters. By the Rev. Henry Woodward. With a Memoir by his Son, Thomas Woodward, A.M., Dean of Down. Macmillan and Co. 1864.

FOR many years the readers of the *Christian Observer* were accustomed month by month to look for certain short essays, written in a style rather graceful than forcible, in which good and happy thoughts, not often very profound, but always fresh and interesting, were set before them. There was a peculiar charm in those essays, which perhaps may be best characterised as the charm of felt goodness. The writer might not (to adopt words of George Herbert) always be witty, he might not be eloquent, he might not be learned, but he was evidently and patently a holy man.

Those of the *Christian Observer* readers who had some acquaintance with the sister church on the other side St. George's Channel, were at no loss to interpret the initials, by which each essay was subscribed, as standing for the honoured name of Henry Woodward. Such readers will specially value the volume into which the Dean of Down has collected some of his father's essays, with a short memoir of their author prefixed. The volume has been published at the sole cost of Mr. Hiffernan, Rector of Newport, Tipperary, a clergyman for many years past well known to readers of the *Christian Observer*. Independently of the actual and absolute intrinsic merit of the *Essays*, they are worthy of attention as in many ways illustrating that which is so little understood in England, the conditions, relations, and habits of the better class of the Irish clergy.

It is strange how little, as a rule, the English clergy know of the ordinary parochial clerical life of Ireland. Notwithstanding the constant influx of Trinity College Dublin men into our dioceses, especially into those of north-western England, and the organised expeditions of English clergymen to attend the April meetings in the Rotunda, or follow out some course of Irish Church missions, the normal Irish parochial clergyman, his duties, his mode of life, his habits of thought, all are very little understood in England.

In one respect, Mr. Woodward had unusual qualities for forming a right estimate of the peculiarities of his own branch of the Church. Thanks to his Oxford education and English connections, he to some extent enjoyed the stranger's advantage of looking at the institutions of the Irish Church from without; whilst he did not labour under the stranger's disadvantage, of imperfect acquaintance with the systems criticised. Indeed, few men could have better opportunities of knowing intimately the state and circumstances of the Church in which he ministered, than the accidents of birth and fortune had afforded to Mr. Woodward.

The volume before us consists of a Memoir of the writer, forty Essays, and twenty one chapters of Thoughts and Reflections.

The Memoir depicts one who dwelt among his own people. Son to an Irish bishop, brother-in-law to an Irish archbishop, and connected not remotely with many men of great influence in the Irish Church, Henry Woodward might easily have commanded far better preferment than he found in the rectory of Fethard. But he was not one whom the riches and honour of this world could lead away from the quiet duties which, as it seemed to him, the great Head of the Church had been pleased specially to assign as his lot.

Born at that most critical period of the last century, when old opinions, forms, and constitutions were fast breaking up, and men scarcely durst hope that out of the apparent wreck of the past a better future might yet perhaps be formed;—Adam Smith and Dean Tucker propounding strange doctrines touching the laws of human society;—Lavalette and his fellows bringing home from across the Atlantic the popular principles before which the ancient monarchy of France was destined to fall;—doubt and unbelief throwing off the complacent and quietly contemptuous mien with which for ages past they had looked upon Christianity, and rushing to its encounter with the fierce hostility which would spare no pains to crush it out of the world; the Established Church beginning to awake out of its long slumber, and to recognise the high mission which had been entrusted to it by its Lord;—convulsions in the worlds religious,

political, social,—all made that early part of the reign of George III. the beginning of a very critical time in the history of Europe. Born at that momentous period, living through the strange succession of events which distinguished the first thirty years of the present century, and for nearly a quarter of a century longer watching the development of the new order of things, the anticipation of the “war of opinions” predicted by the great master of the statesman whose loss we are now mourning, a man endowed with the faculties of Henry Woodward could hardly fail of gathering such lessons of ripe wisdom as an experience, so much fuller than that which falls to the common run of men, could not but suggest. And that wisdom of experience was throughout improved and confirmed by the wisdom which is from above. Throughout this volume, in every discussion, every opinion, every judgment, there is the unmistakeable evidence of the spiritual mind.

Another peculiarity in the history of Mr. Woodward gives an additional importance to his opinions and judgment. His opinions were not assumed as held because they might happen more or less to fall in with those of a certain party to which he had allied himself; they were his own, he had made them for himself; and alliance with a certain party was their consequence, not their occasion.

Whilst, therefore, in considering the opinions, habits of thought, and modes of action of the party with which he was ranked, Mr. Woodward was almost as free from bias as if he were an unconcerned, uninterested, and dispassionate bystander; he could yet give it that sympathy, without which he would not have rightly understood its principles and workings. No man ever truly understands and enters into the real nature, character, bearings, and purposes of any great movement, political, social, intellectual, or religious, with which he is wholly unable to sympathize. Mr. Woodward was thus enabled to steer clear between that false eclecticism, which is the surest evidence of the utter want of all real principle, and the narrow spirit of the mere partisan, who takes the means for the end, confounds cause with effect, and rather sees in opinions the signs of party, than in party the result of opinions.

Perhaps the early life of Mr. Woodward, as it tended to unfit him for the life practical, was much adapted to bring out his capabilities for the discharge of the higher duties of the life theoretical. Of very sensitive temperament, susceptible to a painful degree of every-day impressions, if he were to hold his own with his fellows in the busy work of the world and the Church; if, as the Christian advocate, he were to plead in the forensic assembly, rather than be sought in the counsel of the chamber; if, as the physician of sick souls, he were to practise

his art among the crowded resorts of men, he stood specially in need of a training which should brace and nerve him for the work. Yet it appears that the only part of his early education at all carefully tended was precisely that least calculated to give him the nerve in which his mental constitution was lacking. For a temper in need of a tonic treatment, the weekly concert at which, "when a boy of twelve years old, he could lead with unfailing steadiness" on his violin, must have been peculiarly hurtful. There was not much incident in Mr. Woodward's early life. Having passed quietly through his Oxford course, he married and settled down, at the age of two-and-twenty, in the curacy of Belturbet.

His whole character was most unlike, and strangely out of harmony with, that conventionally ascribed to the Irish clergyman. Wholly without Celtic blood, shy, retiring, sensitive, thoughtful, speculative, without one element of the popular preacher, the zealous partisan, the active propagandist, his sympathies were altogether alien from those of the men of *perfervidum ingenium*, amongst whom his lot was cast.

Mr. Woodward at Belturbet was in the world's eye a conscientious and painstaking clergyman, exact in the discharge of his sacred functions, and of unblemished character in private life. With the Teutonic sense of duty being done as duty, he laboriously exercised himself in the office of his profession, though all the while he had no satisfaction in his work, nor any real belief in the divine truths which he officially and officiously set forth. But he was being led by a path which he knew not.

His own account of the great change which passed over him in the year 1804, "the more remarkable, as Mr. Woodward was himself most distrustful of sudden conversions," may best be given in his own words. He had been much impressed by the reality of religion in some persons into whose society he had been lately thrown. They were not to his taste; nevertheless he could but feel, "whatever the errors of the people may be, it is clear that religion engages their attention, and occupies their mind." He asked—

"What, if I sit down for my own sake to read the Scriptures, not as a mere task of duty, not as the study of my profession, not to obtain knowledge for others, not to criticise its curious passages; but that I may find what it is that can make them so attractive to these people. . . . I did sit down and take my Bible, and read the whole of St. Paul's Epistle to the Romans, and in that reading (how it happened I cannot tell, or what was the mode of operation upon my mind I cannot tell—God knoweth)—in that reading a change, such as I neither looked for nor could have conceived, came over my whole soul, and passed upon my whole nature. It was not that any new

truths were communicated to my understanding, that any rational doubts were answered, that any peculiar scheme of doctrine established its claims to my adoption. No; it was as if Heaven was opened to my soul, as if eternity had begun, as if I had commenced to run my everlasting course. It was a reality of waking bliss, of which I had never before formed the slightest imagination. I felt for the first time that religion was true, that there was a life beyond this life, that there was indeed a God that judgeth the earth. . . . The conviction, which above all others cheered my heart, was that the grand transition had already taken place; that I had passed the Rubicon; that I was not to wait till death for the commencement of the eternal day; but that I had already seen the outgoings of the morning; that the sun that now arose would never go down; that I had awoke from sleep, and would never close my eyes again. Such passages as the following rushed upon my mind (quoting John v. 24, viii. 51, xvii. 3, xi. 25, 26). The fear of death, which had all my life-time held me in bondage, was in a moment gone. . . . The deep-toned horror with which I had viewed, or rather fled from the view of, scenes which lie beyond the grave, had vanished, and left behind it a *looking for and hastening unto the coming of the day of God.*"

Comment upon such a narrative would be an impertinence. I suffice it to note of Mr. Woodward, that "for fifty nine years he continued to look back on the sudden change here described as the all-decisive moment of his life."

Of those fifty-nine years, fifty-one were spent by Mr. Woodward in the quiet discharge of his duties as rector of Fethard. What his work in that parish must have been may be inferred from the simple statement, that whereas, when he became rector, it was the established custom on Sunday that—

"While the ladies attended Divine Service, the gentlemen assembled in a house near the Church, and whiled away the time in conversation about sport, or local politics. Mr. Woodward lived to see his parishioners unequalled, I believe," (says his biographer) "for their punctual attendance at Divine Service, not only on Sunday, but on Wednesday, and at the monthly celebration of the Holy Communion. I have witnessed in Fethard Church what I have never seen or heard of elsewhere, the presence at the Lord's Table of every adult member of the congregation."

It would far transcend our necessary limits, were we to attempt anything like an analysis or abstract of the forty essays and twenty-one chapters of thoughts and reflections, which, with the prefixed memoir, make up this charming book. In reading it, there are two writers, very unlike each other, of whom one is continually reminded. The one is Pascal, the other John Foster. At one time, when reading Mr. Woodward's essays and thoughts, we seem almost to be following the thoughts of John Foster; at another time his reflections are just such, though perhaps less profound, as Pascal might

have suggested. Whatever their subject or occasion, however they may fall in with, or diverge from, the common track of religious thought, there is ever in Mr. Woodward's writings that undefinable tone of the spiritual mind, which pervades with its *etherializing* influences his descriptions of even the most gross and material questions of ecclesiastical polemics.

Whether he be writing to the young dragoon, or to the unhappy "Princess of Connemara;" whether the subject of his discussion be "the fine gentleman," or "the distinguishing marks of a Christian;" whether he be narrating some passages of his former life, or looking forward to the happiness and varieties of condition in the future state; every sentence breathes the spirit of one to whom the love of God in Christ had been manifested in no common sort, and within whose soul the absolving influences of the Blessed Spirit dwelt.

THE ANTIQUITY OF MAN.

Prehistoric Times. By John Lubbock, F.R.S., &c. Williams and Norgate.

Adam and the Adamite. By D. McCausland, Q.C., LL.D. London, Bentley.

GEOLOGY and theology, the history of the earth, and the history of the races of men who inhabit the earth, have been hitherto studied as distinct sciences, each pursuing its own independent path, and the researches of the one tending little to throw light on those of the other. So long as the geologist recognized this distinction, and left on one side the inquiry as to the origin and antiquity of man as a study on which his science furnished no data whatever, the objections which had once been raised against geology on the part of believers in the historical truth of the Mosaic narrative, seemed in a fair way of settlement. A truce on the old controversies between Genesis and Geology had been agreed to. The terms of that truce were these: that as human remains were not found in those strata with which geology was concerned, the origin of man should be treated as an event later in time than any to which geology assigned an epoch. In return for this concession, the advocates of the Bible were prepared to give up the whole traditional view of six literal days of creation, and to allow that the formation of the present crust of the earth extended over immense periods of time, far

greater even than the wildest chronology of the Hindus and Egyptian tables. Believers in the Bible may have given different meanings to the word "days," as spoken of in the Mosaic narrative. One class understanding it of six successive visions of the epochs of creation, given to Moses, each vision lasting a literal day. Another class took the word "day" in its figurative sense, to mean a period of time, as the "day of the Lord" is often spoken of in Scripture. But, however interpreters might differ as to the meaning to be put on the word "days," it was agreed on all sides not to disturb the Concordat which had sprung up between Genesis and Geology, but to render to reason the things which are reason's, and to faith the things that are faith's.

But this truce between science and religion has not been of long duration. If Chalmers and Conybeare, Hugh Miller and Buckland, had lived a few years longer, they would have seen the boundary which they had drawn between Genesis and Geology broken down, and, like the wall which the Romans erected in the north of our island to keep out the incursions of the Picts and Scots, the rampart has been pierced in many places, and the history and origin of man on the earth has been claimed as an outlying province of geology, on which he claims the right now to enter. Palæontology, or the natural history of extinct species and forms of animal and vegetable life, is a science itself but of yesterday. Begun by Cuvier and Lamarck, and carried forward to its present state of advance by Owen and Agassiz, geologists are naturally proud of their achievements in this direction, and unwilling to treat the history of man as a sacred precinct, within which they may not intrude. Everywhere they say, and not without reason, research is pushing the old traditional theories out of men's minds. Men once believed that the earth was an immense plain, held up in space by the four corners, and around which the sun revolved once in twenty-four hours. They once believed that the Torrid Zone was uninhabitable, on account of the intense heat of the sun, and therefore treated the notion of there being antipodes as too ridiculous to be even seriously entertained. They once took for granted, not only that the Noachian deluge drowned all the human race save eight souls, but also that it submerged the highest mountain tops in all quarters of the world; and the frequent discovery of shells and other exuvise of the sea were maintained by Woodward, and a host of early geologists, to have been brought upon the land by the universal flood. Curiously enough, when, a century ago, the geologists thought that the trace of aqueous action found on the tops even of volcanic mountains was an incontestable proof of the literal exactness of the narrative of

the Noachian deluge, Voltaire tried to account for these shells as thrown away by pilgrims returning from the Holy Land. Infidelity has long since changed its ground of attack, and now is as anxious to commit the advocates of the Bible to the old diluvian theory, as in Voltaire's time it was to evade it.

Controversies thus change their bearings; and what was once a strong point for the orthodox interpreter, is now seen to be untenable. It is his wisdom, therefore, to retreat in time before the rising tide, and not allow the sacred deposit, for which he contends, to become the derision of the age, by his absurd and unscientific way of defending it.

Still, however, the tide advances, and the question presses again for settlement. Where are we to take our stand; where are we to say to the rising tide of science, "Thus far shalt thou come, and no farther, and here shall thy proud waves be stayed"? The point where we may safely take our stand is with the history of the beginning of man. Naturalism may take, if she please, all the lower creation for her own. The development even of higher forms of life from the lower seems to us to be less an irreligious, than an unscientific hypothesis. For, as far as the vital truth of Theism is concerned, it is just as atheistic to suppose God interfering only on occasions, called catastrophes, or periods of transition, and leaving it, between these periods, to the government of natural laws, as it is to say outright that God does not interfere at all. Between the God of the Epicurean and the God of the Academy, new and old, there is so little to choose, that we would as soon believe in the one as the other. In Him we live, and move, and have our being; this is the only form of Theism worth contending for. If the geologist, therefore, supposes, as Sir C. Lyell seems to do, that the difference between us and him is expressed by the difference between the catastrophist and the uniformitarian theory, he is mistaken. The theory of catastrophes is the more reasonable of the two, and therefore we adhere to it; but we do not care to say that it is the most religious. Whether such a gorge, for instance, as the *Via Mala* in the Alps, was made by the slow action of water working uniformly through untold epochs of time, or is due to a sudden fissure of the mountain caused by internal fire,—whether the bare peak of the Matterhorn was worn away to the needle point that it now is by glacial action continued for ages, or to an upheaval which brought it up the jagged cone such as we now see it,—cannot touch the question of the Being of Him, who, before the mountains were brought forth, or ever the earth and the worlds were made, is God from everlasting and world without end. Such questions are purely scientific, and do not touch theology; even remotely. I object to Sir Charles Lyell's

dogma, that the same forces which we see in operation now, have been so from the beginning, just because it is a dogma. It is unscientific to import more causes than the effect requires; but if we see effects for which there are no adequate causes in operation, is it unphilosophical to assume that there were once greater forces in nature than we see now in operation? To fall back on the theory of time to account for change of the earth's surface, which igneous action greater than that now in force would at once explain, seems to us to be unphilosophical. It is to employ two causes where one is sufficient. Sir Charles Lyell's theory requires force and time to account for the same phenomena, which force alone will explain if we suppose it only greater in amount. But be that as it may, the geologist may deal with time as freely as the astronomer with space. As the eye of the one cannot travel through space to where God is not, so the stone book of the other does not contain a page where the tracing of God is not seen. If He inhabits eternity, and fills immensity, is it not childish to say that time is anything else than the succession, slow or rapid, in which God brings His works into being?

The real controversy with naturalism hinges on the history of man. Of the lower creation it is said, "Let the earth bring forth;" but of man it is said, "Let us make man." Here we have a difference, not of degree, but of kind. The laws of natural selection, development, or whatever philosophers please to call it, may be true to any extent of all organisms below man. But with the creation of a being possessed of free will and responsibility, we enter upon a new class of phenomena. God's government of the world rises, so to speak, with the creatures whom He places there. Natural agents we leave to be dealt with by natural forces. All that Darwin has written of the links of dependence between clover and cats, may be true to the letter. In an American prairie one animal preys on the other, so that the destruction of one is the death warrant of all above it. But man is more than the creature of God; he is also His child. To suppose that God would leave His spiritual offspring to the chance medley of natural force, is indeed to suppose either that He is less than God, or that man is not His spiritual offspring at all, but only an ape improved with the ankle differently articulated. We admit freely that man is often found in the state hardly, if at all, above the animal, as dependent as the ape on the provision which nature offers to his hand, as unable to improve himself either for time or eternity. But our answer to that fact is, that "an enemy hath done this." For what is the fair inference from the fact? Not that the savage is the state of nature, as Rousseau taught, much less that it is the starting

point of human history, as the development school now teach; but that he is then in a fallen state, fallen as the prodigal son in the parable, when fain to fill his belly with the husks which the swine did eat. When Humboldt saw a tribe of Brazilian Indians squatting naked in a circle round a fire and chewing clay, he said that, *were it not for science*, he should hold that they were the remains of a once great and powerful race. And why should science forbid such a supposition? History, it is true, does not give us the account of the decline and fall of man from a state of primitive civilization. But how should it? Savages have short memories. Traditions, without institutions to keep them in remembrance, soon die out of themselves; and even with these institutions they soon become disguised as myths. The New Zealanders, when visited by Cook in 1779, had no record of the visit of Tasman to these islands in 1643. In little more than a century, this event had quite faded out of their annals. In the same way, the North American Indians soon lost all tradition of De Soto's expedition, although by its striking incidents it was so well suited to impress the Indian mind. Science assumes that the savage state is the primitive state of man; but how is it that the savage is never known to improve and civilize himself? All our intercourse with savage tribes fails to show us a single instance of one which is progressive. It is seldom even stationary, but usually in a declining state. Savages are the outwanderers, hanging on to the skirts of civilization, but not coming near enough to receive its genial influences. In this state they want those in conditions of wellbeing, without which the human race cannot prolong itself beyond a few generations. They rapidly die out, and the islands or continents which they roam over are repopled by fresh races, who are offshoots of the same old stock of civilization, and who die out in their turn under the same depressing and adverse influences. The island of New Zealand has been peopled, in all probability, many times over within the historic period, and the present race of Maories are only comparatively new comers, as their traditions point out. Thus the error which naturalists fall under is that of assuming that there is a uniform upward tendency in human nature. The truth is, there are two currents, one upward, one downward. Some of the human family are rising above the normal condition in which man was first settled in central Asia, and others sinking below it,—first into barbarism, then into utter savagery. It is quite as gratuitous and unproved an assertion, that the savage Hottentot of Australia is the first growth of the Jew, the Greek, the European stage of culture; as that the Chimpanzee is the forefather of the Hottentot. If the school of development can establish the one, then we give up the other. But till the gulf fixed between the highest

ape and the lowest savage is got over, we refuse to consider the savage as any other than a degraded man.

There is an immense gulf between palæontology and anthropology, across which modern science has vainly dreamed that she can throw a bridge. Let us briefly review the few facts on which she grounds her attempt to link together the natural history of man with that of the lower creation. Palæontology has traced the remains of the principal mammalia which have either become entirely extinct, or very much restricted in their geographical distribution, since the appearance of man in Europe. The principal of these are the cave bear, the cave hyæna, the cave tiger, the mammoth, the woolly-haired rhinoceros, the hippopotamus, the Irish elk, the musk ox, the reindeer, the aurochs, and the urus. Now, the argument for the antiquity of man rests on this,—that the bones of certain of these animals (as the reindeer) are found in certain caves in the south of France, broken open as if for the marrow; many of them bearing the marks of knives; and in one case a vertebra was found which had been pierced by a flint flake. Now, it is evident that a considerable change of climate must have taken place. The reindeer is the animal most often found, and evidently formed the principal article of food; while we know that this animal is now confined to arctic climates, and could not now exist in the south of France. The inference therefore is, that during the glacial period, when animals now found only in high latitudes abounded in Central Europe, men also existed, and left the traces of their presence in these bones crushed for the sake of the marrow, as the Esquimaux do to this day, as well as in the flint instruments with which they killed their prey. Unfortunately for this theory of a race of cave men, it is admitted that human bones have not been found at all, or found only in such a fragmentary condition, as to furnish no proof of the existence of such a race. This alone should suggest a doubt as to the soundness of the whole theory; for we see no good reason why the bones of a prehistoric race of men should not be found quite as plentifully as those of the hyæna, elk, and reindeer, that they are said to have been contemporary with. At present it must be admitted, with an able writer in *Blackwood's Magazine*, that the case of those who assert the existence of a race of cave men is unproved; and we prefer therefore, with Bacon, to stand upon the old paths while we consider the new. We must have some better reason than this to give up the Mosaic narrative of the creation of man.

The other and stronger proof relied on are flints of Abbeville, the lake habitations of Switzerland, and the Kjökken-møddings, or kitchen middens, of Denmark. A word for

each will suffice. The history of the discovery of flints in the drift is briefly this. M. Boucher de Perthes observed, so long ago as the year 1841, in some sand containing some mammalian remains at Menchecourt near Abbeville, a flint rudely fashioned into a cutting instrument. In the following years, other weapons were found under similar circumstances, and especially during the formation of the Champ de Mars at Abbeville, where a large quantity of gravel was moved, and many of the so called hatchets were discovered. For some years this discovery excited no particular attention. M. Perthes thought that they were either Celtic or Antediluvian remains. But at last the attention of distinguished geologists, French and English, was turned to these remains of human workmanship; and since then, similar discoveries of flints rudely shaped into the form of wedges and spear-heads have been made, not only in the valley of the Somme at Abbeville, but also in some gravel-pits near Grenelle at Paris. Similar hatchets have also been found in Suffolk, Kent, Bedfordshire, Hertfordshire, Wiltshire, Hampshire, and elsewhere.

The questions to be decided may be stated as follows:—

1. Are the so called flint implements of human workmanship?
2. Are the flint implements of the same age as the beds in which they are found, and the bones of the extinct animals with which they occur?
3. What are the conditions under which these beds were deposited; and how far we are justified in imputing to them a great antiquity?

To the first two of these questions we are prepared to give an answer in the affirmative. A writer in *Blackwood's Magazine* for October, 1860, while demanding a verdict of "Not proven" for this new theory of argument for the antiquity of man, admits that "the flints bear unmistakeably the indications of having been shaped by the skill of man." Professor Ramsay's testimony is even stronger,—“For more than twenty years I have daily handled stones, whether fashioned by nature or art; and the flint hatchets of Amiens and Abbeville seem to me as clearly works of art as any Sheffield whittle.”

But are we therefore forced to admit, that because these flints undoubtedly show the marks of human workmanship, that they are necessarily of the immense antiquity which geologists claim for them. Let us summarise, in as few words as possible, the arguments adduced for this antiquity. It is said that the remains of the fauna and flora, found in the quaternary period, all point to an arctic climate prevailing in central Europe. We need not enumerate the proofs on which they ground this assumption. They are briefly these:—1st, The presence of boulders, which must have been floated down by rivers frozen as hard

over as the St. Lawrence now is ; 2nd, the remains of the reindeer is also a proof that the climate of central Europe was then as cold at least as Lapland now is ; 3rd, the manner in which the extinct pachydermata were provided against cold, clearly shows that the *elephas primigenius*, and the *rhinoceros tichorinus*, unlike their congeners of to-day, were inhabitants rather of arctic than of tropical climates.

Europe, it is well known, enjoys its present exceptionally mild climate in consequence of the direction of the Gulf Stream ; and geologists now incline to the theory, that the glacial period when these remains are found was caused by the diversion of the Gulf Stream up the valley of the Mississippi, which was then a great arm of the sea, in consequence of the depression of 2000 feet of the general level of the interior of the continent of North America. Be this so or not,—and it is only an hypothesis to account for the singular fact of an apparent change of climate in Europe,—we are a long way from ascertaining that the gravel beds at Abbeville, which are at present considerably above the present level of the river, were deposited by the river before it had worn its channel so deep through the valley as at present. If there had been an elevation of the land level in the basin of the Mississippi, may not the same have taken place in the valley of the Somme ? Why may not this gravel, together with the flints, have been upheaved to its present position during a period since the Somme has flowed at its present level ? The prejudice with which modern geologists regard any such hypothesis as a cataclysm is strange, considering how little we know of the laws of earthquake, and have only the crudest notions of erosion and upheaval to account for the elevation of mountain ranges. The uniformitarian theory, on which Sir C. Lyell lays such stress, is probably true as far as this, that we are warranted in supposing the *same forces* in action then as now. But here lurks the ambiguity. The same forces, the same laws of heat and cold, of volcanic and glacial action, may have been in operation then, but much more powerfully than at present. The traces of greater extremes of heat and cold are apparent. Geologists speak of a glacial age in central Europe ; they find, on the other hand, fauna and flora which require tropical heat. Now, as these cannot go together, they suppose them separated by intervals of hundreds of thousands of years. But may these not have succeeded each other more rapidly ? An alteration in the earth's axis, a variation in the intensity of solar radiation, not to speak of volcanic action from within, may have brought about sudden changes of climate, and plants and animals have died off and been succeeded by others of different formation within periods quite calculable. Admitting, then, that the

flints are of human design, and that they belong to the gravel in which they are found; we do not yet see why we should admit that they are older than the present basin of the Somme, and carry us up to the age before that river flowed within its present channel.

The argument for the antiquity of man, from the discovery of stone and bronze implements in the peat mounds of Denmark and the lake habitations of Switzerland, is even less decisive. In certain Danish bogs it is said there is found at bottom a layer of pine trees, over this a layer of mighty oaks, and on the surface the remains of great beech trees are discovered. Stone implements of what is called the second Stone period are found among the pines; implements of bronze among the oak; and of iron among the beech. Thus the ages of the pine, oak, and beech correspond with those of stone, bronze, and iron. The beech trees are known to have been flourishing there in Cæsar's time, 2000 years ago, therefore, the pine trees contemporaneous with the Neolithic or second Stone period cannot have flourished less than 4000 years ago at the very least. But if this is the date of the second Stone period, how very much more remote must be the first stone period, and the first appearance of man at least in that part of Europe! In the kitchen middens again, (as they are called in Danish,) or vast refuse heaps found on the Danish coast, there are found human skulls of a low type, and flint weapons of the second Stone period, but none of the bronze or iron. Shells are found in them of species which cannot live there now in the brackish waters of the Baltic; which leads to the conclusion, that when the heaps were formed, the configuration of land and water was very different from what it is at present. These facts point to their formation at a very remote period, and are favourable.

This argument for the antiquity of man from human remains of stone, bronze, and iron being found corresponding to the pine, oak, and beech forests of Denmark, and coeval with them, is very specious; but it seems to us to prove too much, if it proves anything. There is a suspicious air of symmetry about this theory of there being three successions of forest growths, with a certain kind of human remains found in each. A single stone implement found in the beech or upper layer of tree roots, would upset the whole theory, which is rounded off in a way which inclines one to wait till it has been further verified by more accurate and prolonged searches. But accepting the theory as it stands, it proves nothing at all, or more than its advocates desire to establish. Either it proves that pine, oak, and beech forests have succeeded each other within the historic period—a not unlikely supposition at all to those who know that in the

bogs in Ireland there are trees with hatchet marks within the historic period ; so that this argument for the antiquity of man recoils on the geologists who advance it. Or on the other hypothesis, that the pine, the oak, and the beech forests succeeded each other in periods of time vast as those in which geology delights, what is to account for the soil, on which pine forests grew, ever giving way to one only suitable for the growth of oaks ? By our own law of uniformity, a change of effect implies a change of cause. There must have been a catastrophe of some kind ; changing perhaps the level of the ground, and with it the constituent properties of the soil. Time is no agent, though geologists perpetually repeat the fallacy as if it were. If pine forests grew in Denmark for ten thousand years, they may have grown for ten million years ; which carries the antiquity of man back to a stage beyond even the Chinese and Hindus. But as time is no agent, and the causes in question would operate within centuries as well as within millenniums, in all probability the productive powers of the soil to nourish pine trees was exhausted in a few centuries, and they sunk into morasses with the remains of the rude aborigines buried with them. That a generation of oaks should follow the pines, and be succeeded in their turn by beech trees, is nothing improbable to those who know, from history, how the wide plains of Ireland, now covered with bogs, were once a vast forest.

As to the lake habitations of Switzerland, even less need be said, as the remains of charred food, dress, and implements, all point to a state of society as late as the times of the Celtic inhabitants who submitted to the Romans. It is just as probable that the lake habitations of Switzerland are coeval with the times of the Romans, as that the South Sea islanders should be found by Cook building their huts on piles in the lagoons within the coral reefs at the time when George III. was king, and England had reached her present high pitch of civilization. Barbarism in one part of the world is not incompatible with a civilized state of society in another. We have yet to see any proof of the theory, that savages are any other than outcast and degraded men. The parable of the prodigal son is not only the philosophy of religion ; it is also the true philosophy of history. When man wanders off from the father's home, demanding the portion of goods which belongs to him, and wasting it in riotous living, he falls socially, as well as spiritually, to a state of companionship with the beast. The hunter is little above the prey that he hunts, and, as the Red Indian to this day, is fain to fill his belly with the husks which the swine did eat. We have seen that Rousseau's dream of a race of virtuous and innocent savages is—a dream ; we shall awake one day to find this new notion of ethnologists, of the progressive state of savage life, to be equally a dream.

It is not to be denied that there is a certain measure of truth in the theory of a stone period, succeeded by a bronze, and that by an iron. But what is true in that theory, is not new. It is the old myth of Hesiod, of a golden age succeeded by a silver, a brass, and an iron. Confounding the traditions of man's primitive state of innocence with the accounts of the gold bracelets worn by the rude Pelasgian tribes, who were the aborigines of Greece, Hesiod mixed up the legend and the fact into a graceful myth, that the history of man may be measured by the use of the four metals, each age declining in virtue as metals diminished in preciousness. The sentiment is here the ground of a theory the reverse of a fact. The fact being, that gold being found on the surface generally, and without alloy, is the first metal used by the true aborigines. More civilized races, as the Spaniards in Mexico, finding the precious metals common among races only semi-civilized, naturally judge that state of society by their own, and conclude that the abundance of gold and silver implies the abundance of all that gold and silver represent with us in civilized Europe. But this is a fallacy. The gold age is the age of barbarism; the age when men, ignorant alike of metals and agriculture, live by the chase, and ornament their skin-clothed bodies with rude bracelets of virgin gold, hammered into shape by stone implements. The discovery of copper or bronze is an advance on this; but civilization cannot be said to date much before the discovery of iron. Now, these periods of stone implements, of bronze, and of iron, are not separated from each other by wide tracts of time, as the geologists suppose. Man, when he begins to advance, does so by rapid strides; as we find by the poems of Homer, the brass and iron periods were conterminous. Iron was coming into use, though far from common, at the time of the Trojan war; while Hesiod, a few generations after, speaks of his as the iron age.

This being the case, we consider it rash in the extreme to accept a few hasty generalisations of modern geologists as sufficient to subvert the traditional view of the antiquity of man. While we do not say that the Bible is committed to any scheme of chronology, and admit that the wide difference between the Hebrew and Septuagint age of the world leaves us in the dark as to the exact date of the creation of Adam, yet we must protest against such a theory of a Pre-adamic race of men, as Mr. M'Causland has rashly given his assent to. Mr. M'Causland, who is favourably known from an able popular treatise on geology, entitled *Sermons in Stones*, seems to have forgotten the concordance between Genesis and Geology, which he there helped to establish. He has precipitately given up all that is essential to maintain, and now takes his

stand on a fanciful theory of his own, which has neither religion nor reason to support it. Arguing that the creation of Adam only refers to the creation of a superior race, which he chooses to indentify with the Caucasian, he leaves aside the Turanian and Negro races as not supposed to be of one blood with us, but sprung from some previous creation, earlier far than the creation of Adam. In this way he gets over modern ethnological difficulties of the common parentage of the whole human kind, only to fall into greater. Most uncritically he attempts to distinguish between the *Ish*, *homo*, and *Adam*, *vir*. His distinction breaks down, as any comparison of a Hebrew Concordance will readily show; and his theory, that Cain and the Cainites wandered off and settled among the Turanians in China, is as untenable as any of the fancies about the discovery of the lost tribes among the North American Indians, on which the Mormon prophet founded his new creed. The theory that this world was once the home of those angels who kept not their first estate, and that the fossils and exuviae of extinct life, which are dug up every day, are all that remain to tell of races long since extinct, has been broached before now. There is no theory too absurd not to find some supporters, particularly if, with a certain show of ingenuity, it seems to reconcile a standing difficulty between Science and Scripture. Undeterred by the fate of previous speculators, Dr. M'Causland has stepped in to propound his theory of the antiquity of man; but we rather anticipate that he will receive the thanks of neither party. The believer in the Bible will feel that he has given up the unity of the human race, which is the essential truth of Genesis, and the starting point of the Bible history of man; while the man of science will say with truth, that he has not gone far enough; and having admitted the pre-Adamic formation of the Mongol and Negro races, his sticking for the Adamic descent of the Caucasian, is holding out for a trifle. We do not question for an instant the excellence of Dr. M'Causland's intentions. He no doubt sincerely believes that he has not only made a brilliant discovery of the Adamic descent of the Caucasian race, worthy of placing him on a level with the author of *Tancred*; but also, that after such a handsome concession of the antiquity of the Mongol and Negro races, geology will leave the Scripture narrative unassailed for the future. But for our part, we think that what remains is not worth defending. Sir C. Lyell's and Mr. Lubbock's position we understand, but Dr. M'Causland's is neither biblical nor scientific. It is so entirely arbitrary, so utterly devoid of all support either for the letter or spirit of Scripture, that we can only set it down to a

puzzled state of mind which men bring themselves into, when they take bold assertions for admitted truths, and yet have not sufficient strength of mind to face the consequence of their own admissions. The conclusion we come to is this, that if Sir C. Lyell's and Mr. Lubbock's theory of the antiquity of man is right, the books of Moses are deserving of so little credit, that we should not care to call them any longer the word of God written. If Mr. M'Causland is prepared to go as far as this, which is Dr. Colenso's position, we are sorry for him. If not, we would recommend him to do with the remaining copies of "Adam and the Adamite" what Horace proposed for his unsaleable poems :

"Deferar in vicum vendentem thus et odores,
Et piper et quicquid chartis amicitur ineptis."

ON SOME RECENT DEATHS.

"More than Conquerors."

'Tis past ! 'tis done !—each warrior stands
A victor in the Land of lands !
The last, most solemn conflict ended ;
The first glad shout of joy ascended ;
The war-cry changed for Heaven's sweet psalm ;
And each receives the conqueror's palm,
By the Great Captain granted.

That trusty helmet, firm and strong,
Which they have worn in fight so long ;
The blessed hope of final winning,
Which kept them in this world of sinning ;
(Without it for their armour-crown
Despair had quickly borne them down
And laid them low for ever),—

They may put off that helmet now ;
The victor's wreath is on their brow !
No fiery shafts around them flying,
No trembling doubts, no fears, no sighing !
To every soul in that bright throng,
Throughout the ages all along,
Shines Hope's complete fulfilment.

They may lay by the breast-plate, too,
Of Faith so firm, and Love so true ;
For Love is lost in adoration ;
And Faith is changed to glad prostration ;
And now that faith is turned to sight,
And love has reached its fullest height,
They need no arms defensive.

And the long-used, long-trusted sword,
Keen-tempered, sure, their Master's word,
By the great Captain long since given,
With which they fought their way to heaven,
Grasped firmly in each dying hand,
Bears witness in that peaceful land,
Of the long, hard-won conflict.

'Tis holy ground, that golden street !
They cast their shoes from off their feet,
No longer now those sandals needing,
As when the Gospel-message speeding ;
The eager race of life is run ;
The work long lov'd below is done ;
Rest for the weary workers !

Each after each, O vision glad !
In robes of glory brightly clad,
While Heaven's high courts anew are ringing
With the glad song the saints are singing,
For joy that from this world of sin
Another soul is gathered in,
Another struggler landed !

O that some echo of that song
Might reach earth's battle-field ere long !
And, memory of their fight reviving,
Rouse warriors here to sterner striving,
The glorious prize, the Heaven to win,
Which they, so lately entered in,
Have found their own for ever !

Why should we stand in mournful gloom
Too long beside the silent tomb ?
Oh, why not turn from death's dark story ?
Why not look up to Heaven's bright glory ?
Till, strengthened by the wondrous sight,
We wage once more the life-long fight,
In hope of coming triumph.

E. P. S.

DR. PUSEY'S EIRENIKON.

The Church of England a portion of Christ's one only Catholic Church, and a means of restoring visible unity. An EIRENIKON, in a Letter to the Author of the Christian Year. By E. B. Pusey, D.D. John Henry and James Parker, Oxford. 1865.

From a variety of causes, we took up this elaborate letter, which is really a volume of 409 pages, with the intensest interest. Since the commencement of the present fearful conflict "with unbelief and half belief," our hearts have been gradually warming and drawing towards the Regius Professor of Hebrew. Many of his recent works we have perused, we hope with real profit to ourselves, and we are sure with unfeigned thankfulness for such a valuable and most seasonable testimony. We had good hope that the precious truths of that holy Book, whose Divine Inspiration he so nobly vindicated, were sinking deeper and deeper into the heart of our author; and that the errors and delusions, for which he contended in by-gone time, were virtually renounced, and silently abjured. Neither could we see with an indifferent eye that this Eirenikon was addressed to the tuneful author of "The Christian Year." Some of the exquisite thoughts that sparkle through the mist of that well known book, and shine like stars among the clouds of night, have often proved to us a word in season, and have lent us wings on which to ascend from this work-day world of ours to high and heavenly things.

Dr. Pusey informs us, in his opening pages, what was the occasion that called forth the present volume. We know well how heartily he united with all who tremble at the Word of God, in resisting the daring attacks of neologians and rationalists. For this he has been called to task by the perverted Dr. Manning, now both an Archbishop and a Cardinal of the Apostate Church—

"By merit raised to that bad *eminence*."

For associating with the Evangelical clergy, even for such a purpose as that, the fallen Archdeacon accuses the Regius Professor of "drifting back from his old moorings." How glad we should have been if Dr. Pusey had frankly admitted the charge, and told his accuser that he gloried in it. If his old moorings were not safe,—if he felt he was drifting from them, as Dr. Manning and others had already drifted, to the apostate Church of Rome, and if, by his diligent search of

Holy Scripture, he had found that there is nothing else but Scripture only on which to rest,—where would have been the shame of changing his moorings from the shifting sand to the safe anchorage? Surely it might have been said to Dr. Pusey, in such a case, what Jerome said to Rufinus:—"Never blush to change your mind. You are not of such authority that you should be ashamed to confess that you have been in error." We are deeply grieved, and greatly disappointed, to find that such is *not* the acknowledgment made by our author in the *Eirenikon*. Indeed, he has written this book to prove, both to friends and to foes, that he has not departed from his *old moorings*; and that his views are substantially the same now, that they were *thirty years ago*. We are extremely reluctant to receive his proofs; but with this book before us, we are constrained to do so; and with a tearful eye and sorrowful heart write,—Dr. Pusey, in the volume before us, instead of repudiating the false doctrine of the *Oxford Tracts*, comes forth as their advocate; and if we rightly apprehend his meaning, the most monstrous and notorious of them all, Tract No. 90 itself, finds favour in his sight. Indeed, he tells us distinctly, towards the end of his letter, that such is the case. He records a correspondence which was carried on between Du Pin and Archbishop Wake, respecting the practicability of union between the English and the Romish Church. This design (could it be otherwise?) entirely failed. But in these words he expresses to his correspondent the favourable light in which he regarded the compromise offered by Du Pin. "His whole plan seems to be an anticipation of our dear friend's Tract 90." (p. 235.) Then again he informs us, in another place,—“I have the further object of showing that the breach between us and Rome is not so wide as it is commonly thought, or as, in the period of my youth, the Articles were unconsciously strained to make out.” (p. 207.) In addition to this, we find him speaking thus of the very period when our Prayer Book was purged from all the remains of popery that appeared in the first Prayer Book of our English Josiah: “The unhappy time towards the close of the reign of Edward VI.” (p. 228.)

Now all this is to us most grievously disappointing. When Dr. Pusey does battle with German rationalists, who have no real belief in the truth and inspiration of the Bible; or with English sceptics, who would eliminate from the Scriptures everything that is distinctive and definite; like the strong man in the zenith of his strength, he brings down and lays low the armies of the aliens, heaps upon heaps; and demolishes, in the most triumphant manner, all their strongholds, and all their hiding places. But as soon as he touches the ground where the mighty conflict is being carried on between the Protestant

and the Papist,—that is, between the true Church and the apostate Church, between Christ and Antichrist,—like Samson shorn of his locks, he is not only weak and powerless as another man, but we are perfectly satisfied, in his attempt to reconcile what cannot be reconciled, he would betray the cause for which our Marian martyrs gave their bodies to be burned, and that he would deliver the Protestant Church of England, tied and bound, into the lap of the great spiritual harlot.

In speaking most kindly, as he does, of the “Evangelicals,” Dr. Pusey makes this apparently candid, but really astonishing, avowal:—“I never met with any who held the Lutheran doctrine of justification, that ‘*justifying faith is that whereby a person believes himself to be justified.*’” The words we put in italics, we suppose to be those of Dr. Manning. But whoever it may be that makes this unworthy reflection upon “the Lutheran doctrine of justification,” we do not hesitate to say, that the Lutheran doctrine of justification is none other than the doctrine of Prophets and Apostles, the doctrine of the Church of England, and of the Holy Church throughout all the world.

In these words Dr. Pusey rehearses the articles of his belief:—

“I believe explicitly all which I know God to have revealed to His Church, and anything, if He has revealed it, which I know not. In simple words, I believe all which the Church believes. This is the habit of my mind now. This I confess when I say to God, I believe one Catholic and Apostolic Church.” (p. 7.)

This confession of faith is extremely unsatisfactory. To believe all that the Church believes, affords a margin sufficiently ample to have inscribed upon it all the delusions, and superstitions, and errors of the Apostasy. How much safer and better it would have been for Dr. Pusey to have taken the ground so wisely selected, and so nobly defended, by Chillingworth in his great work on “The Religion of Protestants.” What things do we know with certainty that God has revealed to His Church, except those things which we find in the Scriptures of Truth? “The Bible, I say,”—these are the memorable words of Chillingworth,—“the Bible only is the religion of Protestants. I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly and with my own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age, the Church of one age against the Church of another age. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This therefore, and this only, I have reason to believe. Propose me anything out of this Book, and enquire whether I believe or no, and seem

it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true. I am fully assured that God does not, and therefore that men ought not to require any more of any man than this,—to believe the Scripture to be God's word, to endeavour to find the true sense of it, and to live according to it."

After reading Dr. Pusey's "Daniel the Prophet," we were prepared to expect that he would cheerfully endorse such a good confession as this. But the "*Eirenikon*" has completely dispelled the pleasing expectation. It is true that in this book he speaks with his wonted reverence of the Holy Scriptures; and gives, in a learned and elaborate note, a *consensus Patrum* to prove that "the faith according to the Fathers is contained in Holy Scripture." But all this is of little avail while "Patristic interpretation" is preferred to the glorious light which the Bible never fails to reflect upon its own pages, when the inward teaching of the only infallible Teacher is earnestly and sincerely sought. Dr. Pusey himself says:—"The question between the school of Dean Goode and ourselves was not, whether Holy Scripture is the ultimate source of faith (in which we were always agreed), but whether it is its own interpreter." (Note A, p. 337.)

When we say the Bible is its own interpreter, we do not reject any help for discovering the meaning of God's Word that can be had from those whom He has taught in times past. Only we mean, as the profound Usher remarks, in his answer to a Jesuit, that while we rise up before the hoar head, and honour the face of the elder, we give the supreme reverence to Him who is the Ancient of Days, the hair of whose head is like the pure wool, and whose voice we recognise speaking to us from heaven in His holy Word. It is truly said, "All the different parts of Scripture are so quickened by the same life, and so animated by the same spirit, that no sentiment of any one of the sacred writers can receive a more convincing and trustworthy interpretation, than that which is supplied by the sentiments and expressions of another." (Bishop Ellicott, in *Aids to Faith*.) A most remarkable testimony to the power of Scripture to interpret itself, we cannot withhold, from Bishop Horaley. These are his words:—"It is incredible to any one who has not tried the experiment, what a proficiency may be made in the knowledge which maketh wise unto salvation, by studying the Scripture with reference to the parallel passages, without any other commentary or exposition than that which the different parts of the sacred volume mutually furnish for each other. Let the most illiterate Christian study them in this manner, and let him never cease to

pray for the illumination of that Spirit by whom these books were dictated, and the whole compass of abstract philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith."

Dr. Pusey had repeated what another had observed, that the Church of England is "the great bulwark against infidelity in this land." The assertion is not only stoutly denied by the revolted Dr. Manning, but he maintains, on the contrary, that our Church is the cause and the spring of that very infidelity! And by these three ways he endeavours to show, that what we take for the stronghold of faith is in reality the fountain of unbelief—First, by denying the truths which it has rejected; secondly, by detaching the truths which it has received from the Divine voice of the Church; and thirdly, by denying the perpetual and everlasting assistance of the Holy Spirit, whereby the Church, in every age, is not only preserved from error, but enabled to declare the truth. A great part of the "*Eirenikon*" consists in a reply to these charges.

Now, by confounding, as Tractarians invariably do, the visible with the invisible Church, and by altogether either ignoring or denying the momentous fact, that the English Church denounces the Romish community as the predicted apostasy of St. Paul and the mystical Babylon of St. John, Dr. Pusey, we conceive, with all his learning and with all his excellencies, is unable to give the right answer to these accusations of the pervert. If the Church of England is to be "a means of restoring visible unity," it must not be by sacrificing every distinctive difference which separates her from the apostasy. "Those," it has been said, "are the true haters of peace, who wilfully patronize errors contrary to the Christian faith."

We agree entirely with Dr. Pusey, when he points out how monstrous a thing it is in Dr. Manning, to charge upon the English Church a terrible evil, under which every part of Christendom has suffered. But we would not meet the charges of the pervert as the Regius Professor meets them. To the charge that "the English Church rejects much of Christian truth," we think it amply sufficient to say, not one particle of truth does she reject which has the clear warrant of Holy Scripture.

"If," says Dr. Manning, "the Church of England sustains a belief in two Sacraments, it formally propagates unbelief in the other five." How does the Regius Professor reply to this? We do not hesitate to say, in a manner as unprotestant and unsatisfactory as possible. Because both the Holy Scriptures and the ancient fathers sometimes speak of mar-

riage, and orders, and the other so called sacraments, in a figurative sense, therefore Dr. Pusey argues there need be no controversy between us and Rome upon this point. In one sense they are sacraments, though not in another. Now this is a species of compromise against which we record our most deliberate protest. Dr. Pusey reminds us of words which he used long ago, when he said, "Our Articles do not use words at random." Let them only be taken in their plain, simple, and grammatical meaning, and according to the known sentiments of those who framed them, and we do not hesitate to say, it is not more monstrous to assert that two and five are the same, than to say that on the number of the sacraments there is little or no difference between us and Rome. We remember reading somewhere of a Romish priest, who wished either to prove or illustrate the seven sacraments of his church, by referring to the miracle of the five loaves and the two fishes. "Five and two," he said, "are seven; and here we plainly see the complete number of sacraments, which the Lord has appointed for the nourishment of the faithful." "Man," said the Protestant, "made the loaves; but God created the fishes. Separate what man has made from what Christ ordained, in your Romish sacraments, and there will remain two; two only which the Lord has commanded to be received."

We have referred already to the disparaging way in which the Lutheran doctrine of justification is mentioned in the *Eirenikon*. How different is the language of Bishop Hooper! "Luther," he says, of "blessed memory, wrote and preached the gospel of justification, no man better." Our readers well know that the manner of our justification, as Hooker expressed it, "is that grand question which hangeth yet in controversy between us and the Church of Rome." If, therefore, we had not recollected Dr. Pusey's earlier writings, we should scarcely have expected to find in the volume before us such an assertion as this. He is speaking of "doctrine held alike by Roman and English churches."

"I believe that we have the same doctrine of grace and justification. There is not one statement in the elaborate chapters on Justification in the Council of Trent which any of us could fail of receiving; nor is there one of their anathemas on the subject which in the least rejects any statement of the Church of England." (p. 19.)

Now, this statement is really amazing. England and Rome entirely agreed upon the momentous Article of man's justification! Then indeed the Alps are no more, and the two churches may join hands together in unity of spirit and in the bond of peace. This Article of a standing or falling church, simply received, and duly experienced in all the present peace which it imparts, and all the everlasting benefits which it en-

tures, would sweep away from Rome everything in her religion which has made her "the Apostasy"; and again she would sing as in the days of her youth, when her faith was spoken of throughout the whole world. We have no quarrel with Rome, if she will abide by the doctrine we have learnt from the Epistle to the Romans. If our faith has made us children of God, and we are "justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 24), surely she must relinquish all her fearful abominations and all her superstitious vanities. What has she now any more to do with such things as these?—

"Indulgences, dispensers, pardons, bulls."

But is our doctrine and hers on this Article one and the same? What is the deliberate conclusion of our great divine, who is proverbially called "The Judicious," on this momentous matter? These are his words:—"You see, therefore, that the Church of Rome, in teaching justification by inherent grace, doth pervert the truth of Christ, and that by the hands of His apostles we have received otherwise than she teacheth." (Hooker, Ser. II. par. 6.) Exactly to the same effect is the testimony of good Bishop Hall. He wrote, not an "Eirenikon," but a treatise which he entitles "No Peace with Rome;" and in this treatise he has these words:—"Whilst the Tridentine Fathers take upon them to prove the formal cause of our justification to be our own inherent justice, and thrust faith out of office, what good man can choose but presently address himself to an opposition? Who would not rather die than suffer the ancient faith of the Church to be depraved with these idle dreams?" A little further on he has some pungent remarks for those who think this "a mere strife of words, and not hard to be reconciled." He charges upon Rome, as all sound Protestants have ever done, her erroneous teaching on this vital point as the very head and fore-front of her offending; and he shows that her dogmas respecting it are against Scripture, against antiquity, and against reason. In these words he delivers his sentiments on this point, in "The Old Religion":—"Let the vain sophistry of carnal minds deceive itself with idle subtleties, and seek to elude the plain truth of God with shifts of wit; we bless God for so clear a light, and dare cast our souls upon the sure evidence of God, attended with the perpetual attestation of His ancient Church." We are utterly at a loss to conceive how Dr. Pusey can identify the Romish doctrine of justification with that maintained by our Protestant Church. For our own part, with our 11th Article imprinted upon our heart, and the wholesome doctrine contained in the Homily on Salvation spread before our eyes, and at the same time with a lively recollection of Hooker's learned discourse on

justification in our mind, such a confounding of darkness and light seems perfectly wonderful. How does Hooker speak of those self-same "elaborate chapters on justification in the Council of Trent," which Dr. Pusey says any of us may receive? These are Hooker's words:—"This is the mystery of the man of sin. This maze the Church of Rome doth cause her followers to tread, when they ask her the way of justification. I cannot stand now to unrip this building, and to sift it piece by piece; only I will set a frame of apostolical erection by it in few words, that it may befall Babylon, in presence of that which God hath builded, as it happened unto Dagon before the ark."

On the same page where Dr. Pusey would identify our doctrine of justification with that of Rome, he claims also, for us and for her, the same teaching on the doctrine of Baptism. These are his words:—"We use the selfsame prayers in Baptism, and thank God in the same words, that He has been pleased to regenerate our children therein. We both confess one Baptism for the remission of sins." (p. 19.)

Again we have to put a decided negative upon the assertion, that our Church's doctrine of Baptism is identical with that of Rome. We shall not enter here at any length upon the Baptismal controversy; but, in reviewing the last work of a ring-leader of the Tractarians, it is impossible to omit it altogether. We are not ignorant that a bishop of our Church endorsed the mistaken views of Dr. Pusey on this subject, and ventured to say that here we are one with Rome.

The hypothetical view, as stated by the venerable Thomas Scott in his controversy with Dr. Mant, we hold, with Dr. Blakeney, to be "alone consistent with the formularies of our Church." In his *History of the Prayer Book*, he has given the following quotations from Scott, which embody entirely our sentiments on this much agitated question:—

"In the lower, external, and ecclesiastical sense, we affirm unconditionally the regeneration of all to whom Baptism is rightly administered.

"But in the higher and spiritual sense of the term, we can predicate regeneration of baptized persons only hypothetically: namely, upon the supposition, in the case of adults, of their sincerity, and in the case of infants, of their possessing that disposition which shall lead them, when they become capable of it, to keep their baptismal vows."

The main thing to be insisted on is the absolute necessity of faith in order to realize the full benefit of either sacrament. None but true believers feed upon Christ by faith in the Lord's Supper; and none who are evidently destitute of the same precious faith, when old enough to have it, are vitally and effectually

incorporated into Christ by Baptism. Well does Dean Goode observe: "This principle is consistent with various shades of view as to the effects of Baptism in infants. It may be supposed by some, that wherever there is an immediate effect from Baptism, there must have been a prevenient act of Grace; by others, that the baptismal blessing may be conferred in anticipation of future faith; by others, that the salutary effect of Baptism is held in suspense until actual faith enables the party to realize it. All these views are consistent with the adoption of this principle. But if this cardinal truth be lost sight of (viz., that the Sacraments have only a wholesome and saving effect upon the faithful) we sink at once into the worst errors of Popery."

In another place he says, "The clear declarations of the Holy Scripture as to the indispensable characteristics of those who are born again by the Spirit, have convinced the great majority of our divines (whatever might be the theological system to which they had attached themselves) that no man can be Scripturally said to have experienced a spiritual regeneration but one who brings forth the fruits of the Spirit." And from Bishop Pearson he gives us this memorable quotation:—"By the tenor of the Gospel we shall find that those are truly and properly saints, which are 'sanctified in Christ Jesus,'—first, in respect of *their holy faith by which they are regenerated*; for, 'whosoever believeth that Jesus is the Christ is born of God' (1 John v. 1); by which they are purged, God Himself purifying their hearts by faith (Acts xv. 9), whereby they are washed, sanctified, and justified in the name of the Lord Jesus (1 Cor. vi. 11), in whom also, after that they believe, they are sealed with the Holy Spirit of promise (Eph. i. 13)."

Here is a third charge preferred by the pervert against the Protestant Church which he has deserted:—"If the Church of England recognizes an undefined presence of Christ in the Sacrament, it formally imposes upon its people a disbelief in transubstantiation, and the sacrifice of the altar." Now the manner in which Dr. Pusey replies to this, we are constrained to say, is by a compromise which betrays the cause he has undertaken to defend. His quotation from "Palmer on the Church" we deliberately lay aside; and, as churchmen, we refuse altogether to accept him as the true exponent of our Church's views on this grand and vital point of dispute between Protestants and Romanists. Instead of denying the charge of Dr. Manning, or attempting, as Dr. Pusey does, to meet him half way, we say deliberately, the Church of England recognizes only the spiritual presence of Christ in the sacrament, and it does formally impose upon its people a disbelief in transubstantiation and the sacrifice of the altar. Dr.

Pusey's criticism upon "the sacrifices of masses," where the plural is used, (page 25 to 27,) we conceive to be childish and trifling in the extreme. Does he not know that in the Church of Rome, to this very day, it is still both commonly said, and firmly believed, that the priest, whenever he offers the mass, does offer Christ for the quick and the dead, to have remission of pain or guilt? All true members of the English Church believe this to be a blasphemous fable, and a dangerous deceit. The same applies to his criticism upon the word "wherefore," in the same 31st Article. "Plainly then," he says, "by the force of the word 'wherefore,' the Church of England rejects no sacrifice which does not interfere with the one sacrifice of our Lord upon the Cross." To this we reply, Every sacrifice, except that of prayer, and praise, and grateful oblation of ourselves and our substance, to the Lord our God, does interfere with the one oblation offered upon the cross once for all. In addition to this, we also affirm, that the Romish doctrine of the sacrifice of the Mass, as now held by the apostate Church, and at this present time embraced by Dr. Manning, is a blasphemous fable, and a dangerous deceit, and is a virtual denial of "the one oblation of Christ finished upon the Cross." The confusion in Dr. Pusey's mind between the commemoration of the Lord's finished sacrifice as held by the Church of England, and the constant repetition of that sacrifice in the Mass, as taught by the Church of Rome, to us is really astonishing. These are his words:—

"In the Holy Eucharist we do in act, what in our prayers we do in words. I am persuaded that, on this point, the two Churches might be reconciled by explanation of the terms used. The Council of Trent, in laying down the doctrine of the sacrifice of the Mass, claims nothing for the Holy Eucharist but an application of the one meritorious sacrifice of the Cross. An application of that sacrifice the Church of England believes also. Many years have flowed away since we taught this."—(Tracts for the Times, No. 81, p. 52.)

"The point of transubstantiation," says Bishop Hall, "is justly ranked among our highest differences. Upon this quarrel, in the very last age, how many souls were sent up to heaven, in the midst of their flames: as if the sacrament of the altar had been sufficient ground of these bloody sacrifices." In another part of the same treatise upon the Old Religion, he refers thus to the Tractarians of those days. "Some of ours do so slight the errors of the Roman Church, as if they were not worth our contention; as if our martyrs had been rash, and our quarrels unnecessary." The real presence, as taught by Dr. Pusey, we deny *in toto* to be the doctrine of the English Church; the attempt which he here makes to apologize for the miserable sophistry of Tract No. 90, we regard to be utterly

unworthy of the Regius Professor; and not even "the whole breadth and depth of Patristic teaching" can reconcile us to the semi-popery of Bishop Forbes. Before the session of the Council of Trent, one of the most candid of all the Romish writers (Cassander) had written,—“The sacrifice offered by Christ once for all, is able to give salvation. Surely, therefore, if we offer daily and continually, it is done for a recordation of his death.” But this is the very thing, says Bishop Hall, which is condemned by the Tridentine Fathers in these words:—“If any man shall say that the sacrifice of the mass is only a sacrifice of praise and thanksgiving, or a bare commemoration of his death, let him be anathema.” Protestants do not say that it is a bare commemoration; because, after a spiritual manner, and as to the application of its benefits to themselves, the body and blood of Christ are verily and indeed taken, and received by the faithful in the Lord's Supper. But what the true members of our Church understand by this, we conceived to be finally and for ever determined by these memorable words of Archbishop Cranmer, in the Preface of his Book on the Lord's Supper. “When I say, and repeat many times, in my book, that the body of Christ is present in them that worthily receive the sacrament, lest any man should mistake my words, and think I mean, that although Christ be not corporally in the outward visible sign, yet He is corporally in the persons who duly receive them: this is to advertize the reader that I mean no such thing. My meaning is, that the force, the grace, the virtue, the benefit of Christ's body which was crucified for us, and of His blood which was shed for us, be really and effectually present with all them that duly receive the sacraments. But all this I understand of His spiritual presence, of the which He saith, “I will be with you until the world's end” (Matt. xxviii. 20); and, “wheresoever two or three be gathered together in my name, there am I in the midst of them” (Matt. xviii. 20); and, “he that eateth my flesh and drinketh my blood, dwelleth in me, and I in him” (John vi. 56). Nor no more truly is He corporally or really present in the due administration of the Lord's Supper, than He is in the due administration of Baptism: that is to say, in both spiritually, by grace.” (Cranmer on the Lord's Supper, P.S.) The blessed martyr John Bradford, in these words, has recorded his final witness for Protestant truth:—“In testimony of this faith I render and give my life, being condemned, as well for not acknowledging the Antichrist of Rome to be Christ's vicar-general and supreme head of His Catholic and Universal Church here and elsewhere upon earth; as for denying the horrible and idolatrous doctrine of transubstantiation.” (Writings of Bradford, p. 225. P.S.)

Before leaving this subject of transubstantiation, upon which

the author of the "*Eirenikon*" thinks there need be no dispute between the English and the Romish Church, we present our readers with another opinion expressed by the author of "*No Peace with Rome*." These are the words of Bishop Hall:—"How monstrous and how impious is this obstinacy of foolish men, that they will overturn the very principles of nature, the order of things, the humanity of Christ, the truth of the sacrament, the testimony of Scripture, as well as the very foundations of all Divinity, and confusedly jumble heaven and earth together, rather than they will, where necessity requires, admit but a kind of figurative speech in our Saviour's consecration." Dr. Pusey, in the "*Eirenikon*," has referred us to the "*Acts and Monuments*" of Foxe. Here is the sum and substance of the very sentence, as given by the martyrologist, which condemned the blessed Ridley, as an incurable heretic, to be burnt to ashes at the stake. His fellow-martyr, the venerable Latimer, was involved in the same charge; and died gloriously at the same time, and in the same fire, for the same protestation. It was, "firstly, for 'denying' the true and natural body of Christ, and His natural blood, to be in the sacrament of the altar; secondarily, in affirming the substance of bread and wine to remain after the words of consecration; thirdly, in denying the Mass to be a lively sacrifice of the Church for the quick and dead." (Foxe, vol. vii. p. 540.) To us, we confess, in the face of all this, it is marvellous in the extreme that Dr. Pusey should have the temerity to write, "I am persuaded, that on this point (the Sacrament of the Lord's Supper) the two Churches might be reconciled, by explanation of the terms used." (p. 28.)

Dr. Pusey's replies to the pervert's objections to our 19th Article are also unsound as they are unsatisfactory. The great unwillingness which he shows to charge error upon the Church of Rome, as at present existing, may be conciliating to what Bishop Ridley calls "the usurped authority of the Romist Antichrist;" but this is irritating to the real Protestant, as it is contrary both to the letter and the spirit of the Article. These are his words:—

"The Article, moreover, does not say that the Church of Rome *is* in error in the present, but *hath* erred in time past, just as it saith of the other Patriarchates, that they *have* erred, *i. e.* in time past." (p. 33.)

Now, we are constrained to pronounce this a piece of sophistry which is utterly unworthy the gravity and the character of the Regius Professor. Has he really, or can he possibly have, any doubt upon his mind, what was the intention of our Reformers when they framed this Article? Does he not

know, that to a man they believed the Romish community to be Antichrist, and Babylon, and the Apostasy; and that they justified their separation from the fallen Church upon the ground of the incurable errors which at that time she maintained? Does he not know that, by her arrogant claims to infallibility, and by making the creed of Pope Pius V., with all its manifold errors, essential to salvation, all the false doctrines which she teaches, and all the superstitious practices which she inculcates, have been stereotyped for the last three hundred years? If he wants to know how the real members of our Church understand the 19th Article, we do not hesitate to say, exactly in the sense that was intended by its framers. And to prevent all possibility of equivocation, as if we were speaking of the past, and not of the present, we firmly but sorrowfully maintain, the Church of Rome at this present time, that Church of which he, whom we once knew as Archdeacon Manning, has become both an archbishop and a cardinal,—that Church to which Tractarian teaching has sent so many misguided men,—that Church we believe at this time holds the most grievous and fatal errors, not only in their living and manner of ceremonies, but also in matters of faith.” Without affirming it to be so, if every visible Church in the world had fallen as deplorably as the Church of Rome, where would have been the unfaithfulness of our Lord to His most gracious promise, “The gates of hell shall not prevail against her”? That promise was not made to any particular Church, or visible congregation. Here is one of the grand mistakes of Tractarians. Instead of being free from it, Dr. Pusey shows, in almost all his writings, how miserably he is entangled by it. The one catholic and apostolic Church in which we believe, is not any outward or visible community. Faith gives a substantial reality to things not seen as yet. By the one Catholic Church we mean “the one communion and fellowship which is knit together in the mystical body of Christ.” We mean “the blessed company of all faithful people;” “the holy Church throughout all the world.” We mean all that in every place love our Lord Jesus Christ in sincerity. We mean all that ever did, all that now do, and all that ever shall, rest upon the foundation of apostles and prophets,—all that in every age, from the beginning to the end of the world, shall be found to have lived and died in the true faith and fear of God. This is the true Church and household and family of the Lord. It is invisible to our mortal eyes; but we as firmly believe in its actual existence, with reverence be it spoken, as we believe in the existence of the ever-living and glorious God Himself. If any adversary—either Satan, or the Turk, or the Pope; either French infidelity, or German ra-

tionalism, or English scepticism, could altogether banish from the earth, at any one period, the blessed company of faithful people—then, not till then, the precious promise of the Lord with respect to His Church would have failed. But that is impossible. From age to age He has been gathering together His Church from the four winds of heaven. It is militant here for a while upon earth ; but soon it will be triumphant for ever in heaven. Let every reader join in the earnest aspiration to the God of all grace, “That it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom, that we, with all those that are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.” When that prayer shall be answered, an assembled world shall behold the manifestation of the sons of God ; and they shall come from the east, and the west, and the north, and the south, and be found a great multitude whom no man can number, from every kindred, and people, and nation, and tongue. We are bewildered, and lost, and perplexed, and puzzled at every step, as long as we apply to the visible Church the promises that belong only to the congregation of the faithful. Dr. Pusey remembers well the mournful cry that was once made in the Nicene age : “The whole world is covered with Arianism !” And both he and our readers ought to be familiar with the following passage from the Homily of Salvation : “Laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of all Christendom (an horrible and most dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices most detested of God, and most damnable to man, and that by the space of 800 years and more.” But the promise did not fail, neither did the gates of hell prevail against the true Church of Christ ; no, not in the darkest and saddest times of all. Still had the Lord His hidden ones ; and in every age and in every place where the name of Christ was named, we have not the least manner of doubt, there were hundreds and thousands who possessed “the root of the matter.” We dare not invade the office of the supreme Judge. It is not for us, misjudging and short-sighted mortals, to determine how much doctrinal error, or how many grievous offences, may be consistent with “a new-birth unto righteousness.” But the Lord knoweth them that are His. And we, if we are Christians indeed, while we see so clearly, and feel so deeply, the darkness of our minds, the depravity of our hearts, and the miserable imperfection of all we do, still cherish the blessed hope of free

forgiveness of all our sins, negligences, and ignorances, through the redemption that is in Christ Jesus. What, then, may we not hope for others, from the same boundless source of compassion, which has been extended to ourselves?

In denying papal infallibility to be an article of faith, Dr. Pusey only speaks as a great number of Romanists have spoken before him. All the world knows what various opinions have been expressed as to the actual seat of what is so confidently claimed. Dr. Pusey gravely hesitates, while Dr. Manning blindly rushes to embrace a religion which (to use the words of Bishop Hall) "erects a throne in the conscience of a mere man; and gives him absolute power to make a sin, to dispense with it, to make new articles of faith, and to impose them upon necessity of salvation."

We are not at all satisfied with Dr. Pusey's reply to the pervert's charge, that "the Church of England weakens the hold of the truths which it teaches, by detaching them from the Divine voice of the Church." We are perfectly satisfied that the true answer to this charge is to be found, neither in the authority of the Church, nor the authority of General Councils; but in the supreme and infallible authority of God's Holy Word. "The Divine voice of the Church," which we immediately recognize, and to which we reverently submit, is God speaking to us from Heaven by the Holy Scriptures. When the Church, or the Council, or the Bishop, or the Priest, or Deacon, or Layman, speaks to us according to this rule, there we recognize the Divine voice, from which there is no appeal. We remember what is said, Isa. viii. 20; and we do not forget how it was, and why it was, that this is recorded of the noble Bereans: "Therefore many of them believed." (Acts xvii. 11, 12.) All this we conceive to be written as with a sun-beam in our two Articles to which Dr. Pusey refers, (XX. and XXI.), and which, to our apprehension, he so strangely darkens, and so unhappily mystifies. What can be more wise or safe than the limitation placed by our Church, both upon the authority of the Church, and that of general Councils? With regard to the former, how clearly is it laid down, "It is not lawful for the Church to ordain anything contrary to God's word written" (Art. XX.); and with respect to the latter, what can be more unmistakeably plain than these words?—"Things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." (Art. XXI.) Now, in the paragraph that ends with the truly Protestant sentiment, "His Church may not contradict His word," the author of the *Eirenikon* seems to accord with these two most wisely limited Articles; and it is with real pleasure that we transcribe from it

the words that follow, to which we give our most unfeigned and unhesitating assent :—

“This limitation of the power of the Church does not set individuals free to criticize, on their private judgments, what the whole Church has decided. It is an axiom, God cannot contradict Himself; yet this does not set Rationalists free to deny any truth in Holy Scripture, because, in their private misjudgments, they think it at variance with some other favourite truth. And yet nothing is more common. God is love; but we may not argue, that He did not create Hell. Rather, Hell itself is a portion of His love to those who will be brought to love Him. None will be shut out from the love of God, who do not formally reject God. But the Day of Judgment will alone reveal how many millions will love Him for ever, who would never have loved Him at all, unless the fear of Hell had stirred them up to seek Him, and so to know Him and to love Him. Nay, since fear is here almost inseparable from love, it alone will declare how many exalted spirits have been quickened in their higher degrees of love, by their awe lest they should endlessly lose Him.” (p. 41.)

When we meet such sentiments as these in the writings of Dr. Pusey,—and we readily admit they are of no rare occurrence,—two most earnest desires on his behalf are awakened within us. The first is, that he who gives utterance to such excellent things, may be delivered from all the remaining darkness, peculiar to his school and the bent of his mind; and that he may be brought inwardly to experience, in all its present and everlasting happiness, the fulness of the blessing of the Gospel of Christ. Our other desire for him is, that in his present state, and until he understands better the grand quarrel between the Church of England and the Church of Rome, he would refrain from meddling with Romanists and perverts; neither making war against them, nor going to them on an embassy of peace; but putting forth all his energies and all his efforts against Infidels and Rationalists. There he is in his proper element; and there he may again, as he has done before, do good service against the enemies of our common Christianity.

Our limits will not suffer us to consider at length our author's reply to Dr. Manning's last charge against the Church of England. “If the Church of England,” said the pervert, “teaches that there is a Church upon earth, it formally denies its indissoluble unity, its visible head, and its perpetual Divine voice.” (p. 44.) These charges we should not have answered with Dr. Pusey's arguments. All true believers are knit together in one communion and fellowship, in indissoluble unity. We repudiate and deny altogether the notion, that Christ has left any visible head to His Church upon earth. And with regard to its perpetual Divine voice, as we said before, we say again, the word of our God, which is the Divine

voice, endureth for ever. In the passage that we quote below, we conceive far too much stress is laid upon the patristic notion of apostolical succession being confined to Bishops.

"Whatever the Apostles received, that they were enjoined to teach. And the whole truth the Apostles taught, orally and in writing, committing it as the deposit (*παράκαταθήκη*) to the Bishops whom they left in their place, and under inspiration of God the Holy Ghost, embodying it in Holy Scripture." (p. 85.)

It is a glorious and undoubted fact, that all apostolical truth is embodied in the Holy Scriptures; and, as members of an episcopal church, we believe surely that the regimen of bishops is most agreeable to the practice of the primitive church. But to confound the succession of bishops with the succession of apostolic truth, is one of the grand errors of Tractarianism; and to speak of that as if it were the *only* channel for its transmission, is contrary, we conceive, both to evident fact and to Scripture truth. We do not hesitate to say, simple and unfeigned faith in all the apostolic truth recorded in the Bible brings a man at once into the true apostolic succession, and makes him a member of the one apostolical Church. (John xvii. 20, 21.)

In trying to palm upon the Church of England the popish doctrine of "the invocation of saints," or at any rate to soften down the decisive language of our 22nd Article, we are grieved and surprised that Dr. Pusey should have admitted (p. 99) such a misleading and unfair note as this:—

"Sep. xxv.—Bishop Latimer is quoted as agreeing altogether with the words of the Council of Trent,—'Take saints for inhabitants of heaven, and worshipping them for praying to them, I never denied but that they might be worshipped, and be our mediators, though not by way of redemption (for so Christ alone is a whole mediator, both for them and us), yet by way of intercession.'—Foxe, Acts and Monuments."

This is the note at length, as it stands in the "*Eirenikon*." When we read this note, we felt every Protestant feeling stirred within us to its very lowest depths. What! we said, the glorious old martyr Latimer, who made it his special prayer that he might shed his dearest heart's blood in defence of the true Gospel—who embraced his blessed fellow-martyr at the stake, and there gave utterance to those memorable words, "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out,"—is this the man whom Dr. Pusey summons up deliberately to contradict the express words of our 22nd Article?

Now, what are the facts of the case? We turn to the Acts and Monuments of Foxe (Townsend's Edition, vol. vii. p. 474),

and there we find indeed the very words quoted in the "*Eirenikon*." But we find a most significant note attached to them by the martyrologist, which Dr. Pusey has not given,— "See Master Latimer's error in *those* days"! And what days were those? Not the days of bloody Mary, when, by his constant death, he so nobly sealed the truths which he taught—not the days of the virtuous Edward, when the separation from Rome was completed—no, nor even the latter days of Henry VIII., when he had relinquished his bishopric, that he might keep his conscience; but apparently in his early days, before he was a bishop, and while he was at his benefice in West Kingston! Foxe thus prefaces the letter in which the semi-papistical error is expressed:—"Let us come to his letters which he wrote at divers and sundry times, from the first beginning of his preaching."* (p. 473.)

Latimer, like all the great fathers of the glorious Reformation in England, had been brought up upon the lap of Popery. He tells us himself repeatedly in his sermons, that there was not once in all England a more bigoted Papist than he. His eyes were gradually opened. With the downright honesty and sterling integrity of his character, he renounced nothing that he had been taught to believe, until fully convinced that it was repugnant to the Word of God. But when once that light was admitted, he was invariably faithful to it. He was not ashamed to remove from his old moorings, as soon as he found them to be unscriptural and wrong. After his real conversion to God, not all at once, but one by one, and as he found them to be contrary "to the law and to the testimony," he renounced and abjured all the numerous errors of his papistical education. We are perfectly satisfied that, in his maturer years, after the Reformation was completed, he had entirely renounced the papistical notion of his earlier days, when he saw men as trees walking. Whatever the young preacher may have held respecting the invocation of saints, Bishop Latimer, we are fully persuaded, did not retain, and no evidence can be produced of his retaining, such notions. If the hoary martyr, as he followed after the blessed Ridley to the stake, as fast as his feeble strength would allow him, had been asked what he thought as to this practice, we feel a moral certainty that his answer would have been, "It is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." (Art. XXII.) We feel absolutely certain, if the invocation of saints, or any other essentially papistical doctrine, could be justly brought home to our Re-

* Dr. Pusey has stated, in a published letter just now, that Latimer said this "shortly before his death." We do not know upon what authority he makes such an assertion. Certainly Foxe, to whom he refers us, does not say so.

formed Church, that from that moment the blessed candle which our martyrs kindled in England, when they gave their bodies to be burned, would at once be extinguished.

It is most material to direct our readers to what Dr. Pusey has written respecting the worship of the Virgin Mary, and the recent decree of her immaculate conception. He tells us:—

“The controversies about the immaculate conception are older than the Reformation, but have only just been decided. The object of the decision was understood to be, not to settle controversies which had long expired, but to obtain the favour of the Blessed Virgin toward the Church of Rome by doing honour to her.” (p. 91.)

And a few pages beyond he tells us:—

“Largely as the invocation of the Blessed Virgin is used in the Greek Church, it has nowhere adopted that vast formulized theory as to her place as the channel of all grace to the Church, and to each single soul, which is to us the special ‘crux’ in the Roman system.” (p. 94.)

If we rightly understand this, the meaning is, Dr. Pusey and his friends can get over, and explain away, many Romish dogmas and practices, which the Church of England unequivocally condemns; but the gross worship of the Virgin Mary, and the way in which she is employed as a mediatrix in the Romish Church, is the special let and hindrance which prevents them from crossing the Rubicon which divides the two Churches. Most appalling, and multiplied even to redundancy, are the quotations he produces from Romish authorities in proof of this miserable infatuation. What real Christian will not abhor this monstrous idolatry? On page 104, he quotes a passage from M. Oliver, to which indeed he objects, and which we unhesitatingly pronounce to be deplorable idolatry. And yet in the next page he says, “Of course I never thought of imputing to a pious writer like M. Oliver conscious heresy.” (p. 105.) The heart sickens as we peruse, in the pages of the *Eirenikon*, the fullest and most painful evidence, which proves, “that the worship of the Virgin Mary, as now practised in the Romish Church, is idolatry.”

We pass now to the elaborate note, of nearly fifty closely printed pages, at the end of the volume. Before the immaculate conception of the Virgin Mary was made by the present Pope an article of faith, in an encyclical letter, he asked the opinion of each individual Bishop on this matter. The doubts and objections expressed by some of these Papal Bishops are given at length in the note to which we refer. They all believed it, but many of them doubted the wisdom of decreeing it. At the same time, they all were content to waive their objections, if the Pope should decree it. He did decree it,

and their objections were waived. But what has the Christian Observer, what have all the Protestant Churches in the world, to say to such language as this, which Dr. Pusey has given from the Roman Catholic bishops of the present time?

"To us the faithful seem to have no wish as to this definition. They are content to pour forth devout prayers to the immaculate Virgin." (p. 358.)

"In these storms of tribulation, in this whirlpool of great crimes, in these perils and strains of all sorts, all faithful Christians turn their eyes to Mary, think of Mary, call upon her, piously and most inwardly believing that she was conceived without stain." (p. 362.)

"Never in my flock, and I assert confidently in all the dioceses of France, did faithful Catholics burn with greater devotion and love towards Mary, never did they place fuller confidence in her; never in tribulations did they with more fervent impetus seek protection at her feet." (p. 363.)

"If in a short time, as I most firmly believe, the most splendid benefits of the Virgin, who is terrible as an armed host, require other attestations of gratitude, your Holiness has other honours at hand to discharge this debt, and declare throughout the world your piety and grateful remembrance." (p. 365.)

"In the bosom of France there still live unbelieving children whom heresy keeps far from their home. In their deplorable blindness, they still reproach us with the worship we render to Mary." (p. 369.)

"The peasantry, and other of the lower orders of the diocese committed to my care, worship most devoutly the most blessed Virgin, and frequent in great numbers the shrines in my diocese dedicated to her." (p. 372.)

"The faithful do not doubt the immaculate conception to the Virgin *Deipara*: the worship of that mystery increases daily." (p. 376.)

"Among the people of the diocese of Warmia, which is with inmost devotion addicted to the worship of the most holy Virgin, the faith of the immaculate conception obtains universally." (p. 379.)

"It is she who alone slew all heresies in the whole world." (p. 381.)

"The greater the number of adversaries . . . the more ought the Church, who has to contend with the powers of darkness, to pray for her aid and help, who bruised the serpent's head, to extol with praises, and venerate with prayers, her who, praying her Son, alone slew all heresies in the whole world." (p. 382.)

Here we stop; not because our extracts are exhausted, for they might be multiplied into a volume. And we remind our readers that this is not the language of ignorant peasants and unlettered rustics, in the dark ages of the world, but of all the Archbishops and Bishops of the Roman Catholic world, in the middle of the nineteenth century. Surely with such awful, and gross, and general idolatry as this before our eyes, we may ask, where shall we find the Antichrist of Daniel; the apostasy of St. Paul, and the spiritual harlot of St. John, if not in the Church of Rome? What is more eminently and un-

mistakeably antichristian than to exalt a woman, who was conceived and born in sin, to the mediatorial throne of Him who alone is without sin, and who alone is the one Mediator between God and man? What is so surely and undeniably a falling away from the faith once delivered to the Saints, as to give to the creature the worship and service and trust which belongs only to the Creator who is blessed for ever? What is it, when applied to religious worship, to commit adultery, and to play the harlot, but to give our hearts to any created object whatever, instead of to the Lord our God, who is a jealous God? "Doth not the word of God call idolatry spiritual fornication?" (Hom. on the Peril of Idolatry.) "The apostasy," saith Bishop Jewel, "hath of late years appeared so manifestly, that no man, who is not wilfully blind, can doubt thereof." And to the same purpose the blessed martyr Bishop Hooper:—"The very properties of Antichrist, I mean of Christ's great and principal enemy, are openly known to all men that are not blinded with the smoke of Rome, that they know him to be the beast that St. John describes in the Apocalypse."

This is the Church which the Regius Professor of Hebrew would conciliate, and for which he seems to see visions of peace; and he thinks it to be the office of our English Church to be the means of restoring visible unity between the long-separated churches of the East and the West. We tell him, with all the undoubted certainty with which he himself believes the Bible to be the word of everlasting truth, that his design is entirely chimerical, and absolutely contrary to the revealed purpose of God. Our blessed Reformers would have healed the great mystical Babylon; but she refused then, and she refuses still, positively and deliberately refuses, to be healed. Now, therefore, there is no healing for her. Persisting, as she so pertinaciously does, in her idolatries, and her falsehoods, and her abominations, how can we be reconciled to her, and be at peace with her? "Can two walk together except they be agreed?" What unity can there be between Christ and Antichrist? "That which is crooked cannot be made straight, and that which is wanting cannot be numbered." "Mark," says Bishop Jewel, "the Apostle's speech. He saith not, God shall convert Antichrist, or change his heart, that he may be saved; but he saith, 'Whom the Lord shall consume.' . . . Such is the hardness and the blindness of his heart, he will not receive the love of the truth, he will not believe the truth of God, that he might be saved; therefore destruction shall come upon him. Hereby we are taught what to think or hope of reformation of the abuses and errors of the Church of Rome. They have been advertised of them, not only by the professors of the Gospel, but also many of themselves have spoken for

reformation of sundry abuses. They have kept many councils and assemblies. They have promised redress. What one thing have they reformed? Hitherto they have reformed nothing. They have hardened their hearts, and set themselves against the Highest. Therefore shall the glory of the Lord show itself in their destruction." (Works of Bishop Jewel, p. 928, P.S.) Let any reader of the Christian Observer cast his eye over the deplorable mariolatry which Dr. Pusey has brought together from apostate Christendom; and then let him ask, Can this indeed be the language of the true bishops and pastors of the Church of Christ? For our own part, we boldly but sadly declare the conviction which it produced upon ourselves. It is this. As surely as we believe the Bible to be the word of God, and every part of it, from the beginning of Genesis to the end of Revelation, to be pure and unmingled truth, so surely do we believe the Romish community to be the apostate and idolatrous church, so minutely and so wonderfully described in the oracles of God. And we do not hesitate to say, neither the worshippers of Baal, when they cried from morning until noon, "O Baal, hear us!" (1 Kings xviii. 26); nor the degenerate Jews in the land of Egypt, when they so deliberately persisted to "burn incense to the queen of heaven, and to pour out drink-offerings unto her" (Jer. xlv. 17);—neither one nor the other, we confidently affirm, were more truly or more grossly guilty of idolatry than these blind bishops of the apostate Church, who thus teach and encourage their deluded followers to worship the Virgin Mary, to call upon her, and to put their whole trust and confidence in her. The literal Babylon was not more mad after her countless idols, than the mystical Babylon is mad after her special and peculiar idol, the Virgin Mary. Her idolatry is incurable, and her destruction is inevitable. This long-lasting adversary is neither to be pacified with terms of peace, nor won over to the acknowledgment of the truth. *Delenda est Carthago*. Her sins have reached up to heaven; and in one day, a day we believe that is nigh at hand, shall her plagues come. Our blessed Reformers, more than three hundred years ago, lamented that in their days, for above eight hundred years, the whole of Christendom had been drowned in abominable idolatry. (Hom. on the Peril of Idolatry.) Has it been otherwise in Roman Catholic countries since the Reformation? Surely the predicted period for the reign of Antichrist is rapidly drawing to a close. Or, to take another mode of argument, perhaps more convincing to the author of the "Eirenikon." He appeals to the Fathers. Let him consider diligently what some of them have said. "I speak it boldly," says Gregory bishop of Rome, (Dr. Pusey gives the quotation,

and calls him St. Gregory,) "whosoever either calleth himself universal priest, or desires to be so called, in the pride of his heart, he is the forerunner of Antichrist." Not the immediate successor, but the next bishop but one after Gregory, obtained this proud title; and it has been claimed by the Popes ever since, for well-nigh 1260 years. Irenæus says that the name of Antichrist, expressed by the mystical number 666, is *Lateinos*; and that he shall sit in a city called *Latium*, which is Rome. Joachimus Abbas, who was contemporary with our first Richard, has these words,—“Antichrist is long since born in Rome, and yet shall be advanced higher in the apostolic see.” While Bernard expressly says,—“The beast that is spoken of in the book of Revelation, unto which is given a mouth to speak blasphemies, and to make war against the saints of God, is now gotten into Peter’s chair.”

Dr. Pusey does not even hint, what many of the ancient fathers so sagely suggested, what all our Marian martyrs protested at the stake, and what the Church of England positively teaches in her homilies, that the predicted apostasy (2 Thess. ii. 3) has been developed in the Romish Church. On the other hand, he seems still to cherish the dream that the Eastern and the Western and our own Church are to melt in visible communion into one œcumenical fold. (See page 256.) Then he speaks decisively, that before our Lord shall come, there must be “the Apostasy.” Had he forgot that the mystery of iniquity was already working in the days of St. Paul; that it was fomenting for well nigh 600 years, until the Roman Emperor was taken out of the way; and that, since then, in the deliberate judgment of almost all who believe and love the Bible, it has been manifesting itself in the Romish Church for nearly 1260 years? “This one thing,” says Bishop Hall, “which God has pronounced, we do verily expect to see, the day when the Lord Jesus shall with the breath of His mouth destroy this lawless one, long since revealed in His Church, and by the brightness of His glorious coming fully discover and dispatch him.” (No Peace with Rome.)

There would be no mystery, nor anything to marvel at, in the most daring iniquity, or the most dreadful cruelty, being perpetrated by an infidel or atheistical antagonist. But for the professed representative of the lowly Redeemer to be enthroned for ages as the king of pride; for the acknowledged keeper of God’s truth to be the great upholder of idolatry and superstition and sin; and for the Church, which would be styled the one Holy Catholic Church, to become actually drunk with the blood of martyrs and of saints—here is the mystery of iniquity; and here is what caused the evangelist to wonder with great admiration. But while this interpretation of God’s

Holy Word is to us an article of faith, we by no means sympathise with those who found fault with Hooker for charitably maintaining, cautiously and guardedly as he did so, that salvation may be found in the Romish Church. Neither do we attach ourselves to those who, in a similar spirit, accused the excellent Bishop Hall of being unfaithful to Protestant truth, because he declared that, though corrupt, and fallen, and diseased, Rome is really a Church. If Rome were not truly a Church, Antichrist could not sit in the Temple of God. Because, therefore, the whole Bible is there professed, and the three creeds are there acknowledged, and the two sacraments which Christ ordained are not ignored, though miserably corrupted, we do not deny to our Romish brethren the name of Christians. While we speak of their religion as God describes it in His Holy Word, we believe surely that numbers among them are saved, not by their religion, but notwithstanding their religion. We mean, not by professing the errors and delusions peculiar to Popery, but by believing in their hearts the vital truths of the everlasting Gospel, which the Holy Spirit unfolds to every member of the Holy Church throughout all the world. But while we know that God has a people in the midst of Babylon, it is at our peril that we sacrifice in the hope of peace, and under the pretence of unity, any of the distinctive truths, for the sake of which our martyred ancestors resisted even unto blood. On the other hand, now that her idolatries are so openly manifest, and that the day of her retribution is so fast approaching, it is our plainest duty to cry with a loud voice, to all her members, wherever we find them, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii. 4.)

We conclude with the deliberate opinion expressed by Cassander, a learned and candid Romanist, who was required by two German emperors, in the early morning of the Reformation, to do then what the author of the *Eirenikon* is attempting to do now. These are Cassander's words, and they are quoted by Bishop Hall, as a motto to his treatise entitled "No Peace with Rome":—"My opinion is, that the Church can never hope for any firm peace, unless they make the beginning which have given the cause of the distraction. That is, unless those who are in the place of ecclesiastical government will be content to remit something of their too much rigour, and yield somewhat to the peace of the Church; and, hearkening unto the earnest prayers and admonitions of many godly men, will set themselves to correct manifest abuses, according to the rule of Divine Scripture, and of the ancient Church from which they have swerved."

IS THE CHURCH IN A LAODICEAN STATE?

A DISCUSSION, *not* HELD AT THE CLERICAL SOCIETY.

No. I.

Pensive.—No, I was not at your last meeting; for, to tell you the truth, I have felt more grieved than profited by our last two or three meetings, and had scarcely heart to encounter another.

Sanguine.—Why, what was the matter? I felt very differently; in fact, I left our recent meetings much pleased, and with a positive exhilaration of spirits.

P. Well, I thought I saw such a feeling; but it saddened me. It seemed to me to be inconsistent with the present state of the Church. I should have been better pleased if we had all resolved to go immediately and often to the Throne of Grace, pleading for a thorough awakening of the Church out of her present Laodicean state.

S. Laodicean state? What possesses you? Your nerves must have had some shock lately, or your health must be getting out of order. What brings you to take such a gloomy view of things?

P. Nay, you need not look to me or my health, for the reason of the saddened view which I have taken. Open your Bible, and see what is the main charge brought against the Laodicean Church. Is it not, "Because thou sayest, I am rich, and increased with goods, and have need of nothing"? A state of self-satisfaction,—the absence of the feeling of want, of poverty, of nakedness,—these were the features which made the case of Laodicea the worst of all the seven. And when I find myself in a Christian society in which there is much rubbing of hands, and congratulation, and mutual compliment, I am immediately driven back upon the words,—"Because thou sayest, I am^r rich, and increased with goods, and have need of nothing."

S. You are in a melancholy mood to-day. Surely God is doing great things in the Church and in the earth just now; and hence it is natural that, when Christian men meet, there should be praise given to Him for His wonderful works.

P. Were that all, I should not object; but I hear little of this: and much more of "Because I am rich and increased with goods." Yet the other words of the apostle seem to me to be more truly descriptive of the state of the Church:—"and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

S. Surely you would not apply this language to the present state of the Evangelical portion of the Church of England!

P. Not hastily, or unreservedly; but I sincerely fear that much of it justly applies to the actual state of large sections of that Church.

S. Do you mean, to the Evangelical clergy and their flocks, forming part of the Church of England?

P. I really do. You may think me uncharitable, or nervous, or unthankful; but I must plainly say, that these words of the apostle to the Laodicean Church are always ringing in my ears, and I cannot help feeling that, in some degree at least, they are applicable to the state of things which exists in the Church of England,—aye, even in the best portions of it.

S. Well, you may call me blind, or presumptuous, but I must take a very opposite view. That we are really “wretched, and miserable, and poor, and blind, and naked,” is hardly, I think to be said with any regard for truth. But opinion against opinion can prove nothing. If we are to do each other any good in this conversation, I must ask you to explain yourself a little more, and to supply also some proofs and some particulars of the perilous condition into which you suppose the Church to have fallen.

P. That will require some thought, and some trouble; not because of the paucity of proofs, but because of their abundance. How shall we arrange them? Perhaps we had better take notice, first, of the state of the clergy; next, of the state of their people; and thirdly, of the character of the preaching which is current among them.

S. Well, that arrangement will be a simple and natural one. But when you speak of “the state of the clergy,” let me ask, into what sort of particulars do you mean to enter?

P. The text which I have already quoted seems to point this out. Self-satisfaction, a condition of ease and comfort, a resting contented with things as they are—this was the charge brought against the Laodicean Church; and my fear is, that it may be brought with truth against many, perhaps against most, of ourselves.

S. Well, that is your view. Now, please to furnish a few particulars.

P. Shall I begin with outward circumstances? “Love not the world, neither the things which are in the world,” said the Apostle. He went on to add, “For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world.” And is it not evident, that when Satan can, he persecutes the children of God; but whenever this is no longer possible, then he flies to

the other extreme? When a violent storm will not tear away the pilgrim's cloak, he brings the warm sun to bear, so as to induce him to cast it off. Or, as one of our poets has said :

“For Satan's now grown wiser than before;
And tempts by making rich, not making poor.”

S. But how does all this apply to our own day?

P. I believe that there never was a time when the clergy, as a body, and the Evangelical clergy, as a portion of that body, were so generally “well off,” to use a common phrase. Parents who have made money have chosen the Church as a respectable profession for their children: young men of good talents, becoming clergymen, have so frequently married girls of fortune, that, in the present day, though there are still many poor men in the Church, the contrary seems to me to be more commonly the case.

S. I can hardly accept that as a fact beyond question. Surely you must see, almost every week that passes, some advertisement imploring aid for “the destitute family of a deceased clergyman.” In a single large parish near London, I have known two subscriptions of this kind within the last five years.

P. I am well aware of the existence of much poverty among the clergy, and do not mean to deny or pass over that fact; but still I believe that men of independent means are far more numerous among them than was the case fifty years ago. Looking round me, and conning over my own acquaintance, I see dozens of men who could hardly maintain their position and do their duty, if they had not other means than those which the Church provides them.

S. Granting this to be partly true, is it not a happy circumstance, when a clergyman can be raised above all miserable pecuniary anxieties, and can treat his people with a feeling of entire independence?

P. I admit that there is something to be said on both sides, here; but the fact of which I have spoken remains true. And this independence has its perils as well as its advantages. A man who is frequently a guest at the tables of the wealthy and the noble, and who can entertain the wealthy and noble at his own, becomes a different sort of man from the Scotts and Newtons of the last generation. Hannibal's soldiers, suffering cold and hardship and privation, were unconquerable. They found Capua a pleasant and agreeable place; but when next they had to meet their enemies, they were not the same men. From a cold and comfortless and solitary lodging, many an emulator of Scott and Newton has gone forth, rejoicing to kneel by the bedside of the dying

Christian, or to hold up the Cross of Christ before the eyes of the expiring penitent. But when the well-carpeted room, the luxurious sofa, the blazing fire, and the refined and delicate wife, have taken the place of the cold and bare second-floor lodging, then the sallying forth into the rain to spend an hour in a close and unwholesome garret or cellar, seems quite another thing. I met, the other day, with a sarcastic portrait of a young clergyman, in a periodical of the High Church school, which it cannot do us any harm to ponder over. It is more salutary to be told of our faults by an enemy, than to listen to nothing but encomiums from too-partial friends. Here is the passage I have alluded to:—

"Your flash evangelical young clergyman was merely a gay fellow at the University; he married a young lady of rank, piety, and wealth, falls in with her mode, and is presented by a body of trustees to the first vacancy which occurs in an influential church which they have purchased. To do him justice, he announces a good deal; he institutes or reforms several schools, a district-visiting society, a Thursday evening lecture, three school-room lectures, and other means of usefulness. He gives his money, his time, and his lungs, without sparing. There are, however, one or two trifling drawbacks to his usefulness, which do not tell much now, but will tell bye-and-bye. Neither he nor his lady can bear the old parsonage; so they get leave somehow, we know not how, to live an uncommonly long mile out of the town. He chooses an elegant mansion in the Elizabethan style, built by a great lace-manufacturer, who did not leave his place to his children. Here he plants out the view of the town with deep lines of laurels, and raised banks of American shrubs. This place he means to be the opportunity of ease and retirement, if he should require it. From this sweet retreat he is generally seen issuing about noon towards the town. There for two or three hours he is found walking about, conferring with various members of the parochial staff, and seemingly very busy. By three o'clock he is *emeritus* for the day, and far away from the smoke of his parish. This is the period of his activity; we will not proceed onward to the season of disappointment and languor; nor say how long the peculiarities of earth, air, or water allow the lady, and consequently her husband, to reside on or near to the living."

The same (perhaps ill-natured) censor illustrates his case by one or two other instances. He says,—

"A poor youth, in a small and poor household, is taken suddenly and dangerously ill, and wishes to see the clergyman. The poor mother runs about for half an hour to find some one to fetch him. At last she gets a messenger, for sixpence, to run a good mile up-hill to Chesnut-place, where the curate lives, for the incumbent is out of the question. In about an hour the messenger returns with the tidings that the curate cannot come down at present, but will in the evening, if he can. In the morning the youth is dead or insensible."

"The head of a large house in the City of London, whose ware-

houses extended into three parishes, had a young assistant who was suddenly seized with illness. He earnestly wished to see a clergyman ; but not one of the three could be found. 'The nearest lived somewhere in the Regent's Park.'

S. Well, I could not be unaware that untoward circumstances of this kind will sometimes occur. But what is the practical inference you would draw from such facts ?

P. It is somewhat of this kind. I perceive among the clergy generally, and among many of the laity also, a great and avowed desire that every clergyman, be he zealous or indolent, should be placed "in comfortable circumstances :"—should be "lapped in luxury," and surrounded with everything that can make life desirable. Now I very much suspect that Satan entirely sympathizes with them in this feeling. I believe that he would like best to harry every faithful minister off the face of the earth ; but, if unable to do that, he would next wish to surround such men with ease and comfort, as the surest way to lull them into slumber, and even to bring into peril their own souls. I fear that Bunyan's "Enchanted Ground" is somewhere about this part of our pilgrimage.

S. But I do not yet see what you are driving at. You can hardly mean to bring us to the practical inference, that no clergyman should have more than his daily bread.

P. If this was the conclusion to which I was trying to bring you, I should not be very far from the Apostle's counsel :—"Having food and raiment, let us be therewith content." But pray remember that I did not set out with any claim or pretence to lay down rules or laws for my brethren. I merely looked with sadness and fearfulness on the present state of the Church. I did not profess to be able to prescribe a remedy.

S. Well ; but all teaching ought to have some practical aim ; and therefore I want to understand to what conclusion you would fain bring us.

P. I remind you, again, of the point from which we started. My one only assertion was, that the Church was, I feared, falling into a Laodicean, self-satisfied state. If I could make out this position, the call on the Church would be plain, to "examine themselves and turn unto the Lord." But it would scarcely rest upon me as a duty, not only to detect disease, but also to supply a remedy. I think we are on or near "the Enchanted Ground." I fear that the Lord has sent, or suffered Satan to send, a "spirit of slumber" upon us. And, in seeking for the visible and tangible causes of this mischief, one which strikes the eye at once, is the growing tendency, both among clergy and laity, to a sensuous kind of worship and religion,

and to an amount of worldly comfort or luxury which in former times was little known.

S. I incline to think that you attach too much importance to this latter point. There have always been, from the earliest times, some rich men in the Church; and a Gaius, a Joseph of Arimathea, or a Philemon, may as certainly be saved as a Lazarus or an Onesimus.

P. Doubtless; but Christ's own declaration remains true, that such cases are only attributable to the mighty, the omnipotent power of God. To all human apprehension the salvation of one "clothed in purple and fine linen, and who fared sumptuously every day," would appear to be impossible: but a few such are saved, to show that "with God all things are possible." The ordinary, every-day course of things, is, I fear, much as it is depicted in the sketch I just now read to you.

S. No; that was a caricature, a highly-coloured sketch, resembling the truth merely as such sketches usually do. There may be a substratum of fact, but the features which strike the eye are almost wholly imaginative.

P. I fear not. A friend of mine, who would rather rejoice than mourn, rather praise than dispraise, gave me a sketch from life the other day, which far exceeded in saddening characteristics the rapid outline which I copied from a High-Church periodical.

S. A sketch of what, or of whom?

P. He described to me, without any reserve, a disappointment which he had recently experienced, and which filled his heart with grief and with alarm. He had been brought, in the providence of God, to take up his residence in a place which was commonly reputed to have the advantage of an evangelical ministry. He soon found that, so far as the services of the Church were concerned, "the half had not been told him." The Vicar was not only faithful, and fully evangelical, but his sermons were far above the ordinary standard, and were delivered with great earnestness and feeling. As might have been expected, the church was always full, and its aisles thronged by people from surrounding parishes. Hence, for some weeks and months, he deemed himself to be most happily circumstanced, and could not help telling all his friends how much he was privileged in having such a pastor.

This state of delight and gratification lasted for many weeks; but then he began to hear, from several quarters, that the Vicar was not much seen among the people. A few dying or declining Christians, whose bed-sides it was a pleasure to attend, received visits from him; but the sick of other kinds—the doubting, terrified sinner, who heard of death with alarm—could not easily bring his pastor to his bedside. It was but

too clear that there was a deficiency in one of the most important duties of a pastor.

Soon after, too, he learnt that the Sunday school was scarcely ever visited; that a single passing call was all the notice it received between Christmas and Midsummer; and that there were no weekly or monthly gatherings of the Sunday school teachers at the vicarage, for instruction and prayer, as in most other parishes. He began to think, "Well, no man can be great in every department. I suppose that preparation for the pulpit is the chief work of this man's life."

But, soon after, he heard a sermon, which he remembered to have heard but a few months before! This startled him; and not long after that, he heard one Sunday-school teacher ask another, "Was that the third or the fourth time we have had that sermon?" A fortnight after this, he heard the question asked, "This is June;—have we had one new sermon since Christmas?"

This revelation sank him into despair. He thought, "If there is no visiting of the poor, no Sunday-school teaching, nor yet any composition of sermons, how is the week filled up? What does the man do with his time?"

Soon after, a zealous layman was struck with the unregarded heathenism of many of the working-classes in the parish; and he found a room, in which he assembled them for tea-meetings, and for reading of the Scriptures and prayer. He desired to place all this under the direction and guidance of the Vicar. But he was repelled; the Vicar would take no part in it. On the contrary, he spoke against the effort, on all occasions and in all companies. And, on the whole, while, at the outset, my friend had felt the greatest delight and admiration, after the lapse of two or three years his feelings were wholly changed. He perceived that when the Vicar's name was mentioned in the hearing of any of the Christians of the parish, it was received with sadness and in silence; while, if brought before the worldly-minded of the place, it was met with scoffs and derision.

Such was the disappointment which my friend described to me; and he added, that if he were asked to account for this sad declension, he should be able to assign no other cause than "easy circumstances." The Vicar had gone to college as a gentleman. As a gentleman he had passed through the University, doing only just so much as was necessary. He was then awakened by a faithful sermon, and went into the Church full of zeal. He preached well, and wrote many sermons with much care and study and earnestness. But then, sitting down in a small incumbency, his habits as a gentleman became a sore temptation. Labour was foreign to all his habits; hardship

and poverty, and their concomitants, he shrank from. The gentry of the neighbourhood were glad of his society, for he was himself a gentleman. Thus he became involved in general society, and immersed in the habits and engagements of higher-class life. Every man must choose between God and Mammon, and he did not quite reject the seductions of the latter. He still went on preaching his old evangelical sermons, a third, or fourth, or a fifth time; but he neither wrote new ones, nor visited the sick poor, nor cultivated his Sunday school, nor encouraged missions to the heathen of his parish, nor, in fact, did any other thing that he ought to have done. Satan had drawn him on to the "Enchanted ground," and there he held him, asleep, if not captive.

S. This must be a romance. You do not repeat it as a fact.

P. I have not enlarged or exaggerated the story told to me, and I know that my friend would speak only of what he actually knew.

S. Do you mean, then, to denounce even moderate wealth, as a foe or a hindrance to the progress of men in the Divine Life? Are you wishing to bring us back to Romish Asceticism?

P. I have said, already, that I did not set myself up as a propounder of remedies. I only felt a sad conviction, that we were suffering from a disease; and let us not wander from our point. My supposition or fear was, that an angel of the Church, a light-bearer, was encumbered, hindered, and "laden with thick clay," if placed in luxurious circumstances. As a matter of fact, I think you will find, that the men whom God has especially employed to do His work in the world, have been men who went forth, like the first apostles, with "neither gold or silver," "nor with two coats." I lay it not down as an indispensable condition, but I think that the current of experience was entirely that way. "The men who turned the world upside down" were "naked and had no certain dwelling-place; laboured with their hands, were reviled, defamed, and persecuted." When the Romish apostasy had well nigh extinguished the truth, the flame was kept alive, in the dreary middle ages, by "the poor men of Lyons," and by Wicliffe's "poor preachers." The great herald of the Reformation, Martin Luther, penned his will in these terms:—"My most dear Lord, I thank Thee from my heart that Thou hast willed that I should be poor and a beggar upon earth; therefore I can leave neither house nor fields, estates or money, to my wife or child after me. Therefore, O Thou rich and faithful God! do Thou feed them, teach them, preserve them, as Thou hast taught and preserved me, O Thou Father of the fatherless and Judge of the widows!" Another great agent of revival, John Wesley, was applied to by the Tax-commissioners, to

know why he had not made a proper return of his plate, and his answer was:—"I have two silver tea-spoons at London, and two at Bristol. This is all the plate I have at present, and I shall not buy any more while so many around me want bread." And, sometime after this, he thus wrote:—"If I die worth more than ten pounds, besides the copyright of my books, and the arrears of my fellowship, I will give the world leave to call me a thief and a robber." I think that these instances are sufficient to prove the truth of my remark, that when God raises up any special instrument for the spread of his truth, that instrument will be found ready to trample all such considerations as "comfort," "competency," "ease," and "independence" under his feet.

S. You are again running into romance. But how do you apply such cases as those of Luther and Wesley to the circumstances of the Church in the present day?

P. I am not called upon to apply or to prescribe, for I have already disclaimed any idea of laying down laws or rules for my brethren. I merely point out a quiet change,—a change, I think, for the worse. John Newton and Thomas Scott, in the day's of George III., laboured hard in this metropolis, often preaching four or five sermons per week, and I do not think that either of them ever had an income of £300 a-year. I have heard a clergyman who occupies a similar position now, and who preaches only twice a week, say, very innocently, "I really cannot live on less than £1000 a-year." Mr. Walker of Truro declined a connection with a lady in all respects suitable as a wife, because she had £10,000; and Mr. Scott, when two young ladies of fortune were placed under his roof, earnestly counselled them never to marry a clergyman. "For," said he, "if he is not a good one, he is not worthy of you; and, if he is a good one, you will spoil him." His son and biographer says, "A marriage with a rich wife was, I believe, what none of his sons would have ventured to propose to him. Few things would have alarmed him more for their safety."

Yet what is more common, now-a-days, than this very same sort of connection, which to such a man as Thomas Scott seemed full of peril? And is it not true, that many a young man who entered on his ministerial course full of zeal and ardour, has been induced to marry a rich wife, by the seductive prospects of "greater independence," "extended means of usefulness;" and has soon found himself "lapped in luxury," and enervated by constant ease and indulgence, till, by the time he reached middle age, he was, in sober truth, only the ghost of his former self?

S. But you look at only one side of the question. Can you

forget the men, both ordained men and laymen, who, like — and —, spend thousands in each succeeding year in raising churches, supporting missions, buying livings, &c.; or, like —, having a competency of means, give up their whole time to do the Lord's work, like St. Paul, "without charge"? In the last generation we had Thornton and Simeon; and do you not know of any Thorntons and Simeons in the present day?

P. Yes, I do; and I bless God for them. He can keep his own, in any condition of temptation. But facts of this class do not nullify or destroy facts of an opposite kind. My fear is, that for one Thornton or Simeon who are now granted or continued to us, we have scores of men who more resemble the religionists who drove Newton from Olney, and Scott from the chaplaincy of the Lock Hospital.

S. Well, I fear that we shall arrive at no practical conclusion just now. All you say seems to point to the conclusion, that what is called "competence" is undesirable, or even dangerous, for the clergy. Yet, when I press you to name or define your results, you shrink from doing so. This is somewhat unsatisfactory.

P. I know it; I cannot but be aware of it. But pray remember, I never proposed to be a teacher or law-giver. I merely said, that I saw a "spirit of slumber" settling on the Church, and that I feared that a tendency to increasing luxury, both among clergy and laity, was one chief cause of this great peril. But I shall hardly make myself understood, unless I go forward to the other branches of the subject; and for this, we must find some future opportunity.

SIGNS OF THE TIMES.

RECENT intelligence from Italy tells us that Pope Pius IX. has resolved to celebrate the 18th secular anniversary of the Martyrdom of St. Peter, said to have been crucified at Rome A.D. 66. All the adherents of the Papacy from the five parts of the world are to be invited to visit "the Eternal City," when an Ecumenical Council will be assembled in the same place where, 1260 years before, an Imperial Edict (that of Phocas) and a Roman Synod combined to recognise the blasphemous title of the Pope as Supreme Head of the Church.

If this intelligence prove true, and the Pope's wishes are fulfilled in large masses of people from all parts of the world

flocking to visit a spectacle which may possibly surpass all previous exhibitions of earthly grandeur in a city which has been famed alike for such scenes in Pagan and Papal times, the faithful will naturally recall to mind another scene on an equally memorable occasion, when the hand-writing appeared on the wall, and revealed, in letters of living light, to the affrighted monarch his approaching doom: "Thou art weighed in the balance and found wanting." What happened to Babylon of old then, may happen to the seven-hilled Babylon of the Apocalypse now. We know, from God's infallible Word, what will be the doom of that guilty city, whose crimes "have reached unto heaven;" and which is represented as "drunken with the blood of saints," and whose name has been so long patent to the Church of Christ as "Mystery, Babylon the Great, The Mother of harlots, and Abominations of the earth."

In alliance with Rome comes Infidelity, though it now for a time repudiates its relationship, and professes to stand alone. Under the name of Rationalists and Neologians, infidels, whose aim is to exalt reason above revelation, and intellect above inspiration, have done more injury to the cause of the Gospel by their insidious doubts, and their mode of ignoring Scripture, than all the ravings of Voltaire and Paine, and the outspoken atheists of a bygone day. Nor do they venture, when looking abroad upon "the heavens, the work of Thy fingers; the moon and stars, which Thou hast ordained," to say, "These all made themselves." They are willing to admit as much as Plato, unaided by a revelation from on high, discovered by the light of nature, that they are the work of a Supreme Creator—that some Divine Being may have put all these things in motion; but having admitted so much, they are resolved to admit no more. Yet who that has read Plato's laboured attempt at describing the mode of creation as it appears in the "Timæus," and compares it with the marvellous simplicity, as well as the scientifically true account, of the Scripture cosmogony, must not confess that Moses could only have written it as he was "moved by the Holy Ghost?"

We propose to adduce the testimony of some of the leading Rationalists of Europe and America in confirmation of the infidel tendencies of the present age. They will note how naturally they sprung out of the incredible follies of the Papal Antichrist.

In the adjoining kingdom of France, the seeds of infidelity were sown broadcast by the Encyclopædists of the 18th century, when Popery had fallen into contempt. The most prominent name of the Rationalistic school in the present day is that of

M. Ernest Rénan, formerly a government professor in the University of Paris, and a Roman Catholic of course. His opinion of the Pentateuch agrees with that of Bishop Colenso; he ridicules the idea of Moses being an historian, and pronounces the five Books of Scripture ascribed to him to have been the work of different hands, on account of the variation in the language, some being of a much later period; yet he admits that the Arabic of the cycle of writings known as "*Moallakat*," before the time of Mahomet, "differs in nothing from the written Arabic of our own days." His competency as a critic may be estimated by the fact, that he supposes Nahor, the grandfather of Abraham, who is said in Scripture to have lived "twenty-nine years and begot Terah," was a "town, and not a person at all." His conclusions respecting the history of our Saviour, as revealed in the Gospels, are still more offensive, and approach the climax of the new infidelity. "If we trace," he says, "the character of Christ after the Gospel of St. Mark alone, we should represent him as an exorcist in possession of charms of a rare efficacy; as a very powerful sorcerer, who causes fear, and of whom one wishes to be rid. He affirms that the Gospel of St. John was written in consequence of a sentiment of jealousy entertained by the beloved disciple against his fellow-apostle St. Peter, and has the folly to write, "*Jesus dut donc choisir entre ces deux parties; ou renoncer à sa mission, ou devenir thaumaturge*"!

Happy would it be for M. Rénan if he had sufficient grace to understand what Origen has so beautifully observed respecting that Book of Scripture which he has the folly to despise:—"The crown of all the Gospels is that according to St. John. And into the spirit of this no man can enter, who has not himself leant upon Jesus' breast." Or to realize the feelings of Herder, who loved to say concerning that Gospel, "the hand of an angel has written it." Or of Ernesti, who calls it "the heart of Christ." Or of Tholuck, who writes, "This Gospel speaks a language to which no parallel whatever is to be found in the whole compass of literature; such childlike simplicity, with such contemplative profundity; such life, and such deep rest; such sadness, and such serenity; above all, such a breadth of love—an eternal life, which has already dawned—a life which rests in God, which has overcome the disunion between the world that is and is to come—the human and the divine."

Germany, more than France, has been especially prominent in producing those who not only ignore Scripture, but who pervert it to a painful degree. Formerly this school sought to prove the reasonableness of Christianity upon what are called, most inappropriately, rationalistic principles. It then applied human reason to demonstrate that the supernatural truths of

Christianity might be proved by mathematical reasoning. Applying itself thus to the interpretation of Scripture, and aided by philology, criticism, and history, it soon reversed its mode of proceeding, and proclaimed itself sent into the world to shed new light upon the Bible. It scrutinized the sacred records of the miracles related in Holy Writ. It would tolerate nothing supernatural. It wearied itself with subtle ingenuity to explain away all that is marvellous in the records of Scripture, and to reduce miracles to the low level of physical phenomena. But their labours were not in vain; for we confidently affirm that the results of genuine Biblical criticism have been to confirm the truths of God's Word, which the Rationalists have so persistently endeavoured to destroy. What Bacon said of the alchemists in former times, is applicable to this school now. They sought for a phantom of their own imagining, and their efforts were not rewarded by the prize for which they struggled; but the results which met them on their progress were neither few nor unprofitable for other times. The buried treasure, it is true, was not discovered in the vineyard, but the toil expended in the search found a rich return.

Strauss, in his "Life of Jesus," asserts that Rationalism was originally built upon a double pre-supposition. "First, that the Gospels contained a history; and second, that this history was a supernatural one. Rationalism rejected the latter of these pre-suppositions, but only to cling the more tenaciously to the former, maintaining that these books present unadulterated, though only natural, history. Science cannot rest satisfied with this half measure; therefore the other pre-supposition must now be abandoned."

This denial of the "historical" character of the New Testament, like Bishop Colenso's similar assertion concerning the Old, is the usual euphemism employed by the Rationalists in modern days for the more offensive but more honest adjective, false. It is, moreover, the stepping-stone to the logical conclusions of this new infidelity, which has led some of the more advanced members of the rationalistic school to attack our most cherished doctrines in the following offensive way. Our recognition of Scripture as the infallible Word of God, is called "Bibliolatry;" the inspiration of the New Testament, "Apostle-deification;" and the doctrine of the Atonement, "Blood Theology." And so Schleiermacher, in his letter to Dr. Lücke, confidently asks, "How long will the very idea of creation be able to maintain itself against the power of a cultivated view of the world, resulting from scientific combinations which none can escape? How long will the New Testament miracles—it is needless to waste time upon those of the Old—maintain their place against far weightier objections than those advanced by the French

Encyclopædists? The old idea of a miracle must be given up.”* If we turn to America, we find the utterances of the Rationalistic school in some such strains as these:—

“Palestine,” taught Theodore Parker in his “Lessons from the World of Matter and the World of Man,” “bore Moses and Jesus—the last, to my eye, the greatest genius of all time; yet he shared much of the superstition of his time, its mistaken philosophy, its limited notion of God, of man, and of the relation between the two; he taught an eternal Devil, an angry God, and an endless Hell. . . . Nevertheless, men felt the presence of a great man, and with the instinctive loyalty of mankind they adorned him with the best they could offer,—the gewgaws of their fancy they put about His name, called Him the Son of David, and told miracles about Him. . . . One day mankind will drop these fancies. All notions of his miraculous conception, birth, death, and life, will vanish away, the fancied God give way to the real man, and the great services of his genius and life be plain to all men.”†

“The Christian Teacher,” said another American Rationalist, “saw that God incarnates Himself in man, and evermore goes forth anew to take possession of the world. He said, in this jubilee of sublime emotion, ‘I am divine; through me God acts; through me speaks. Would you see God, see me; or see thee, when thou also thinkest as I now think.’”‡

The expectation that the doctrine respecting Christ as revealed in the New Testament, and as held by Christians during the last eighteen centuries, is to give way to the Neologian creed as propounded by the Rationalists of modern days, is one of the most singular features of the present controversy. It betrays not only the enmity of our fallen nature to all revealed truth, but shows the boundless credulity of these self-styled Reformers in any scheme, however wild, so that it be of their own framing, and has no foundation in Holy Writ. We are reminded by it of Voltaire’s attempt to laugh down Newton for having concluded that, before certain prophecies were accomplished, men would possess the power of travelling at the rate of fifty miles an hour. “Look,” said the proud sceptic, “at the mighty mind of Newton, who discovered gravitation, and

* Ueber seine Glaubenslehre, an Dr. Lücke, § 489.

† How truly Bengel foresaw the course of Rationalism, when he wrote, more than a century ago,—“Literature will become a new and different thing. The doctrine of the inner Word will do immense mischief, if once the philosophers begin to make

use of it. They will want to have the kernel without the core, husk, or shell; i.e., Christ without the Bible, and so from what is most subtle, advance to what is grossest, without knowing what they are doing.”—(Burk’s Life of Bengel, p. 295.)

‡ Emerson’s Christian Teacher. Essays, p. 511.

told such marvels for our admiration ; when he became an old man, and got into his dotage, he began to study the Bible !” Faith asks with a sigh, Who is the dotard now ? Happy would it have been for Voltaire if he had been able to comprehend the Christian humility of that mighty genius, which was so signally displayed in his memorable avowal, “ I am but as a child standing on the sea-shore of the vast undiscovered ocean, and playing with a little pebble which the waters have washed to my feet.”

The Rationalists in England are well represented in this country by the *Westminster Review*, and a few extracts from that able periodical will serve to show the progress of infidelity and scepticism amongst ourselves at home.

Thus, on the subject of Inspiration, the *Westminster Review* declares,—

“ Verbal and plenary Inspiration compels us to accept as true :—1st. The account of the six days’ creation, with all their rude errors and singular misconceptions. 2nd. The tree of knowledge, the apple, and the fall. 3rd. Two statements as to Noah’s ark, and the animals that entered it, utterly contradictory, and both incredible. 4th. The ingenious legend of the tower of Babel. 5th. The literal version of the plagues of Egypt. 6th. The crowded miracles of the Exodus. 7th. The passage of the Red Sea, the sojourn in the desert, and the establishment in Canaan.”*

Concerning the fundamental truths of the Christian religion, the same oracle boldly teaches as follows :—

“ In the matter of doctrine, three articles of faith have more than any other prevented the cordial and grateful reception of ecclesiastical Christianity by the most pure and honest minds ; viz., 1. Vicarious punishment ; 2. Salvation by faith ; 3. Eternal damnation. Of these doctrines, as now promulgated and administered, three things may in our judgment be confidently asserted : that they were undreamt of by Christ ; that they can never be otherwise than revolting and inadmissible to all whose instinctive moral sense has not been warped by a regular course of ecclesiastical sophistry ; and that no Christian or sensible man would teach them, were it not held that every text of Scripture is authentic, authoritative, indisputably true, and, in some sense or other, inspired and divine.”†

The competency of the *Westminster Review* to act as a fair critic may be estimated from the interpretation which it puts upon the teaching of the Book of Common Prayer respecting the power of earthly kings. It has the confidence to declare that “ the Church of England still attributes to the sovereign

* *Westminster Review*, XLVI., April 1863, p. 510. † *Idem*, p. 511.

a direct divine authority, without intervention of the people ; and maintains, with a laudable disregard of ethics, that the hearts of kings are in all cases disposed and turned as seems best to the Divine Wisdom.”*

Strange that so pretentious a writer should be unable to distinguish between a prayer and an assertion.

Still more offensive is the teaching of this infidel organ respecting that Book of Books, which, our great philosopher Locke has so truly observed, has “God for its author, truth without mixture of error for its matter, and salvation for its end.” These are its words :—“It must never be forgotten, that the most monstrous of Christian superstitions, the most grotesque of Christian miracles, and the most inhuman of Christian dogmas, find their prototype in the books of the Old and New Testaments. Kings and Popes, witch-finders and miracle-mongers, may all plead their cause in words taken from that medley of documents, which, with much that is true, pathetic, and sublime, contains not a little that is false, inhuman, or immoral.”†

This mode of attacking Scripture is copied apparently from the author of the “Wolfenbüttel Fragments,” who speaks of the chosen people of God as “a succession of men, belonging to a race who, by lying, deceit, dishonest traffic, oppression, and exaction, with robbery and murder and restless marauding, sought to amass riches. I take it to be a manifest contradiction, that God could have communion with such impure souls, and that He could choose such an impure wicked race in preference to others for His peculiar people.”

How refreshing to turn from such morbid pleadings on behalf of infidelity, to the clear outspoken statement of one whose praise stands deservedly high in the Protestant churches of our land. “I will venture to prophesy,” says Dr. M’Neile, in his sermon on “The Historical Veracity of the Pentateuch,” “what must be the fate of almost every one in the country who loses confidence in the Word of God as such. According as the constitutional temperament of the man inclines on the one side to recklessness, or on the other side to suspicious fear, he will either rush forward into universal scepticism, or, after balancing for a while and staggering a little in painful uncertainty, he will fall hopelessly back into the arms of the great sorceress, and be dragged into a fatal and final security by the transfer of his responsibility from his own keeping into the keeping of the giant pretender to infallibility.”

Spiritualism, which may be considered as the third form of error alluded to in the Apocalyptic vision, appears to com-

* Westminster Review, October, 1865, p. 346.

† Idem, p. 350.

bine some of the evils of Popery and Infidelity, and yet distinct from both. The United States of America, where new forms of evil flourish with a vigour unknown to the old world, seem to have been the place of its birth, and where its deluded followers far outnumber those of all the world beside. Judge Edmunds, of the Supreme Court of New York, who occupies a position in the State equivalent to that of our Chief Baron of the Exchequer in England, and who is one of the most distinguished adherents of the system, declares that "believers in spiritual intercourse are now numbered by millions; and there now stands prominent before the eyes of the world the fact of the spread of a new faith, whose rapidity of progress has no parallel in the annals of mankind."*

If we seek to know what this new "Gospel, which is not another," means, we have only to refer to the recent publications which are now swarming from the American press, by which we find that its leaders boldly affirm that they have been individually commissioned to "reveal the truth to the inhabitants of this rudimentary sphere," and that their own theology "is written on the wide-spread scroll of the heavens, in which every star is a word and every constellation a sentence."

As heathen Rome had its temple dedicated to Jupiter and all the gods, subsequently converted by papal superstition into a Christian Church consecrated to the Virgin Mary and all the saints,—as Mormonism has now its counterpart in a temple dedicated to some unknown deity, in their city by the Salt Lake,—so Spiritualism has, in imitation, erected a gigantic building at Poughkeepsie, a town of small importance at present, on the banks of the Hudson river, which it has designated by the high-sounding title of the Pantheon of Progress.

This grand temple is said, in the comprehensive language of its founder and builder, to "cover an immense field of beautiful conceptions, together with boundless regions of psychological problems, and of scientific discoveries innumerable." There the visitor is invited to worship Brahma, "the representative idealist;" Sanconiatho, "the divine friend of mankind, who flourished in this rudimentary sphere exactly 3632 years ago;" Moses, "the reputed author of certain personal bye-laws (*i.e.* the Decalogue) and egotistic institutions; though whether he lived or not," the author paradoxically remarks, in imitation of Bishop Colenso, "is a question of no importance, for he lives in the Pantheon of Progress;" together with Christ, "of whom too little is really known for an honest man to affirm anything as positively true."

The ethics of Spiritualism, in regard to Truth, are so essen-

* Edmunds on Spiritualism, vol. ii. p. 37.

tially different from all that Christians understand by that sacred name, that it is impossible for us to determine the exact meaning to be attached to their words. Thus Dr. Child, a noted American Spiritualist, reasons out their views respecting truth in the following extraordinary manner:—"A lie is true to the cause that produced it; so that what we call a lie is truth, that exists in nature, just as real as what we call a truth. A lie is truth intrinsically; it holds a lawful place in creation; it is a necessity." This transcendental mode of reasoning resembles the doctrine put forth by Dr. Newman on the same subject. He observes in his "Apologia":—"It is not more than a hyperbole to say, that in certain cases a lie is the nearest approach to truth." Or with that of Ignatius Loyola, who instructs his followers,—“That we may in all things attain the truth, that we may not err in anything, we ought to hold it as a fixed principle, that what I see white I believe to be black, if the hierarchical church so define it to be.” (Exercises of St. Ignatius, edited by Cardinal Wiseman.) Oh! how different is such reasoning from the famous apothegm of Bacon respecting the condition of a well-regulated mind, in its actions through life, when he observes,—“Certainly it is heaven upon earth to have a man’s mind move in Charity, rest in Providence, and turn upon the poles of Truth.”

The mode of acquiring this transcendental knowledge, so peculiar to the spirit-worshippers, is thus frankly stated by the founder of the Pantheon of Progress:—"I pass from the body," says Mr. Davis, "with a desire for a particular kind of information. This desire attracts the particular kind of truth of which I would be informed, separates it from all other things, and causes it to flow into the mind." Is any one anxious to receive more information respecting creation than is to be found in the inspired record? Our author is at hand to relieve his doubts. Thus speaks the oracle of the new Pantheon:—"In the beginning the Univercælum was one boundless, indefinable, and unimaginable ocean of liquid fire. This was the condition of matter. It was without form, for it was but one form. It had no motions, but was one eternity of motion. It was without parts, for it was a whole. There were not suns, but it was one eternal sun. It had no beginning, and was without end. Its inconceivable magnitude and constitution were such as not to develope forces, but omnipotent power! Matter and power were existing as a whole inseparable. The matter contained the substance to produce all suns, all worlds and systems of worlds, throughout the immensity of space. The power contained wisdom and goodness, justice and truth. The power had wisdom equal to matter, including mercy, unity, and forbearance, to be developed as correspond-

ing with like developments in sensitive and intelligent beings. It had justice, but only to be manifested in proportion to developments of suitable mediums upon the subordinate spheres or forms of the great sphere. Thus the whole of these principles are joined in one vast vortex of pure intelligence.”*

It is evident, from the above, that these “spirit worshippers” advocate pantheistic materialism in its most extravagant form. Mr. Davis teaches us, in various parts of his “Principles of Nature,” that Matter is the substance of everything in the universe; and that it is the invariable law of Matter to produce its ultimate result, viz., Mind. As the first power of motion contained all forces known to exist, so did matter contain the specific properties to produce man, who is the most perfect combination of organised matter. There are only two existing principles—one the body, and the other the soul; one the Divine Positive Mind, the other the Univercælum. Man is a part of this great body of the Divine Mind. He is a gland or minute organ, the earth being to him in the relation of what the stomach is to the body. Sound conveys to the mind a peculiar vibration which irresistibly undulates that portion of the mind with which it comes in contact, and this vibration constitutes what is known as the ideas of the mind.

The origin of man, which has been so fruitful a theme of discussion in our own country of late, is set forth by Mr. Davis, very much after the theory propounded by Mr. Darwin in his “Origin of Species,” or the author of “Vestiges of the Natural History of Creation.” Originally man, according to our author, was an oyster, from which he has progressed to his present condition. The process of development is thus minutely described. The oyster produced a tadpole—the tadpole a quadruped—the quadruped a baboon—the baboon an orang-outang—the orang-outang a negro—the negro a white man! Nevertheless, man is as yet only half developed. There being still six gradations through which he has to pass before he becomes a perfect mortal, and fit to share the bliss of the “Seventh Sphere,” which constitutes the Elysium in the Spiritualist’s creed.

The original inhabitants of the earth are represented by Mr. Davis as having been black; the subsequent nations brown; the branches of these were red; from these sprung the yellow; which subsequently were changed into the white. Our author professes to have made a personal survey, under the conduct of the Spirits, of the Planets belonging to the solar system, and relates what he observed in each. He informs us that the planetary inhabitants, (thus settling at a stroke the controversy

* Principles of Nature, by Andrew Jackson Davis, pp. 121, 122.

between Brewster and Whewell,) although belonging to the *genus homo*, were in no wise connected with ourselves. Those of Saturn he describes as being "morally and intellectually perfect;" those of Jupiter, "in size, symmetry, and beauty of form, exceed those of the earth's inhabitants; walking like quadrupeds by a modest desire to be seen only in an inclined position, which has thus become an established position amongst them." The inhabitants of Mars, we are told, "are in a much more exalted state than the inhabitants of the earth, and their hair, instead of growing on their heads, envelopes their necks." Those of Venus are a "barbarous, savage, and giant-like community, much given to cannibalism;" whilst those of Mercury "much more resemble orang-outangs than human beings"!

Such are some of the extravagances, to use the mildest term, which this most recent form of evil has put forth, in order to ensnare and lead astray its deluded votaries. The same arguments, which (as believers in the perfection and sufficiency of God's revealed will to man in His own blessed Word) we use in reply to the Infidel, are no less applicable here. Chalmers' test of instructive evidence is peculiarly apposite on such an occasion as this,—“Where the truth-loving spirit is not, the truth itself cannot come.” The work of Him who inspired holy men of old to speak the truth, the whole truth, and nothing but the truth, may be truly characterised as the evangelical doctrine of all times; and affords the sole test for rejecting the claims of those who would place the supremacy of a feeble man like the Pope of Rome, or the power of the unsanctified reason, or pretended communications with the unseen world, above the infallible dicta of the inspired Word. He who is destitute of the internal testimony of the Spirit, from whom alone “all good things do come,” absolutely knows nothing of the meaning of Scripture, or of its great and glorious design. Such an one may discuss its evidences, may criticize its doctrines, and may imagine that he understands its truths; but as long as he is without its immortalizing, holy principles, he can only be compared to a man amusing himself with the leaves, instead of feeding on the fruits, of the Tree of Life.

W. B. S.

THE TESTIMONY OF THE HEATHEN TO THE TRUTHS OF HOLY WRIT.

The Testimony of the Heathen to the Truths of Holy Writ. By the Rev. Thomas S. Millington, Incumbent of Woodhouse Eaves. Seeley, Jackson, and Halliday, London. 1863.

The objects of this work are to confirm the truths of sacred history from the ancient classical literature of Greece and Rome; and also to contribute towards the more correct apprehension of many parts of Scripture, by making the public better acquainted with the expression, language, and poetical figures then in use among the ancients; and, in addition to this, to enable us more fully to appreciate the style and language of the inspired writers, by making us better acquainted with the customs, habits, tastes, and manners of those to whom these writings were addressed; and thus, by the unintentional and unconscious evidence of independent heathen authors, many of the historical statements found in both the Old and New Testaments are confirmed; frequently, it is true, by traditions which have been so interwoven with fables and mythology, that they are but faint and distorted shadows of the originals; still in many points the resemblance is such, that it can leave but little doubt on the reader's mind whence it is derived. At the same time, extracts are made from the writings of heathen philosophers, and placed in parallelism with many passages of Scripture, which in advice, instruction, and moral directions, some of them most strongly resemble. At first thought, this may appear strange; but a perusal of this work will confirm the correctness of this assertion. Nay, even further, we find one of them, when on the eve of undergoing a cruel death at the hands of the Athenians, uttering the following remarkable words, on being asked by those around him if he had anything to leave in charge to his son. "I command him," said he, "not to avenge upon the Athenians the injury they are now doing me."

The peculiarity of this book, it will be apparent, consists in its being compiled from the works of Greek and Latin authors of the classic ages, to many of whom the existence of a sacred history was unknown, and, if heard of by any, was probably discarded and despised. Many works compiled from the Jewish Chronicles have appeared at various times in confirmation of the Scriptures; but little, if any, use is here made of such publications: the author's object being to produce simply the testimony of the heathen to the truth of Holy Writ. At the same time we have little doubt in our own mind, that the

Greeks and Romans, and several other nations lying comparatively near the Holy Land, were the unconscious recipients of many fragments of sacred history conveyed to them indirectly by way of fables and ancient lore, no doubt much distorted and interwoven with heathen mythology.

To make this work more generally interesting, and to give it greater publicity and usefulness, the passages selected from ancient authors are throughout translated into English, the translations being in some cases literal; in others, quotations from standard English versions; while for the convenience of those who wish to consult the originals, reference is in every instance given; and the texts or passages of Scripture which they appear to bear upon are printed in the words of our own Bible. It will be apparent that such a compilation is of considerable value as an unbiassed and independent witness to the authenticity of the Scriptures; while it is at the same time an excellent commentary upon the revealed Word of God, on account of the insight which it gives to the manners, customs, thoughts, and motives of those to whom those writings were more directly addressed.

Having thus stated the objects of this work, we will, before entering more fully into the subject matter itself, give a more particular account of the various authors from whose writings the present compilation is derived; and a few words on the origin and ultimate completion of the book may perhaps not be altogether uninteresting.

We learn from Mr. Millington, that for many years he has been in the habit, in the course of his reading, to mark such passages in the Greek and Latin classics as presented any striking parallelism with the Scriptures; and having collected and arranged these, he was induced to proceed further, and perused the most approved works on the history, mythology, and antiquities of the Greeks and Romans, together with several commentaries and other publications bearing upon these subjects. The result is the present production. And to increase the interest which such a work is calculated to create, Mr. Millington has slightly augmented the bulk of this volume, by giving in chronological order short biographical sketches of the most eminent of the classic authors whose works are here quoted; the characteristics and chief features in the life of each individual being summed up in a few lines. Thus Plautus, the earliest Roman author from whose works extracts are here made, is described as a writer of comedies, remarkable for purity of diction, but unfortunately disfigured by obscenity. It is remarked of him that he speaks of One God superior to all other deities. And Suetonius, the latest of these authors, is described as the author of the lives of the twelve Cæsars; and

it is observed that "he relates the cure of blind and lame persons by the emperor Vespasian, in imitation, doubtless, of the miracles of Christ. He represents the Christians as a race of men addicted to a new and mischievous superstition, and makes frequent mention of events connected with the lives of the first apostles. The former of these writers, it will be remembered, died about the year B.C. 185, and the latter about the years A.D. 130. These, and about a score of intervening author, whose biographies are similarly treated, constitute the Latin classics, whose writings are referred to in this work; while of the Greek authors, the works attributed to Orpheus, Musæus, and Linus, are first referred to. Next in succession is Homer, and last of all Ælian. It is evident that the present work is the result of an unusual amount of labour and research; for in addition to the above classic authors, who alone amount to about sixty, a vast number of modern authors, whose writings verge to the same end, have been consulted; and thus we have here a valuable Commentary on almost every chapter in the Bible, from the 1st of Genesis to the 21st of Revelations.

Before directing our attention to any of the numerous historical statements contained in Scripture which are here corroborated, there is one point which naturally presents itself to the mind in priority to any other subject; and that is, the existence, before the creation of the world, of one Almighty God, from whom everything in heaven and earth proceeded, or was created. We draw attention to this point first, because, although in the Scriptures we are repeatedly told that there is but one God, yet there are many passages in which this statement is much more distinctly and emphatically made than in the first chapter of Genesis; and since here every book in the Bible is commented on *seriatim*, it will, we think, be most interesting to transcribe, first of all, such extracts from the writings of heathen authors as will show that such a belief was not uncommon amongst them.

"Jove in counsel wise,
Father of gods and men." (Hesiod.)

"Jupiter, the almighty disposer of all things." (Tacitus.)

"Jove, whose equal sway
The ponderous mass of earth and stormy seas obey;
O'er gods and mortals; o'er the dreary plains,
And shadowy ghosts, supremely just he reigns." (Horace.)

"Plato calleth the one un-made and eternal God the father and maker of the world, and of all other things generated." (Plutarch.)

"There is in truth one only God, who made the heaven, and the wide earth, and the blue depths of the sea, and the force of the wind." (Sophocles.)

Numerous other instances could be adduced, but these are sufficient to show that the ancients believed in the existence of one Supreme God, from whom all other heavenly beings proceeded or originated; and what appears much more remarkable is, that passages, gleaned from numerous ancient writers, collectively ascribe to the Almighty almost all His attributes—His omnipotence, omniscience, immutability, wisdom, providence, eternity, &c.

We now proceed to glance at the testimony of the heathen to a few of the chief historical statements contained in the Old Testament; and since so much has lately been written and said upon the first chapter of Genesis, we subjoin, somewhat at length, the following extracts relative to the creation of the world:—

“In the first verse of the Book of Genesis we read, ‘In the beginning God created the heaven and the earth.’ It was the very reasonable opinion of Plato that a beginning is uncreate; ‘For if,’ says he, ‘a beginning were created from anything, it would not be a beginning.’ We read in Aristotle that ‘all the philosophers assert that the world was *made*.’ Another author asserts, that ‘God, the Father and Creator of all things that exist, is more ancient than the sun, more ancient than the heavens, more excellent than time, than eternity, than every flowing nature.’ And nearly two thousand years ago Cicero asked a question which has been frequently repeated of late years, viz., ‘Whether any man in his senses can imagine that the disposition of the stars and the heavens, so beautifully adorned, could have been formed by a fortuitous concourse of atoms?’ So far, then, it is plain that the convictions of the ancients exactly coincide with the statements of Scripture.”

“Gen. i. 2. ‘And the earth was without form and void, and darkness was upon the face of the deep.’

“Before the seas, and this terrestrial ball,
And heaven’s high canopy, that covers all,
One was the face of nature, if a face,—
Rather a rude and indigested mass,
A lifeless lump, unfashioned and unframed,
Of jarring seeds, and justly Chaos named.
No sun was lighted up the world to view;
No moon did yet her blunted horns renew;
Nor yet was earth suspended in the sky;
Nor poised, did on her own foundations lie;
Nor seas about the shores their arms had thrown,
But earth, and air, and water, were in one.” (Ovid.)

“Gen. i. 2. ‘And God moved upon the face of the waters.’

“‘Thales, the Milesian, asserted water to be the origin of all things; and that God was that mind which formed all things from water.’ (Cicero.)

"Gen. i. 3. 'And God said, Let there be light.'

"'From Chaos, Erebus, and ebon night;
From night the daysprang forth and shining air.' (Hesiod.)

"Gen. i. 7. 'And God made the firmament.'

"Gen. i. 8. 'And God called the firmament heaven.'

"'High o'er the clouds, and empty realms of wind,
The God a clearer space for heaven designed;
Where fields of light, and liquid æther flow,
Purged from the ponderous dregs of earth below.' (Ovid.)

"Gen. i. 9—13. On these and the intervening verses the following quotation seems most apposite:—'There is in truth one only God, who made the heaven, and the wide earth, and the blue depths of the sea, and the force of the winds.' (Sophocles.)

"Gen. i. 16. 'And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also.'

"'The Deity created the sun, moon, and the five other stars which are denominated planets, to distinguish and guard over the numbers of time.' (Plato.)

"Gen. i. 21. 'And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl, after his kind.'

"'Water was considered, in the Thalesian philosophy, the most excellent of all the elements, as that from which all other things were produced.'

"Gen. i. 24. 'And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind.'

"'There is nothing extravagant in the idea that both men and beasts were originally formed from the earth.' (Aristotle.)

"Gen. i. 27. 'God created man in His own image.'

"'Man has been generated by the Supreme God.' (Cicero.)

"Maximus Tyrius states that, in the resemblance of the body of a man, the Greeks think fit to honour the gods; for, says he, if the human soul is most near and most similar to divinity, it is not reasonable to suppose that divinity would invest that which is most similar to himself with a deformed body.

"Gen. ii. 7. 'And the Lord God formed man of the dust of the ground.'

"'This paltry body is by nature clay.' (Epictetus.)

"Gen. ii. 7. 'And breathed into his nostrils the breath of life; and man became a living soul.'

"'The soul, that breath of God.' (Horace.)

"Gen. ii. 22. 'And the rib which the Lord God had taken from man, made he a woman.'

"Plato says, 'Our nature of old is not what it is now; it was then one man-woman, whose form and name partook of, and was common to, both the male and the female. Then Jupiter said, I will divide them into two parts.'"

We have in these instances made the above copious extracts, in order to convey to the reader a clear idea of the manner in which this valuable work is executed; but for fuller information even on these few points, he must refer to the work itself; for we have scarcely given one-fifth of the extracts which are to be found corroborating the above Scriptural truths. There can, we think, be but little doubt that a great deal of this information was transmitted to the Greeks and Romans, perhaps in disconnected fragments, of ancient Hebrew history and tradition, in the same manner as that in which Mr. Marsden, in the work lately published under the title of "*The Influence of the Mosaic Code upon subsequent Legislation*," attributes the influence of the Mosaic Code upon the legislation of those countries. In other instances, we mean where the language is that rather of inference and supposition than reasoning, we willingly ascribe it to the wisdom of these ancient philosophers; and no one, who has perused that part of this volume which relates to the Book of Proverbs, can fail to be convinced of the profound wisdom of some of these writers. But before directing attention to other subjects, we will briefly notice one or two more of the chief historical events recorded in the Old Testament which are here more or less corroborated. As to the flood, it was the prevalent impression that in the time of Deucalion, which is the name by which Noah was known, almost all flesh perished by a flood.

"In tales of ancient lore 'tis said
O'er earth the whelming waters spread."

The facts of the Deluge, as stated in Scripture—Noah and his family being alone saved in the ark—the ark resting on a high mountain, &c. &c.—are all pretty clearly established. And it is more than probable that the fact of the raven being considered a bird of ill omen, and the dove one of good omen, arose from the disappointment in one instance, and the joy in the other, which Noah experienced in his attempt to discover whether the waters had abated.

On the subject of the building of the tower of Babel, the mode of its construction, the confusion of the then existing families of the earth through diversity of speech, &c., Mr. Millington displays much research and ingenuity in explaining and placing before us many old fables and traditions which evidently arose from the above causes. In some cases the evidence is clear, in others but distorted reflections of the truth.

The destruction of Sodom and Gomorrah are confirmed by several writers, particularly by Tacitus, who says that it is his opinion that cities once very great and important were burnt there by fire from heaven, and that the adjacent soil is infected by exhalations from the lake. The fact of the Jews having come

from Egypt is repeatedly affirmed. And there are legends and traditions of the sea rolling back and making way for a vast army to pass through, and immediately afterwards resuming its wonted course; which fables, it is needless to say, arose from the passage of the Red Sea by the Israelites. The cause of the death of Samson is corroborated in a similar way; as is also the fact of the strength of Samson lying in his hair, Moses striking the rock and water gushing out, and numerous other miracles.

As a Commentary upon the Bible, this work is equally valuable. It elucidates and throws light upon many statements contained in Scripture, which might otherwise appear strange and unaccountable. Thus, on reading the sixth chapter of the Book of Daniel, one can scarcely fail to be struck with the peculiarity of the decree made by Darius, viz., that for thirty days no one should ask any petition of God or man, save of Darius himself. The explanation is, that the Egyptians and Persians both worshipped their own princes; but they were never allowed to bow down to any but their own monarchs. In support of this custom, several instances are adduced. And the account we read of the punishment inflicted upon Nebuchadnezzar seems equally strange: his being driven from men, and eating grass as oxen, and his body being wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. In allusion to this, we learn from ancient medical writers that there was a disease, a sort of melancholy madness, and those afflicted with it were called wolf-men, for they wandered about howling like wolves. The daughters of Prætus were said to have been possessed, through the influence of Juno, with a similar kind of madness, fancying themselves to be cows, and running about the fields bellowing. There is a good deal of interesting information on the habits and mythology of the Egyptians, which tends to show that the plagues of Egypt, terrible as they were in themselves, had yet for the Egyptians a peculiar degree of debasement and horror, which it is impossible for us to imagine.

Among the customs of the Athenians we find that by the law of Solon men were permitted to marry the daughters of their fathers, but not the daughters of their mothers—evidently in accordance with the practice among the patriarchs. Thus Abraham, after calling his wife his sister, says,—“And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.”

Before closing our notice of that part of this work which relates to the Old Testament—for we find that the space of our present number will not permit us now to enter upon the New—we would call particular attention to the similarity of the

proverbs contained in the writings of those ancient authors from which this commentary is compiled, to those contained in our own Book of Proverbs. Thus, in the one we read, "Hope deferred maketh the heart sick;" in the other, "There is no greater grief to a man than hope that is long in coming."

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding." (Proverbs.)

"Is there anything you can find more nearly allied to wisdom than truth?" (Plato.)

"He that maketh haste to be rich shall not be innocent." (Proverbs.)

"He who covets riches, would grow rich speedily. But what respect for laws, what fear or shame, is ever found in the breast of the miser hasting to be rich?" (Juvenal, Sat. XIV.)

The commentary on the closing books of the Old Testament shows how fully many of the events foretold by the Prophets have been accomplished.

FINCH ON THE FATHERS OF THE FOURTH AND FIFTH CENTURIES.

Concise Observations upon the Writings of the Fathers of the Fourth and Fifth Centuries. By George Finch, Esq. London: James Nisbet & Co. 1865.

THESE Observations are brief, but pointed, and evince an extensive acquaintance on the part of their author with the writings of the Fathers of the fourth and fifth centuries, and with the internal condition of the Church during that period. General information on both these subjects seems just now to be much required, particularly by some of the lay members of our Church; for it was but in October last that a member of the Church of St. Mary-le-Tower, Ipswich, made the following public assertions in a local paper:—"I claim to be a high Churchman, and I am content to leave my priest to know what is best for me as well as himself;" with more to the same purpose. Thus it is plain that there are people who are so mystified as to who and what the Fathers were, as the early bishops of the Church are called, and what their authority was, that, rather than prove their minister's teaching by the Word of God, these people are *content to leave their priest to know what is best for them as well as for himself, and to obey their priest with confidence*; evidently labouring under the false belief, that the New Testament is not, in fact, a complete New Testament; but that several codicils were, after its completion, added by the Fathers, and that these, wherever you may be able to eliminate them from the vast mass of extraneous matter contained in these writings, are of equal authority with Scripture.

The object of these Observations is to show who and what manner

of men the Fathers really were. There is much in their writings, it is candidly admitted, which is estimable, and may be read with advantage and even profit by Protestants; but there is much, too, which is merely wood, hay, and stubble, which will consume and vanish away like smoke, when brought in contact with the Word of God. The absurdity and utter impracticability of many of their views are unsparingly and tellingly shown by quotations from the writings of the Fathers themselves. These quotations are given in the original text. Had the English translation in each instance been also given, we cannot but think it would have procured for this volume a much wider circulation than it will otherwise have, and also have greatly increased its general usefulness.

As to Celibacy (one of the great doctrines of the Church of Rome), it is shown that the early Fathers were by no means unanimous in their admiration of such a state; for Jerome, in the following words, admits that there were bishops who would not ordain deacons unless they were married:—"Proh nefas, episcopus sui sceleris dicitur habere consortes, si tamen episcopi nominandi sunt, qui non ordinant diaconos, nisi prius uxores duxerint." Celibacy, however, continued to increase. It appears to have risen from the idea that Christians ought to live upon earth as angels do in heaven; and we are told that they neither marry nor are given in marriage; but we are also told that "there are bodies celestial and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." It was an attempt, not to control and regulate the appetites which are common to our human nature, but to exterminate them. To carry out this idea, men endeavoured to live as unlike man as possible: they forsook society, resorted to remote and desert places, clothed themselves scantily and coarsely, and endeavoured to exist almost without food. Thus, many in voluntary exile, neglect, dirt, and misery, wandered about the Egyptian deserts. The spectacle is thus described by Tillemont, in his *Life of Anthony*:—"Les déserts de l'Egypte commencent ainsi à recevoir l'effet de la bénédiction que Jesus Christ avoit répandue sur ce pays lorsqu'il étoit venu dans son enfance, et à devenir un paradis peuplé d'une infinité d'anges, puisqu'on peut bien donner ce nom à tant de solitaires et de vierges qui les habitoient. C'est ce que S. Chrysostome nous représente amplement avec son éloquence ordinaire." We learn, moreover, that many of these ascetics became delirious through privation and exposure to the intense heat of an eastern sun; some, too, were laden with irons, and to complete this wretched picture, Jerome, in his letter "ad Eustachium," describes himself as being "as black as an Æthiopian through exposure to the burning sun, and as being nothing but skin and bones, owing to his fastings, and yet he declared that his lust boiled up within him." (p. 11.) To Chrysostom the scene appeared a paradise peopled with an infinity of angels; to our mind it conveys the idea of a place the most remote from paradise, peopled with beings the very reverse of angels, beings whose reason was unseated, and whose conscience was seared with a hot iron; "forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

It was believed that the sons of God were angels. Chrysostom was of opinion that they were not by any means:—*Ἀνθρώποι μὲν γὰρ ἐλάβησαν νοῖο Θεοῦ, ἄγγελοι δὲ οὐδαμῶς*. Many of the other Fathers were of the contrary belief. Their opinions also on many of the most vital points were totally at variance; and numerous quotations are made from their writings which prove the truth of this. So much for their supposed unanimity of judgment, which is pointed out by most Roman Catholics as one of the main, if not the main, pillars of their Church! Dr. Delahogue, too, one of the Professors of Divinity at Maynooth, states that the Fathers are fallible, and adverts to the errors of Justin, Irenæus, Cyprian, Origen, and Tertullian. Yet, notwithstanding all this, and much more might be added, Roman Catholics are bound to interpret Scripture according to the *unanimous assent of the Fathers*. As Mr. Finch truly says, the Church of Rome is bound, therefore, to furnish her members with a list of the names of the Fathers; with an infallible interpretation of Scripture; with a list of the genuine works of the Fathers; and also to publish their works in a corrected text. None of these things has she done, nor probably ever will do. For, as they now stand, we may argue anything or everything from the works of the Fathers. And as Mr. Finch observes, “hence, in all discussions in which the authority of the Fathers is appealed to, after a *bellum plus quam civile* among them, the Romanist and Protestant advocates leave the field of controversy with drums beating and colours flying, and the audience, almost blinded by the learned dust which has been flying about, are left in the most embarrassing doubt and perplexity:” and for two very good reasons; first, because Romanists take their stand on the written opinions of their bishops, extending over twelve hundred years, which writings have been grossly suppressed and interpolated from time to time to meet the rising exigences of the Roman Catholic Church; and secondly, because these very writings not only contradict each other, but, as they now stand, even contradict themselves.

The book is a most useful one, and we wish it a wide circulation. It shows that the Fathers did not consider either themselves or their writings infallible; but that many of them considered the Word of God written in the Scriptures alone infallible. It dispels that superstitious reverence in which their writings are held by some good people. It points out both the good and the false teaching which they contain, and leads us safely to the conclusion, that the Scriptures contain complete directions for Christian life and conduct, and a full exposition of our faith. Its object is not to detract from the merits of the so-called Fathers, but to place them in their true light. Mr. Finch wisely takes the following text, and bears it carefully in mind while commenting upon their writings,—“Prove all things.”

CORRESPONDENCE.

ON UNIVERSAL REDEMPTION.

To the Editor of the Christian Observer.

SIR,—Surely your “Old Friend,” who writes upon the above subject, confounds *Universal Redemption* with *Universal Salvation*. The “Redemption” price has been paid on Calvary “for all”—sufficient and world-embracing—as our Church Catechism and Communion Service most clearly and Scripturally testify. But “that the mercy of God will prevail over His justice in the final salvation of sinners,” is quite another thing; as erroneous as the other is most true. And, if I mistake not, the doctrine of the Christian Observer, for the forty years that I have known and valued it, has seen and is the same as that of good old Jones of Creaton, in his “Fair Balance,” being three essays on “Universal Redemption,” “Personal and Eternal Election,” and “No Decreed Reprobation.”

But, alas! your “Old Friend” is too true, I fear, in saying that many of our “Evangelical preachers” so preach as to convey the impression to the hearers, (for, at all events, the hearers receive the impression,) that, somehow or other, all will come right with themselves and all at last. From such soul-destroying error we join together in saying, “Good Lord deliver us.”

As I have my pen in hand, suffer me, Mr. Editor, as many of your readers may not have seen the life-like photograph, which appeared in the Record, of our dear sainted brother of Manchester, (I need not have written down the name,) they will be glad to read them, and you will not disdain to stereotype them in your valuable periodical. Truly, in common with many others, I can bear witness to a most refreshing visit of four days under my roof at our last year’s Church Missionary Anniversary, which left a never-to-be-forgotten savour behind it:—

“He stood erect, with half uplifted face,
Gazing towards the ‘high and lofty place,’
As one that looked and listened for the word
And gesture of command: benignant grace
Lighted his countenance: then gently stirred
His head, as if inspired. Anon we heard
Soft accents. Moving eloquence apace
Gushed from his lips, with hallowed wisdom charged;
Zeal for the love and truth of Christ enlarged
His stalwart frame, and vehemently averred
The firm devotion of a man of God;
And such impetuous energy conferred,
As if, surcharged from some electric rod,
He stamped the fires of heaven upon the ground he trode.

“T. HARTLEY.”

Yours very sincerely,

G. L.

We have no doubt the expression of an “Old Friend” was used inadvertently; but the conclusion of the sentence explained his meaning. Yet there is a Scriptural use of the term *redemption*, in the sense in which he employs it; see Ephes. iv. 30—“Grieve not the Holy Spirit of God, whereby ye are sealed unto the *day of redemption*—

tion." That is, of your final salvation, not only from the wrath of God and curses of sin, but from all their evil consequences, both for time, if time shall last, and for eternity. So again, Rom. viii. 23. —Ed.]

NOTICES OF NEW BOOKS.

Recollections of my Visit to Spain and its Prisons in the Year 1863. By Dr. A. Capadose, President of the Protestant Evangelical Society of Holland. Niebet and Co. 1865.—This interesting little work of Dr. Capadose is a seasonable reminder to English Christians of the sufferings, for Christ's sake, of Manuel Matamoros and his fellow confessors in the dungeons of Granada and Malaga. Much sympathy was excited, two or three years ago, on their behalf; but so many and varied are the religious interests of the day, that unless a good cause is continually before the public, it soon slips out of sight and is forgotten. England, however, will not suffer the impression made of the intolerant bigotry and cruelty of Spain to be so speedily effaced. Incredible as it appears, it is no less true, that in the nineteenth century, a few Spanish Christians, of spotless moral character and conduct, were, for simply reading and circulating the Word of God, immured for three years in the damp, unwholesome prisons of Spain before sentence was passed on them, and then condemned to nine years' penal servitude! The sole concession made to the indignant public opinion of Christian Europe was the commutation of this atrocious sentence to nine years of banishment; and even this was done in an awkward, ungracious, grudging manner, to save Castilian pride from the appearance of yielding to foreign remonstrance. While these events were occupying public attention, the venerable Dr. Capadose, warmly sympathizing with the sufferers, undertook the long journey from Holland to Spain, at an age when most men think only of repose, that he might alleviate their condition and administer consolation. The narrative of what he saw is written in a fresh and lively style, and the Christian simplicity and warmth of heart of the writer enhances the interest of the reader in his subject. He first visited Malaga, and "in the spacious vaulted apartment of the gaol, stuffed full of prisoners, whose miserable squalid appearance and dirty rags, inspired the deepest compassion," saw the "young and intelligent Antonio Carrasco, the intrepid Marin, and the gentle Gonsales." He next proceeded to Granada, and within the gloomy walls of the Audiencia prison was welcomed by Manuel Matamoros and his companions in suffering, Alhama and Trigo. A captivity so protracted was telling fearfully on the health of Matamoros. "He was distressingly thin, and suffered much from pain in the chest and side. His face was worn. Captivity and suffering had given his voice somewhat of a hollow tone, and his hands were mere skin and bone, and icy cold." From Granada Capadose proceeded to Madrid to join the deputation from various nations to the Queen of Spain. The favour of an audience was denied them, but the object of their visit to Madrid

was partially accomplished by the commutation of the prisoners' sentence to banishment, and they had at least the satisfaction of feeling, that before they turned their backs upon Spain the captives were released.

It will interest our readers to know, that since his banishment from Spain, Don Matamoros has found a refuge, with a few others, among the generous and hospitable Christians of the Free Church of the Canton de Vaud. He resides at Lausanne, studying at the College there, so far as his shattered health permits, for the ministry. The day may yet come when even Spain shall be tolerant, and Spanish evangelists be permitted to resume their labours. "May God in His mercy hasten the time." Meanwhile we heartily join in the earnest hope expressed by the translator of Dr. Capadose's book, "that the examples of these eminent servants of God in foreign lands—the 'beloved physician,' in his declining years, mindful of his Saviour's words, 'In prison, and ye came unto me,' and the faithful disciples ready to follow their Divine Master into prison and to death, may stir up our hearts to more earnest prayer and active sympathy in the cause for which they suffered, and still labour."

Sunday-School Lessons on the Collects. By the Rev. Rowley Hill, M.A. London: J. Nisbet & Co.—We welcome this work of Mr. Hill's as one likely to be of general and, we trust, abiding usefulness. There are few things more to be deplored in the education of the young than the crude, undigested instruction which they too often receive in Sunday-schools. Every one teaches almost as a rule his or her own particular views on the most important subjects, and thus too often you have in the same school teachings side by side of the most opposite character. This is bad; but perhaps it is even worse than this, that so little knowledge is imparted, from the simple fact that the wish to be useful in such a department is not always seconded by the power to be so; and those whose goodness of heart would lead them to desire to teach the things of God have not always the clearness of head and fixedness of opinion which are necessary to make them capable of doing so. Some of our clergy feel this so strongly, that they take care to have a class of teachers to be taught before they go to be teachers themselves, and Saturday after Saturday prepare them for the really great and sacred work in which they are to be engaged on the Lord's day. Thus they secure unity to a large extent, and also make certain of knowledge to a considerable amount being conveyed through these most useful channels.

What some clergy do for themselves, Mr. Hill has well and kindly done for many of his less careful and laborious brethren. He has given the results of a year's teaching in his own schools, for the benefit of others; and he has thus marked out for the coming year what will, we have no doubt, be as generally used in many Sunday-schools throughout the land, as the chart or guide of their instruction to their children. He follows the course of the Church's year. He takes her exquisite collects as the special theme for each Sunday as it comes round: in the morning he explains the meaning of the Collect, in the afternoon he illustrates it from Scripture, bringing out practical lessons drawn from the lives or conduct of those recorded in God's Word. Thus he makes the teaching of our

Church forcible and clear, by his constant reference to the Bible, as the great storehouse whence to draw all that men need to know of faith and practice. The idea is a good one, and well carried out, and we have no doubt that, while to some it may supply only the subject matter found in each page—in itself sufficiently full,—to others it will be what such a book ought to be, suggestive of a great deal more of thought than it directly conveys.

We hope to see it soon in a new edition; and we would suggest to its author a few manifest improvements. There are several solemn occasions which the Church rightly makes prominent, which he should make prominent too. The Circumcision, the Epiphany, the Passion, the Ascension of our Blessed Lord, all demand distinctive notice and teaching. Then Christmas Day and Good Friday should not come in at the end, like bank holidays, which they are in a common almanack. They should fill their own proper places, which are quite clear, in the order of the Sundays of the year. Even though Sunday-schools be not held on these days, the book is useful for families as well as schools, and might be used by many children, and even grown persons, independent altogether of special Sunday-school instruction. Indeed, we would suggest to Mr. Hill to take every Collect in the Prayer-book as the theme of like instruction, and so make his book a far more perfect expositor of truth as taught by the Church of which he is a minister, than even in its present useful and effective form it can be.

PUBLIC AFFAIRS.

WE would enter upon another year with thanksgiving and with praise. When we met our readers at the beginning of last year, many evils seemed to compass us about: not one of them was permitted to fall upon us. Many trials we have had; but except the death of the late Premier, not one of them was such as could have been foreseen. We entered upon the year still dreading the results of the cotton famine; but we did not foresee the rinderpest, the grievous murrain which has hitherto foiled all our boasted science and medical skill, both at home and on the continent—as humbling a lesson as science ever learned. The American civil war has passed away, and with it are dispersed those dark clouds which seemed to gather from the Western hemisphere. More peaceable at home, America is disposed to be less quarrelsome abroad. The Southern Confederacy collapsed and fell, when she seemed upon the verge of triumph. We were little aware in England of the desolation which war had wrought in her: one hope remained, to arm her slaves, and with them to prolong the contest; but she did not dare to attempt the grand experiment. But with her fall, that for which patriots and philanthropists had toiled so long and so hopelessly was accomplished, and American slavery ceased to exist throughout the United States. But though, as the new year begins, we have no fears of foreign invasion or transatlantic war, we have a rebellion of our own in Ireland, in intention

so fierce and murderous, that it unites under one head the crimes of assassination and of high treason, but in effect so contemptible, that the public began to fear that its leaders might escape with no worse a punishment than that of universal contempt and pity. This, however, has not been the case. The chief of the conspiracy escaped from prison, and fled to France, not without the connivance of his keepers. Four others have been unanimously convicted, and sentenced to penal servitude, one for ten years, two for twenty, and a fourth, who had been convicted before on a charge of sedition, but suffered to go free on condition that he should never again engage in seditious plots, has met with his just reward in a sentence of penal servitude for the remainder of his life.

In Jamaica, we have a still more formidable rebellion upon our hands. The blacks, who number four hundred thousand, have matured a plot, we are told, for seizing the island, massacring every white man and child in it, reserving the women as slaves. But the plot was discovered, and the massacres of the most atrocious kind began prematurely early in November. The Governor-General seemed paralyzed for a day or two, or was not convinced of the reality of the danger. Then the work of justice began, and stern and dreadful has been its course; for it was committed to the hands of the military. The accounts greatly differ. At first it was two hundred who had suffered at the hand of justice; for justice it was, if an armed insurrection, as alleged, had begun its reign of terror. In the face of a blood-thirsty mob, severity is the greatest mercy. Yet, will it be believed in after years, that up to the period at which we write, public meetings are constantly held under the sanction of our mayors and magistrates, in which the plot is extenuated, the assassinations denied, and vengeance demanded upon the Governor-General and the commanders of the soldiery; and that some of our newspapers of the largest circulation join in the same unjust and senseless clamour. There was a noble exception, a few days since, in Liverpool, when Canon M'Neile, John Cropper, Esq., a faithful as well as a lineal representative of the old abolitionists, with many others, all deprecated a premature decision, and asked only that Government would cause a full inquiry to be instituted. This Earl Russell had already resolved upon. Instructions had been sent to Sir Henry Storks, Governor of Malta, to hold himself prepared to proceed immediately to Jamaica, and assume the office of Governor-General for a time, in order that Governor Eyre might be set at liberty to appear as witness in the inquiry which is to be immediately instituted into the whole affair. He arrived in England within a few days of the summons, and is already on his way to Jamaica. Meanwhile, Brigadier-General Nelson, the commander of our troops in Jamaica, appeared in England by the last mail, totally unaware of the clamour raised against him, and not a little, we suspect, to the confusion of those who had already prejudged his conduct, and consigned him to Haman's gallows. We know of nothing in the conduct of our countrymen more worthy of severe reprobation than their violence on the Jamaica treason, and we feel that we have a right to speak; for when we were young, we helped to fight the battle of the negro under such leaders as Brougham and Wilberforce.

Before we conclude, there is another subject which presses heavily upon our spirits. It is the financial state of the Church Missionary Society. We fear that this is an indication of something wrong amongst us. There is a worm at the root of our gourd. God raised it up in a night—the dark night of irreligion and formalism; and if we were to give way to unbelief, we should be almost disposed to say that it is likely to perish in the deeper gloom of infidelity and semipopery. Unless assistance, to a very large amount, is immediately given, the committee will be compelled to reduce all their missions. And this, too, as the last report shows, when the blessing of God is crowning their missions with unexampled success. Plausible reasons for this sudden failure in their resources are easily given; substantial reasons there are none. The press has pursued them with poisoned arrows; and at length the friends of the Society seem disposed to believe the revilers of missions at home, who write with a wit and perseverance worthy of a better cause, rather than the simple, uncoloured statements of the servants of God, who write from the very field of battle. The multiplication of new societies is doing great harm; it draws off old friends, and prevents the accession of new ones. We do not profess to feel the same interest in each, but we say that the four well-tryed societies are sufficient for evangelical churchmen on the one hand, and orthodox high churchmen on the other. Yet we believe all of these are suffering. The Church Missionary Society and the Pastoral Aid Society on the one side; the Society for the Propagation of the Gospel, and the Additional Curates' Aid Society, on the other. The founders of the Church Missionary Society were also the first promoters of the Christian Observer, and an affectionate and confidential intercourse has always existed between the two; and the Pastoral Aid Society, for similar reasons, has always claimed a high share of our regard. But we must go further than the needless additions made to our Missionary Societies before we come to the root of the evil. Evangelical religion has increased tenfold since the Church Missionary Society was founded; the wealth of England has more than doubled itself twice over; yet the bravest of our societies has never yet been able to venture on an expenditure of 150 000*l*. We could count upon our fingers a score or two of merchants in London, cotton spinners and speculators in Manchester, and cotton brokers in Liverpool, who, to use the mercantile expression, have "realised" that sum during the American war. Surely there is something sorely wrong. Is it without reason that the Evangelical party is said to have lost much of its first love? A contributor in our present month says hard things of us; can we dare to say they are undeserved? And if true of the clergy, they will of course affect the laity more than their spiritual guides. "Ephraim hath mixed himself among the people. . . . Strangers have devoured his strength, and he knoweth it not. Yea, gray hairs are here and there upon him, yet he knoweth it not." It is not yet too late. We can afford to say as hard things of ourselves as our bitterest enemies can say of us; for we know that God is on our side; we feel assured that He will revive His work, and that speedily. Let us wait upon Him in deep contrition, and with much earnest supplication and prayer; and let our

petition be that of the penitent Jews at their wailing-place at Jerusalem; Lord, revive thy work AMONGST US SPEEDILY; *Lord, speedily*. Have mercy upon Sion, and build her towers again. *Speedily Lord, speedily*.

TO CORRESPONDENTS.

A LADY suggests that Isaac Taylor's "Ancient Christianity" is the most valuable of all his writings; but that it is too diffuse and wordy. She tells us, that he himself was conscious of the fault, and would have made an abridgment, but did not live to do so. She wishes that it could be now done, as the work would be exactly suited to the present times. "The repetitions are numerous; and if they were all left out, the pith of the matter would come into a small compass." The suggestion deserves attention from the owners, whoever they may be, of the copyright.

Another Lady tells us that she has been reading Faber on "The Pre-existent State of Man," a subject which has bothered many brains ever since the days of Soame Jenyns, and probably long before, and wishes us to write, or admit, an article upon the subject. Does it not occur to our friend that, if we ourselves are not conscious of having lived in this pre-existent state, it is utterly impossible for anyone else to prove it; and that if it could be proved, it would still be a matter of profound indifference to us? The identity of a stone may be proved, for all useful purposes, by the observation of others; that of a sentient being can be proved only by his own consciousness, or at least cannot be proved without it. For, in fact, this question, wherein consists the identity of sentient beings, is an old metaphysical puzzle, very amusing and quite worthless, and the pursuit of it is now quite abandoned.

The reviewer of Dr. Pusey's "Irenikon," in our present number, wrote to us after his proofs had been struck off, requesting us to say whether Bishop Latimer had in fact, as far as we could ascertain, justified the worship of the saints in any degree, or not, a few years before his death. We felt assured that he had not done so, seeing that his plain, wholesome teaching at St. Paul's Cross, before Edward VI., was totally inconsistent with such a return to Popery, though we were not prepared to point out the passage which would at once have settled the question. The Record of December 18th contains two letters which decide it. The first is from Dean Goode. He says, the words quoted by Dr. Pusey, as "written shortly before his death," were written by him in the reign of Henry VIII., more than twenty years before his death, before he had fully embraced the doctrines of the Reformation; and in his published sermons, preached during the reign of Edward VI., he repeatedly speaks against the invocation of saints, using such language as the following:—"Beware that thou call not upon any creature or saint, for that is a great wickedness before God, in praying to saints; for with the saints we have nothing to do but to keep in memory and follow their godly life." This was in a sermon preached January, 1552, about three years only before his martyrdom in October 2, 1555. Mr. Roberts, of Wood Rising, adds,—"Now I am sorry to observe that Dr. Pusey has quoted 'honest Master Latimer' *dishonestly*. True, he has given the words correctly from the letter, but the letter, instead of having been written shortly before the martyr's death, appears to be as ancient in its date as May or June, 1533, two and twenty years before the martyrdom. Dr. Pusey quotes the passage out of Foxe. Now, had he but transferred his eye to Foxe's margin, he would have read there this remark, 'Maister Latimer's errour in those days.'" Such tricks are not at all unfrequent amongst the Anglo-Roman school. We thought Dr. Pusey incapable of them, and must leave him to offer his own explanation.

THE
CHRISTIAN OBSERVER.

NEW
SERIES. } No. 338.

FEBRUARY.

[1866.

A CONTRAST; OR, OUR LORD'S ESTIMATE OF RICHES, AND
OUR ADULATION OF RICH MEN.

Nothing, probably, while the present dispensation lasts, will ever cure men of that habit, which is almost universal, of estimating their fellow-creatures, and of paying honour to them, chiefly with reference to the wealth which they are known or supposed to possess. Were this the case with men of the world merely, it might excite little surprise. It ever has been thus. As far back as in the days of David it was remarked that "So long as thou doest well unto thyself, men will speak good of thee." But this practice, this habit of mind, pervades the Church almost as much as it does the world. It was not in a fashionable circle, but among "high professors," that Henry Martyn spent an evening which, in his Journal, he thus records:—"I felt, more than I ever had done, the shame attending poverty; nothing but the remembrance that I was not to blame supported me. Dined at ——, where I could plainly see I was scarcely a welcome guest: the neglect of me was too plain to be unnoticed. The weakness of my human nature would have expressed itself, had I not looked up to God, and prayed for a sense of my desert of the scorn of men." We could not help contrasting with this some recent instances in which "high professors" have been seen bowing down to purse-proud inanity; and then excusing themselves by observing in a whisper, "He is worth a million!" Almost simultaneously, however, a remark was made in our hearing which struck us very forcibly; and in thought we soon followed it out into a few particulars.

There stood, one day, more than eighteen hundred years ago,
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on a mountain in the land of Judea, two persons, especially distinguished from most others,—the one, among other features, for his boundless wealth; the other, for his deep and abject poverty. To speak first of the latter. The poor man, of whom we are attempting a description, was one of a family of the meanest rank, who earned their bread as mechanics in a village held in the lowest estimation among the Jews. He described himself, on one occasion, as destitute and homeless. At the moment of which we are speaking, he had been long without food; he was hungry, poor, unsheltered. Viewed as a man, and considering his despised origin, and his extreme penury and destitution, it is scarcely possible to depict to the mind's eye an object more utterly helpless and forlorn.

Turn, then, to the other person, who has but recently met with him, and addressed him. If the first was in the lowest depth of poverty, the other possesses riches beyond all count. For, what are the most aspiring and ambitious of men constantly seeking to gain? Take one in the middle rank of life: what is he pining after? Why does he so early rise, and so late take rest, and eat the bread of carefulness? "Oh! if he may but, before he dies, get a piece of land,—an estate,—something, if it be but a few hundreds of acres, that calls him 'lord!'" For that object, his whole life is spent. And what is the man of higher rank doing;—he who inherited broad lands and ancestral honours, how has he spent his days? Perhaps in wasting (called "enjoying") his abundance; but in many cases in eagerly adding field to field and house to house, in order that he may become greater, richer, more powerful, and gain a higher rank among the *grande*es of his native land.

Or look still higher,—to the conqueror,—the so-called "hero:"—an Alexander, weeping that he had no more worlds to conquer; or a Napoleon, grasping at kingdom after kingdom; until all Europe, alarmed, gathered together against him, and chained him to a rock!

But what are all these, in the presence of him we are now observing? He approaches the poor destitute man of whom we have just spoken, and he opens to his view "all the kingdoms of the world, and the glory of them;" and he says to him, "All this power will I give thee, and the glory of them; for that is delivered unto me, and unto whom I will I give it. If thou wilt therefore worship me, all shall be thine!"

But was all this a vain pretence—a lie? At first sight we might be induced to think so; but a little further examination shows that this proud pretender has but too solid a foundation for his assertions. He who was "the truth" afterwards declared him to be, in verity, "the Prince of this world." In the case of Job, we see him sending the Sabeans here, and the

Chaldeans there, and ruling even over the elements, and "the fire of God." And when the faithful in Smyrna are cast into prison, it is this "Prince of this world" who so troubles them. We may hardly say, therefore, that he spoke falsely, when he said, "All this is delivered unto me, and unto whom I will I give it." We know, indeed, that when this "strong man armed keepeth his palace," there is yet "a stronger than he;" but, nevertheless, we must not deny, that over the length and breadth of the earth the sway of this Prince is but too manifest.

And what a conqueror, what a rich man, is this! "All the kingdoms of the world, and the glory of them:"—"to whomsoever I will I give it!" Oh! what puny creatures are the mighty ones of the earth, after this! How would the eyes of a Charlemagne or a Napoleon have sparkled, could they but have had such an offer! Not many moments would have passed over before they had eagerly paid the prescribed price.

Compare, then, these two persons once more. How deep, how utter the destitution, on the one side; how boundless, how prodigious, the wealth on the other! So appeared the case to mortal eye; and it was true, to a certain extent, that in this case, as in most others, "appearances are facts." The one was, in truth and reality, hungry, without a morsel of bread to eat; clothed, as the son of a poor mechanic, in coarse, perhaps tattered, garments; weary, but with no home to receive his sinking frame; and, like all poor outcasts, viewed with the greatest scorn and loathing by the sons and daughters of affluence and luxury. The other, the king of pride, commanding, not creatures merely, but the very elements;—bringing to view, by angelic power, "all the kingdoms of the world, and the glory of them," and vaunting himself in the thought, "All this is delivered unto me, and unto whomsoever I will I give it." When did such poverty and such wealth ever again meet on a single spot of earth?

But this is only the half, and the least wonderful half, of the truth. That which is "not seen" is of a thousand times more importance than that which "is seen." For, in truth, this mighty prince, who commands and can give away all the wealth of the world, is, after all, the poorest wretch in all God's wide creation; while that abject, hungry, homeless man, is, at the same time, the Creator and the Proprietor of all worlds! The one is utterly destitute of the only true happiness, because he is "without God"; the other is calmly indifferent to physical wants and sufferings, and to the world's contempt and scorn, because He has the consciousness that He "is not alone, because the Father is with Him," and that in Him "the Father is always well pleased." One real source and fountain of blessedness exists in the whole universe, and

one only,—to know God, to “dwell in God,” to be His child. This was entirely possessed by the poor man whom we have been contemplating ; while the other—he of affluence, of power, of dominion—had it not, nay, knew that it never could be his.

We remember, indeed, that in the sixteenth chapter of St. Luke this lesson has been taught with Divine power and authority. Yet the contrast between Dives and Lazarus is not so total and infinite, as between the tempted and the tempter in the wilderness. The “despised and rejected of men”—He who “hid not His face from shame and spitting”—was truly what in the Psalms He is often called, “a poor man ;” while he to whom he was opposed was, to the rich of the earth, their prince, their ruler, their god. (2 Cor. iv. 4.) Each, however, has his followers. Dives and Lazarus are perpetually reappearing ; and the lesson which we should try to learn is, that when we go to partake of the “sumptuous fare” of Dives, we should not too greatly honour, or praise, or envy him who is “clothed in purple and fine linen” ; and especially that we should not scorn or look with disgust upon the Lazarus who pains and displeases our eyes as we pass along to the luxurious scene.

A more solemn lesson still remains. While even some Christians adulate wealth, and treat it with the respect which is due only to rank and station, and to those hoary hairs which are a crown of glory at the close of a holy life,—what a contrast does the teaching of our Lord afford ! Jesus taught that riches were a dreadful impediment in the way to heaven. “How hardly shall they that have riches enter into the kingdom of God.” “It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.” We think the load is lightened when we learn that this was a Jewish figure of speech—a proverbial one, to signify that the thing spoken of was one of extreme difficulty, or that there was a gate in the wall of Jerusalem so low and narrow that a camel could only pass through upon its knees. Yet, alas ! what figures of speech, after all ! No doubt with God all things are possible. Many a wealthy man shall enter into the kingdom ; many a beggar shall be shut out ; for God respecteth no man’s person. Yet we ask, must there not be something wrong in the Church, when it admires, nay pursues, that with hot haste, which the Lord Jesus speaks of with so much disparagement. The danger, it is true, is only to them who trust in uncertain riches. But this is the one especial reason why riches are a snare ; their possessor is imperiously led to trust in them. This is his one grand temptation. Rich men say, Soul, thou hast much goods laid up for many years ; take thine ease,

eat, drink, and be merry. So they call their lands after their own names, and think that they shall endure for ever. Men of a hundred thousand a-year are not uncommon amongst us. We know of one such ; he makes a profession of religion, and gives his annual guinea like other people. If asked for a subscription in proportion to his wealth, his answer is, "I knew how to make my money, and I ought to know how to keep it." Is not such an one a sorely-tempted man? Does he not need our pity and our prayers? "I am sure," said a lady, running full of joy to the venerable Newton, "I am sure you will congratulate me. I have received a great increase of fortune." "Madam," said the faithful pastor, "I will pray for you, as for one under great temptation."

QUERENS.

ON SITTING AND KNEELING AT THE LORD'S TABLE.

WE know from Holy Writ, that when, on the same night on which He was betrayed (and on which He washed His disciples' feet), Jesus instituted the Holy Supper, the apostles, in the very presence of their adorable Lord Himself, celebrated the sacred festival in the posture of guests at a social meal. The Jews, when partaking of the daily repast, were in a reclining attitude, as is still usual in Eastern countries, and not seated at the table. It was clearly the intention of our Lord, that the religious feast which He was then instituting should be, so far as the posture of His followers was concerned, in accordance with the established usage of the country; nor can we reasonably doubt that if the Jews had then been in the habit of sitting at their meals, Christ would have taken care to have the apostles seated while partaking of the sacred repast.

No one will think that when Jesus said, "Take, eat; this is my body," the disciples arose from their reclining attitude, and surrendering for a time the visible appearance (not obscurely indicated by that reclining attitude) of intimate nearness as their Saviour's guests, friends, and brethren, sank upon their knees (either at the command of Jesus, or of their own free-will), thus receiving and eating the bread as kneeling worshippers.

It is the joy of the believer to kneel daily before his adorable Lord and Saviour, seated at the Father's right hand, and, while so doing, to feel himself, at times, very near both to the Father and the Beloved Son. We do not for a moment deny the spiritual nearness of the kneeling believer to the Lord to whom he

is addressing adoring worship, whether he is kneeling in private or public prayer, or at the Lord's Table. There is here no question upon this point; we fully concede that great spiritual blessing and very near communion with the Father and the Son are not seldom vouchsafed to believers, when, realising through faith the presence of the Son upon the Father's throne, they kneel as adoring worshippers before Him. But if we ask which attitude denotes the greater nearness to the adorable Head of the sacred feast when we are receiving the Lord's Supper, that of reclining (or seated) guests, or the well and reverently-meant human innovation of kneeling worshippers, we seem called upon to reply—the former is that of intimate, loving, and brotherly nearness, while the latter is, comparatively speaking, that of more distant and reverential worship.

We do not mean to deny that if Christ had refused to condescend so marvellously as to allow us to recline or be seated as the brethren-guests of Him who, as Son of man, left His heavenly abode to take upon Him our nature, consenting to be made bone of our bone and flesh of our flesh, and, instead of such marvellous condescension, had Himself removed us to a greater distance, had Himself insisted that we, regarding Him as the God-man, should render Him the more awful homage of kneeling adoration while we are receiving the bread and wine, we should undoubtedly have been bound to accept the gracious invitation to take the sacramental memorials of the Passion of our dying Lord as kneeling recipients, with heart-felt gratitude, and as an unspeakable privilege and blessing.

The question concerning the posture of communicants during the New Testament period is easily settled. Our martyred Bishop Ridley, John Knox, Archbishop Ussher, and the Roman Bishop Pio Nono, would not think of denying that, at the institution of the Lord's Supper, the communicants, in the very presence of the Lord Jesus, were reclining guests, and that this example was followed in those days of Pentecostal zeal, of which we read in the earlier chapters of the Acts. And if we turn to the first epistle to the Corinthians, as we notice the abuses which he censures—irreverent rather than superstitious—we shall have little difficulty in believing that the Corinthian Christians celebrated the Lord's Supper as reclining guests, and not as kneeling worshippers.

It would thus appear, that in order to discover the original arrangement pursued at the institution of the Holy Communion, and the usage that prevailed during the lifetime of the Apostles, we need not have recourse to the writings and traditions of post-apostolic Fathers. This original arrangement is to be found in the New Testament; and any layman of sound judgment, who is in the habit of attentively studying the Sacred

Volume with self-distrustful reverence, and who humbly prays and looks to God for the promised aid and teaching of the Holy Spirit, is as competent as the most profound theologian to answer the question, 'Did Christians, at the institution of the sacred feast, and in the apostolic times, celebrate the Lord's Supper as reclining guests, or as kneeling worshippers?' Whether the inquirers be Drs. Wiseman, Newman, and Manning, or such laymen as Lord Shaftesbury, Lord Roden, and Mr. Kinnaird, both doctors and laymen must surely agree in coming to one and the same conclusion, viz., that Christians, during the lifetime of the Apostles, celebrated the Holy Supper according to the example of Christ and His Apostles at its institution, as guests reclining at a table, and not as kneeling worshippers.

The Pope of Rome is seated, at least sometimes, when receiving the Holy Supper. But we need not here dwell upon what is done by the head of the great Western apostasy; let us rather look at our sister Church of Scotland. At the present day, in the Church of Scotland, the communicants are seated (not reclining) guests at the Lord's Table, not unaptly called by some in former days, "God's Board." Dignitaries and doctors, whether Romish or Tractarian, if they insist upon a rigorous adherence to the strictness of the letter, may contend that, while kneeling and sitting at the Holy Communion are unquestionably both innovations upon the original reclining posture of our Lord and His Apostles, sitting is much the more modern of the two innovations. Yet, assuredly, while admitting the truth of this conclusion according to the strictness of the letter, candid laymen will also allow that, if we express ourselves in somewhat more general terms (paying due attention to the spirit as well as to the letter, and placing reclining and sitting under the common category of the guest-posture), what may be called the guest-posture of communicants in the Church of Scotland, even if less medieval and apparently less solemn, is confessedly more ancient, apostolic, and scriptural than the kneeling attitude of Anglican communicants. The latter posture is also that of episcopalian communicants in Scotland, whether they are in communion with the United Church of England and Ireland, or with the Scottish Episcopal Church.

Anglican clergymen and laymen will remark how the Apostle's conduct, in refraining from all attempts to substitute a standing, or kneeling, for the guest posture, contrasts with the introductory portion of the Protestation* appended to our

* The Protestation was first added in the second book of King Edward. It was omitted on Queen Elizabeth's accession, and restored at the last review with some alterations. In the interim Land had introduced the practice of kneeling at the Sacrament. From the Reformation till his time, the Church of England received the elements sitting.

Communion Office, "It is ordained in this Office for the administration of the Lord's Supper, that the communicants should receive the same kneeling, which order is well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, *and for the avoiding of such profanation and disorder in the Holy Communion as might otherwise ensue.*"

We here see well-meant precautionary innovations upon the original Scriptural model, which St. Paul, though the abuse was flagrantly before him, did not venture to adopt. Certainly the very example of the Corinthian Church, as recorded by the Apostle, to say nothing of far more modern disorders among the German Anabaptists and other sectaries, may well excuse the authors of the Protestation for anticipating the possible entrance of confusion and disorder into the Lord's Supper, should the communicants receive the same as guests seated around the table. At all events, the question will not be at once settled by cavillers, who may tell us that St. Paul and his fellow-apostles were men who preferred reverently following their Master's arrangement, rather than endeavouring, in their own fancied wisdom, to improve upon it. An attempt to re-establish the guest posture might have occasioned the grave evil and mischief of a serious schism, a danger from which thoughtful Christians might well shrink. The apologetic character of the Protestation may be accepted as a proof that the Protesters were aware that the letter of Holy Writ was not on their side.

These protesting parties were not ignorant and one-sided partisans. They were aware that, if sitting at the table might be abused to the possible introduction of insubordination and disorder, kneeling might also be abused to the introduction of superstition. They acknowledge it to be possible that this same kneeling at the table "may be misconstrued and depraved, not only out of malice and obstinacy, *but also out of ignorance and infirmity.*"

Few will deny that the close of the Protestation we have been considering was designedly directed against the figment of transubstantiation. Our Prayer-book, therefore, may fairly be considered as teaching us that Popery, in asserting and enforcing upon all her votaries the adoration of the Sacramental Bread or Wafer, as transubstantiated by the words of the so-called consecrating priest into the very body and flesh of Christ, is guilty of two sins in regard to that very doctrine in which she especially boasts her superiority over Protestantism. She is guilty of falsehood against the truth of Christ's natural body, which cannot at one and the same time be in heaven and on the so-called Romish altar; and, in adoring the bread

and wine, she is guilty of "idolatry to be abhorred of all faithful Christians." Are we not then, as Anglican Churchmen, at least on the authority of our Prayer-book and Homilies, warranted in calling a professedly religious system, which is flagrantly guilty of such sins, *and has persecuted to a fiery death those who protested against them*, not merely a heresy, but an apostasy? And be it remembered, that our Church holds, against the sophistry of Romish Jesuits and Romanizing Tractarians, that idolatry is not to be confined to the worship of graven and molten images; for it also teaches us that the adoration of the sacramental bread and wine is "idolatry to be abhorred of all faithful Christians."

But I must close. To attempt to give up kneeling for sitting at the Lord's Table, in our Anglican Church, would be now productive of evil and mischief of schism, without any corresponding benefit. But I venture to ask the Evangelical clergy if they are sufficiently careful to instruct their flocks on this particular point, and to put them upon their guard? And we would say to our clerical brethren of the sister Church of Scotland, If, when you are seated as guests at the table of our common Lord and Saviour, you feel yourselves disposed to boast over your Anglican brethren, call to mind the warning language of those Scriptures which you and we heartily unite in accepting as the Inspired Word of God,—*"Be not high-minded, but fear;" "Let him that thinketh he standeth take heed lest he fall."*

B. G.

ON THE EDUCATION OF GIRLS.

IN his remarks upon the deficient education of women in general, in your recent numbers, "Oxoniensis" has but stirred with a violent hand the turbid waters of a vexed question, we fear only to leave them to settle into stagnation still more unwholesome and lifeless than before. We are surprised to find such sweeping assertions, as "that a man will be fortunate to find a dozen ladies of his acquaintance conversant with history," attached to such praise of public schools; while the remembrance is fresh with us, that the exposure last year, by the examination of these schools, showed how they signally failed in imparting sound education; the only excuse offered by one of those examined was, "True, we did not learn, but the system made gentlemen of us."

With what class of women can "Oxoniensis" have become acquainted? We number amongst our friends women, very

tented to conjugate *ne pas se lever*, or to translate *Télémaque*, and then to wait patiently until the scheming mother finds a husband in the matrimonial market. Oxoniensis' large schools for girls would be a failure. No lady can personally superintend the characters of more than twenty girls; and no school for girls should ever lose the essential attributes of home in numbers and appointment. We believe that there are schools to be found with excellent governesses at their head, where no girl ever learned anything but what was sound and good. Let girls have the same advantages in training as boys. Ask for schools where they may begin at seven a course of study which will be sounder and better than many little boys' schools, unguided by a woman's hand, have been. Let the girls be, as their attainments and age demand, placed in a school more advanced, and with such training. Let it not be said that parents cannot afford to send their children to school. It is their own fault that they pay the price that is paid for preparatory boys' schools, and so-called finishing young ladies' schools; finishing what in so many instances has never been begun. Were there no more caprices exercised with regard to girls' schools than with regard to boys' schools; were ladies as sure of honest support and lawful gain; the children of the best and highest in the land might be educated inclusively for £60 a year to the age of twelve, and for £100 a year afterwards.

No preparatory boys' school should exceed the sum of £60; and parents who pay a higher price, while they expect to educate their daughters at home at so much per head, only help to swell the mass of unreality and sham that is knowingly carried on by teachers, and those seeking to have their children taught.

The Blue Books have demonstrated how utterly the government scheme for educating the lower orders has failed; and we, in our daily experience, are realizing that village schools, and all teaching of the lower orders, is utterly failing to fit them for the state of life into which it has pleased God to call them. How many "young plants and polished corners" are likely to spring up out of the present unreal, untruthful life of high and low, is a question that must be answered when we stand, each in his lot, at the end of the days.

JUSTITIA.

[We hope our Correspondents, to all of whom we were anxious to give a hearing, have now had enough on the subject of female Education. We ourselves have learned something from the discussion. We think we have discovered that the essential difference between the two sexes is overlooked. Mothers would have their daughters educated into clever boys,

and men scorn to see the points in which a girl's intellect is decidedly and beyond all question superior to that of boys. A girl's intellect, until checked by her want of physical power, is plastic; her imagination, in which for the most part boys fail, is great. Any parent, who has children of both sexes, may settle the question for himself. Let him request his daughter, a girl of fourteen, (without telling her beforehand that he is going to put her under the strait-waistcoat of a lesson,) to send him an account of what she has seen in London. She will write something which would be no disgrace to our periodicals, or to our countless books of stories. Let him ask a boy to do the same thing, and he will write home an unrestrained boy's letter, very interesting at home, and then only fit for the fire, when once read. Let the mother bid the daughter write her some verses, and, if the girl has been at all trained to the study of a few of our best models, she will probably write very good ones; the boy will write stupid ones, or none at all.

Again, female educators, we have learned, ascribe far too much importance to the acquisition of languages. Of what advantage is it to a young woman to be the mistress of four or six foreign tongues, or to have read half the literature of Germany? This is not education, unless you mean your child to be a linguist. It is a cruel waste of time and of intellect, which might be much better employed. Why do you not set your daughter to read all our own English tragedians, the whole of Milton, and every page of Bowdler's Shakespeare? The *Samson Agonistes*; the monody on Milton's friend drowned at sea, is inimitably grand, with all its incongruous metaphors; and a book or two of *Paradise Lost* are enough to fix her taste for life. And of German, one or two works of imagination are quite sufficient. The ordinary course of reading at Cambridge does not exceed two Greek tragedies. And we believe that in either university, in this department of Greek literature, no more are requisite for a plain degree; and they are quite enough. The student may now, if he thinks fit, read all the Greek tragedians at leisure. If he never reads another, for all useful purposes he is a well educated man. We should like all our daughters to be made thoroughly to understand the postulates and axioms of Euclid, and ten or twenty propositions of the first book. Watts's *Logic* should also be read. But, after all, parents and mistresses should bear in mind the wise words of Milton, "Not to know of things remote is the true wisdom:" but to be well acquainted with those which concern them most in the daily walk of life, which the others serve to gild and decorate. Thus a piano whiles away many a weary hour; and if your daughter should have a tuneful voice, your house will feel but

lonely in the evening when she is absent on a visit to your friends. To know something of herself, to love her Bible, and to love God, are worth all the languages of Babel: which in after-life often serve no better purpose than to make girls useless, and men unfit for the active pursuits of life; though invaluable within the precincts of a university, or to those whose profession is literature.—EDITOR.]

SCRIVENER ON THE CRITICISM OF THE NEW TESTAMENT.

A Plain Introduction to the Criticism of the New Testament. By F. H. Scrivener, M.A., Rector of St. Gerrans, Cornwall. Cambridge: Deighton, Bell, and Co.

A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament. By F. H. Scrivener, M.A. Cambridge: Deighton, Bell, and Co. London: Bell and Daldy.

ABOUT six years ago, when the textual criticism of Holy Scripture was fast regaining its proper rank as a branch of theological study, the attention of the learned was still more directed to it by the unexpected announcement that there had been found at Mount Sinai a Greek MS. of the whole New Testament, and a portion of the Old, at least as ancient as any yet known to us. The discovery was made by the indefatigable Æn. Tischendorf of Leipsic, whose services to biblical literature exceed in extent, and probably in importance, those of any other living man.

In his preface to the Collation of the Codex Sinaiticus, Mr. Scrivener gives an interesting account of the manner in which Dr. Tischendorf discovered, and at length obtained, his inestimable prize. While travelling, in 1844, in search of ancient MSS., he was so fortunate as to pick out of a basket of papers, destined to light the stove in the convent of St. Catherine on Mount Sinai, forty-three vellum leaves, containing portions of the Septuagint version, and bearing every mark of extreme antiquity. These he got for the asking; but finding that other portions of the same MS. still survived, and fearing, not without reason, that they too might run the risk of being hastily destroyed, he told the monks that their probable date was as far back as the *fourth* century. This saved the MS., but baulked the collector, who had to return to Europe with what he had secured. It was published in 1846 as the Codex Frederico-Augustanus, in compliment to King Frederick Augustus of Saxony, under whose auspices the

journey had been undertaken. At length, in the beginning of 1859, Tischendorf went for the third time to the East, under the protection of the Emperor of Russia, the great champion of the Eastern Church; and the treasure which had been twice withheld from him as a private traveller, was freely put into the hands of one sent by the benefactor of the oppressed Church.

Tischendorf touchingly describes his surprise, his joy, his midnight studies over the priceless volume (*quippe dormire nefas videbatur*) on that memorable 4th of February, 1859. The rest was easy. He was allowed to copy his prize at Cairo, and ultimately to bring it to Europe as a tribute of duty and gratitude to Alexander II. It has been published in two editions—a splendid facsimile of 300 copies by the Emperor, as a worthy memorial of the thousandth anniversary of his empire, and a smaller one of the New Testament only, together with the epistles of Barnabas and Hermas at the end.

To all those who take pleasure in accurate scholarship, and who believe that the New Testament above all other books is entitled to, and amply repays, the most scrupulous care with which it can be investigated, a discovery like that of the Codex Sinaiticus is inestimably precious. By means of it, and of others like it, we approach as near as may be to the original source of our present New Testament. We reach the sacred stream before the mistakes, if not the partialities, of scribes and copyists have sullied its first purity. We come upon it before expansions, and explanations, and importations have weakened and diluted its native strength; while it is still, as far as may be, untouched by human handicraft, and therefore so far untainted by human imperfection.

The discovery and publication of this MS. within the last few years, may serve as an excuse for taking a survey of the wider subject of biblical criticism generally, in the investigation of which the new Codex Sinaiticus holds no mean place.

On what, then, does the text of the New Testament rest? How shall we best secure its purity, and see it in its native vigour? Textual criticism attempts an approximation at least to the true answer. By collecting, comparing, and weighing the variations of the text, to which we have access, it aims at bringing back that text, as far as may be, to its original condition; it labours to remove all spurious additions, if such be found, in our present copies, as well as to emend and restore whatever has been lost, or corrupted, or accidentally changed in the lapse of eighteen centuries. We need spend no time in the defence of such labour, if only it affords us a fair prospect of a sound result. Those who believe the study of the Scriptures to be alike their duty and privilege, will grudge no pains in their effort to separate the pure gold of the word of God

from the accretions which have gathered round it in the course of ages. Their motto, as true as it is simple, will be, "*Bonus textuarius est bonus theologus.*"

And let us not suppose that the object, or the effect, of sacred criticism is to unsettle the text of Scripture. As Mr. Scrivener has forcibly put it,—

"Critics have not *created* the variations they have discovered in MSS. and versions. . . . Were the progress of the science less hopeful than we believe it to be, one great truth is admitted on all hands,—the almost complete freedom of Holy Scripture from the bare suspicion of wilful corruption; the absolute identity of the testimony of every known copy in respect to doctrine and spirit, and the main drift of every argument and every narrative through the entire volume of inspiration. Or take the well-known saying of the great Bentley: 'Make your 30,000 [variations] as many more, if the number of copies can ever reach that sum; . . . put them into the hands of a knave or a fool, and yet, with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same.' Or take lastly the beautiful words of Dean Stanley: 'The Koran prides itself on the perfection of its composition—on its freedom from all blemishes of diction or statement. Its pure Arabic style is regarded as a proof of its divinity. To translate it into other languages is esteemed by orthodox Mussulmen as impiety; and when it is translated, its beauty is lost. It is maintained to be in every word and point a transcript of the Divine original. Till quite recently it was forbidden to be printed even in Arabic, lest any of the sacred letters should be injured. Such is the strength of the Koran. In far other and opposite quarters lies the strength of the Bible. True its sacred text is uncertain; and this uncertainty is adduced by Mahometans as a cogent argument in their dispute with Christian missionaries. True; but the Christian missionary, if he be well instructed in his own religion, will reply that the Divine authority, which in the Koran is ascribed to the words and syllables, is in the Bible far more deeply rooted. The various readings, which in the Koran were suppressed once for all by the Caliph Othman, have broken out freely by thousands over the whole face of the Christian Scriptures; the stumbling-blocks here and there of faithless disciples, but the delight of Christian scholarship, the safeguards of Christian doctrine, the relics of Christian antiquity. True, we have been so free with the sacred words as to allow them to range through hundreds of versions, running the risk of false or partial readings, for the chance of their wider diffusion. Even the Apostles used the Septuagint instead of the original, in spite of its manifold deviations. But the Bible has stood the process. The New Testament alone, it is said, of ancient books, actually gains by its reappearance in the languages of England and Germany. So little does its force depend on its words, so mightily does its spirit work even through the 'sundry times and divers manners' of modern Gentile western nations."

What then, we ask again, are the sources of our sacred text? They are three in number :—

1. Manuscripts of the Greek Testament, or portions of it.
2. Ancient versions of the New Testament in various languages.

3. Citations from the Greek Testament, or its versions, made by early writers.

I. Of these, it is evident that the first class is by far the most important. Versions, and the writings of Fathers, being themselves contained in MSS., are liable to all the uncertainties that can affect the original Scriptures. It is at least as hard to arrive at their true readings as it is to find out the true readings of the Greek MSS. themselves; and of course, when found out, the result is far less trustworthy and valuable. The first and chief sources, therefore, of the text of the New Testament are the extant Greek MSS. themselves. These may be divided into two great classes :—

- (a) Those written in uncial or capital letters.
- (b) Those written in the cursive or running-hand of ordinary life.

All MSS. are known and indexed by various letters or numbers; the uncial MSS. being designated by capital letters, and the numerous cursive by small ones, and, when these are exhausted, by numbers. The custom arose, it is believed, from the accident that A was the first letter in the word *Alexandrinus*, which was the name of the earliest MS. of first-rate importance known to scholars.

Of the great MSS. of the Gospels, there are five of chief rank, though many fragments are, as far as they go, quite as valuable. These are,—

1. The Codex Sinaiticus, the discovery of which we related at the beginning of this paper. It is known by the first letter in the Hebrew alphabet א (Aleph), and is now at St. Petersburg. This and the Vatican MS. (known as B), of which we shall speak presently, are certainly the oldest and the most valuable that are at present known. These alone are as old as the fourth century. An able and accurate scholar thus speaks of the two MSS. :—

“The result of my investigation of the Codex Sinaiticus is perfectly conclusive, I think, (1) as to its genuineness; (2) as to its very near relationship to Cod. B (the Vatican MS.); but (3) its independence of B, in this sense at least, that it is neither a copy of B, nor a copy of any MS. from which B has been copied, mediately or immediately. The variations of א from B are enough to show this. The common origin of the text which they may be said (speaking broadly) to exhibit, must be sought, I think, some considerable way back from either. As this common origin cannot be placed later than the third

century, it is evident that any reading which both B and κ contain must be regarded as having been at least a recognised reading in (say) the middle of the third century, i.e., as having the largest amount possible of documentary authority. Possibly a consensus of A (the Alexandrian MS.), C (the Paris Cod. Ephraemi), with the Latin and Syrian versions (when it can be proved), may give an almost equal authority to some other reading, as having been also known at an equally early date. If instances of this can be found, internal considerations must decide, or the reading be left doubtful."

This leads us naturally to a short account of the only other extant MS. of an equally early date, viz., the above-mentioned Codex Vaticanus—the great glory of the Vatican Library at Rome. Unfortunately for Biblical criticism, and for the credit of the papal government, it is so guarded by the zeal and caprice of its possessors, that it is impossible to make that use of it which is so much needed, and which scholars have long desired. It has indeed been edited by Cardinal Mai, but so carelessly and unskilfully that it can hardly be said to be of any use.

"When once it is stated," says Mr. Scrivener, "that the type was set from some printed Greek Testament, the readings of the Codex itself being inserted as corrections, and the whole revised by means of an assistant, who read the proof-sheets to the Cardinal while he inspected the manuscript, no one will look for accuracy from a method which could not possibly lead to it. Critics of every shade of opinion are unanimous on one point, that a new edition of the Codex Vaticanus is as imperatively needed as ever; one which shall preserve with accuracy all that the first hand has written, and wherever any of the previous collators is in error, shall expressly state the true reading."

But though the MS. is not, alas! as available as it might be, its general character is well known. It contains the New Testament complete down to Hebrews ix. 14; the rest of the Epistle to the Hebrews, with the Pastoral Epistles; and the Book of Revelation, being written in a considerably later hand, and being comparatively worthless.

There are several marks of great antiquity in the MS. The fineness of the vellum, the simplicity and elegance of the penmanship, the total absence of capital letters, the absence also of the usual divisions, and the substitution of another scheme of its own, the peculiar arrangement of three columns on a page, or six on the opened leaf of the volume, the formation of various letters, which were differently made in different ages—all serve, in the opinion of scholars, to point to the fourth century as the date of this venerable MS. Would that the Roman Church would follow the liberality of the Greek! Would that the Vatican MS. could take its place by the side of the Sinaitic not only in the shelves of the learned, but in the hands of all who

care to investigate the sources whence our own New Testament springs, and who desire, as far as may be, to see for themselves the very words in which God has spoken in time past unto our fathers.

England has the honour of being the home of the two next MSS. which comes under our notice. The Codex Alexandrinus (known as "A") is in the British Museum, where the open volume of the New Testament is publicly shown in the Manuscript Room. It came into this country from Constantinople, as a gift to Charles I., and was the earliest MS. of first-rate importance known to scholars. With a few gaps, the New Testament is complete in this copy from Matt. xxv. 6 onward. Mr. Scrivener concludes his review of it by saying, "This MS. is of the very greatest importance to the critic, inasmuch as it exhibits a text more nearly approaching that found in later copies, than is read in others of its high antiquity." In other words, it is the progenitor of our received text.

It is always an ungracious thing to differ from one to whom we are under such great obligations as we are to Mr. Scrivener. His work is most accurate, scholarly, and clear; but there is one point on which we are obliged to dissent from him, and that is, his excessive attachment to the received text. That text has hardly any claim to our regard, except such as custom gives; it is simply the text which was formed by Erasmus and Robert Stephens from most imperfect sources. Not one of the great MSS. was so much as known in their days. Mr. Scrivener himself confesses the inferiority of their materials. As the MS. which alone Erasmus used in the Apocalypse was deficient in the last six verses, he turned these into Greek from the Latin, and some portions of his version, which are found in *no one known Greek MS. whatever*, still cleave to our received text. "Similarly," as Mr. Scrivener says, "there is no cause for believing that either Codex B, or any MS. much resembling it in character, or any other document of high antiquity or first-rate importance, was employed by the editors of the earliest printed edition of the Greek Testament—the Complutensian Polyglot."

We may indeed thankfully admit that our received text might have been much worse. Had it followed our other English MS., known as "Bezae," or "D," and now at Cambridge, we should have had some strange additions and variations; but, on the other hand, it might now be superseded by something much better; and to cling to it, instead of accepting thankfully the new and better treasures which God in His mercy has given to the Church of these latter days, seems to us a mistaken course, not only as regards scholarship, but also as regards practical usefulness.

Those who think highly of our received text, (which is, roughly speaking, the text of the cursive MSS.) do so on the supposition that these MSS. contain a text much older than themselves; one running parallel, as it were, with that of the great Uncials, but somehow not committed to writing till a considerably later date. But if this be assumed, why may we not suppose that the Sinaitic and Vatican MSS. also contain a text very much older than even they are, which would bring us to a very high antiquity indeed? However valuable the testimony of the later MSS. may be, when the earlier are divided in their readings, anything like a consensus of the old—"those title deeds," as Mr. Scrivener finely calls them, "of Christianity"—would, we believe, be adopted by such scholars as Lachmann, Tischendorf, Tregelles, and Alford, without any hesitation at all.

But this is a digression from the account of the Cambridge MS., "D." It was presented to the University by the famous Beza, in 1581, and is now to be seen in the new building of the Library. Its text is unique. No other MS. contains such bold and extensive interpolations (six hundred, it is said, in the Acts alone) countenanced, where they are supported at all, by the old Latin and some of the Syriac versions. It is by far the least valuable of the great Uncials, but curious and interesting in its divergences, as well as in its agreement with the old Latin.

MS. "C.," Codex Ephraemi, is the only other one we shall notice in this paper. It is in the Imperial Library at Paris, and contains fragments—alas! only fragments—of every part of the New Testament. The ancient writing is barely legible, having been removed about the 12th century to receive some Greek works of St. Ephraem, the great Syrian father. It is said that none but those who have seen Codex "C." can appreciate the difficulty of deciphering some parts of it. The full collation of this (as of so many of the Greek MSS.) we owe to Dr. Tischendorf. Its date is at least as early as that of the Alexandrian MS., i.e. probably some time in the fifth century.

We have spoken hitherto only of MSS. of the Gospels. There are just a few of the Acts and Epistles worthy of our attention. Of course, some of the great MSS. already mentioned contain the larger part of the New Testament. The Alexandrian, for instance, with two or three defects, is complete from the 25th chapter of St. Matthew; but it is the singular good fortune of the Codex Sinaiticus alone to have the whole of the New Testament unmutilated from first to last.

In most of the older MSS., the Catholic Epistles precede the Pauline; so that the usual division for these purposes is—(1) Gospels, (2) Acts and Catholic Epistles, (3) Pauline Epistles, (4) Apocalypse.



The second division, besides being contained in the five great Uncials already mentioned, has also a few MSS. of its own. Of these, the most celebrated is the Laudian (E). It is one of the great treasures of the Bodleian at Oxford. It is a Latin-Greek, with two columns on a page. The Latin is not taken from the Vulgate, but is made to correspond closely with the Greek, even in its interpolations and rarest readings.

It was probably brought to England by Theodore of Tarsus, one of the early Archbishops of Canterbury (A.D. 668). The venerable Bede had probably the same copy before him when he wrote his "*Expositio Retractata*" of the Acts. Finally, it was presented, with many others, to the University of Oxford, by her Chancellor, Archbishop Laud—whence comes its distinguishing name.

The third division—the Pauline Epistles—is to be found in all the large Uncials, except the last "D" (the Cambridge). It is contained also in the Cod. Claremontanus ("D" of the Epistles). This MS. is in the Library at Paris, being a Greek and Latin copy of St. Paul's Epistles, and one of the oldest and most important of all.

Our first notice of it is from Beza, who describes it as of equal antiquity with his copy of the Gospels ("D"), and states that it was found at Clermont, near Beauvais. It was bought by Louis XIV. for the Imperial Library, and has been collated by Wetstein, Tregelles, and Tischendorf. Its date is probably about the sixth century, the Latin version in it corresponding with the African type of the *old* Latin, before the Vulgate of Jerome was made. Something of the difficulty which Biblical critics often experience in deciphering the original text may be imagined from the fact, that the primitive readings have been corrected, it is thought, by no less than *nine* different hands, ancient and modern.

The twin MSS. "F" and "G"—the Augiensis and the Boernerianus—are evidently copies of the same MS., considerably older than themselves. The first is at Trinity College, Cambridge; the second in Dresden. They represent, we may say, the highest class of second-rate authority, and are probably about the ninth century.

In no part of the Bible is the discovery of the Sinaitic MS. more valuable than for the Apocalypse. The Alexandrian was the *only* other Uncial discovered in that part of Scripture, with the exception of a good MS. of the eighth century, known as Codex Vaticanus, but by no means equal to the venerable MS. of the other books of the New Testament known by that name.

We will give one instance in which the Sinaitic MS. has no doubt retained a truer and more graphic reading than our

present text exhibits. We read in Rev. xxii. 14, "Blessed are they that do His commandments,"—*Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ*. For this the older MS. reads, *Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν*,—"Blessed are they who wash their garments." The reading must strike every one as a less ordinary precept. An earlier chapter has told us of some in Sardis "that had not defiled their garments, who should walk with their Lord in white;" and now the same imagery is taken up again at the close of the book, and the right to the tree of life is promised, not to those only who had never soiled, but to those also who had "washed their garments, and made them white in the blood of the Lamb." The *ἐπλυναν τὰς στολὰς αὐτῶν* of ch. vii. 14, is impressed upon us yet further by the *πλύνοντες τὰς στολὰς αὐτῶν* of the concluding chapter.

Time would fail to tell of the numerous fragments of value, as well as of the cursive MSS. which have been collated by biblical scholars. Those who take an interest in these sources of our present Greek Testament may be referred to Dean Alford's *Prolegomena*, or to the fuller account of them in Mr. Scrivener's book, which stands at the head of this paper.

II. Our second source of information, though of a more indirect and precarious kind, is found in the *versions* of Holy Scriptures made at the remotest periods for those whose native tongue was not Greek. Translations of the New Testament were made in the second century into the Syriac and Latin languages, and these stand, with a few of the most ancient MSS. of the original, in the very front rank as authorities and aids for a critical knowledge of the text. Of these the first in importance is the Syriac Peshito (*i.e.* "the simple" or "faithful"). It has well been called the "Queen of Versions," being at once the oldest and one of the best of those whereby God's Providence has blessed and edified His Church.

The proof of its antiquity is, that all the MSS. of it, obtained from rival communities, exhibit a text in every important point the same; they are all without the Apocalypse, and four of the Catholic epistles, which we know to have been wanting in the Syriac of the sixth century. "Literary history," says Mr. Scrivener, "can hardly afford a more powerful case than has been established, for the identity of the version of the Syriac now called the Peshito, with that used by the Eastern Church long before the great schism had its beginning in the native land of the blessed Gospel."

The other Syriac versions, *viz.* the Curetonian, named from the late Canon Cureton, who discovered it, the Philoxenian, and the Jerusalem Syriac, are named in their order of merit; the Philoxenian being distinguished by its excessive closeness to the original, it is probably the most servile version ever made.

The next branch of our subject, but one at which we can only glance, is the information to be derived from the Latin versions. Of these, the earliest is the Old Latin; *i. e.* the Latin version before the time of Jerome and the Vulgate. It has now been shown to the satisfaction of scholars, chiefly by the late Cardinal Wiseman, that the Old Latin is of African origin; his elaborate comparison of its words, phrases, and grammatical constructions, with parallel instances from African writers, and from them only, leave little room for doubt. It would be tedious to give any account of the MSS. in which this version is contained; the chief point of interest is to note its close affinity with the Cambridge MS. "D," and the Curetonian Syriac in regard to interpolations, and improbable or ill-supported readings. On the whole, it will probably be found to be inferior to the revised Latin of the Vulgate, both as a translation, and as an aid to the criticism of the Greek Text. To Bengel and Dr. John Mill must be accorded the praise of first giving to the Vulgate and Old Latin the importance they deserve in textual criticism.

These versions stand far before all others in their usefulness for our present purpose. Indeed, the more literal and unidiomatic a translation be, so much the more will it betray the precise reading of the MS. from which it is taken. Thus an exceedingly bold version like the Philoxenian Syriac may be of very high worth to the biblical critic; while a noble and nervous translation, like our own English, may be worth hardly anything at all. We shall therefore pass over the numerous other versions, such as the Memphitic, Thebaic, and Gothic, and come at once to the last source of our information, *viz.*, quotations from the early Fathers.

III. We might, perhaps, at first sight, be inclined to suppose that the numerous quotations of the New Testament in the early Christian writers would have enabled us to determine the text of Sacred Scripture in those primitive times from which no MSS. of the original have come down to us. But we shall find that this kind of testimony is liable to objections of its own. Not only is it fragmentary, and therefore often deficient where it is most needed, but the quotations are often loosely made from memory; no more of a passage is given than the immediate purpose required; what the authors actually wrote has been changed by unskilful copyists and editors. It is therefore but seldom that we can make much use of their labours. Still, as Mr. Scrivener observes, "an *express* citation by a really careful Father of the first four or five centuries (as Origen, for example, on Matthew xix. 17), if supported by MS. authority, and countenanced by the best versions, claims our respectful attention, and powerfully vindicates the reading

which it favours." To Griesbach we owe the attention which has been paid to Origen; we still need the same treatment for others scarcely less illustrious, such as Clement of Alexandria, Eusebius, and above all Chrysostom; yet when all is done that can be, the first source will be the best, viz., the great Uncials of the New Testament itself.

These, then, in short compass, are the materials to work with; and the work which they serve is no ignoble one. By patient labour, by scholarly instinct, by careful weighing and minute comparing, these men are striving to give us the most accurate, and therefore the best, version of Holy Scripture which can be obtained. To supplement is not to supersede. They do not ask us to regard our English Bible with one whit less of confidence and affection; but they do ask, and they have a right to ask, that side by side with our own we should place the purest text of the Greek,—that, when God has spoken, we should be at the pains to understand His words as completely as we can; and when He has inspired men to commit them to writing, we should be satisfied with nothing less than the very writings themselves. If Biblical criticism showed nothing else, it would show the firm ground we have on which to tread. There is no way of testing truth so sure as that of hearing everything that can be said against it. And so, when indefatigable collators can discover only differences minute and microscopic when compared with the greater matters wherein all copies are agreed, it ought to reassure the timid, and cheer the faint-hearted, that God has not only by His Holy Spirit given once for all His word to the Church, but that He has watched over it and protected it from all substantial error by the superintendence of His Providence. He has done this by no miracle, but by the dispersion of the Bible far and wide in MSS., varying in age, in country, in character; by versions more or less faithful to the Divine original, whereby men have heard in "their own tongues the wonderful works of God;" by quotations of Christian teachers from the very earliest times. By each and by all He has wrought, so that the Bible can never die out from among men, can never be corrupted or obscured by one age or one Church, but that there shall be elsewhere abundant material for the correction of error. And He has brought it to pass that those very means, by which in earlier ages His Revelation was defended and kept alive among men, are the same by which we now penetrate, as far as may be, through the shadow of eighteen centuries, and seek for ourselves the very words by which He revealed Himself in the Scriptures of His truth. We would especially recommend to those interested in such studies, Scrivener's Collation of the Codex Sinaiticus. By simple marks he carefully denotes all

variations of the great MS. from the received text by Robert Stephens. The book is small and cheap, and quite as useful as the larger and more expensive work of Tischendorf, and contains an interesting account of the MS. itself. It is, we believe, from the careful perusal of such works as these that a conviction settles down in the mind, not easily to be disturbed, that the prophecy of the Old Testament and the Gospel of the New "came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost;" and that the Truth once given to our fathers has been substantially preserved to us their children, in our well-known and dearly-loved English Bible.

THE BISHOP OF MELBOURNE ON CHORAL SERVICES AND INTONING.

THE Bishop of Melbourne has encountered an attempt of some of his clergy, to introduce Choral Services and Intoning into that diocese, with a manliness and decision which may afford a very useful example at the present day. The Bishop takes his stand upon the directions of the rubric. In some portions of the Service an option is clearly given to the officiating ministers to "say or sing;" the Bishop does not interfere with this option. But where no such option is given by the rubric, the Bishop "orders" his clergy not to introduce singing, as being unauthorised by the Prayer-book, and as an innovation in the diocese: creating a pernicious diversity of usage in divine worship; and therefore as being one of those matters in which the Preface to the Prayer-book authorises and enjoins the Bishop to "take order" "to appease all such diversity."

The Bishop is aware that he may not be able to enforce his "order" by legal penalties; but this does not deter him from issuing the "order." He lays upon the consciences of his clergy the duty of obeying his lawful injunction. The "order" is accompanied by a letter, and the two documents are of sufficient interest and importance to claim a place in our pages:—

"MY REVEREND BRETHREN,—A wish has been expressed that I should re-issue a circular letter, which I addressed to the Clergy of this Diocese in 1857, upon the practice of intoning the service, or parts of the service of the Church, which at that time had been introduced into some parish churches and licensed places of worship; and the present state of opinion and feeling in respect of what are called 'Choral Services' seems to require that I should address you again on

the subject. I prefer, however, instead of republishing my former letter, to issue the accompanying order. If God permit, I shall express my sentiments upon the subject more fully at a visitation which I purpose holding next year; but, in the meanwhile, I would request you to consider the following propositions and observations:—

“First,—*The Book of Common Prayer does not authorise Choral Services.*

“Whatever authority a clergyman may allege for them must be drawn from some other source than the *Prayer-book*. Surely this fact deserves the serious attention of everyone who has declared, by his solemn subscription before ordination, ‘that he himself will use the form on the said book prescribed, in the public prayer, and in administration of the sacraments, and none other.’

“With respect to some portions of the service, the Rubric allows a discretion, directing that they shall be *said or sung*; but with respect to other portions, it allows no such discretion. It directs that they shall be *said*, i.e. *not sung*.

“The fact that choral services are universal in cathedrals, and common in other churches of England, is no answer to the statement that they are not authorised by *The Book of Common Prayer*, which every parochial clergyman has pledged himself to use. The only authority which the advocates of such services can allege is, I believe, an injunction of Queen Elizabeth; but this refers solely to ‘divers collegiate’ and ‘some parish churches’ in which there had been ‘livings appointed for the maintenance of men and children to use singing in the church.’ In later times, the practice has extended itself to other churches; but, while it has been overlooked, or tacitly allowed, by the rulers of the Church, it has never been authoritatively sanctioned.

“Secondly,—*The Book of Common Prayer gives express authority to ‘the bishop of the diocese’ ‘by his discretion’ ‘to take order for the quieting and appeasing of’ ‘all diversities (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in it.’* The parties that doubt, or diversely take anything, shall alway resort to him. You will observe, my brethren, that it is not merely *for the resolution of all doubts*, but also *to appease all diversity*, that this reference is to be made to the diocesan, and that the making of it is not *permissive* only, but *obligatory*;—*the parties shall always resort*. The plain meaning of this is, that in all disputes and contrariety of practice within his diocese, the bishop ‘*by his discretion shall take order*,’ so that the same order be not contrary to any thing contained in the *Prayer-book*.

“Thirdly,—*The being invested with authority imposes an obligation to exercise that authority when there is occasion.*

“A bishop, therefore, has no choice but to *take order* whenever there is a necessity for it. I do not mean that if a rubric, in respect to a matter of little practical importance, have become obsolete, it is his duty to enforce it; or if an ascription of praise to God, such as that before the Gospel have become sanctioned by custom, he ought to enforce its discontinuance. I think that in such cases he may *by his discretion* let things continue as they are. But when there is not

only a difference, but a conflict, of opinion among the clergy and among the laity upon any matter, and this conflict threatens strife and estrangement between brethren, and dissensions and schism in parishes, —when, moreover, the bishop himself has a strong opinion as to the illegality (strictly speaking) and the unsuitableness of certain practices, he would be unfaithful to his trust if he were not to exercise the authority which the Church has committed to him.

“It is therefore with no desire to restrain your lawful liberty, but under a solemn sense of duty towards God and the Church, that I have resolved to issue the order appended to this letter.

“Fourthly,—*Obedience to the lawful injunctions of their ordinary is not the less obligatory upon the conscience of a clergyman because, from whatever cause, that injunction may be neglected with impunity.* There may be doubt whether an order issued by a bishop in England for the appeasing of diversities in the service of the Church, would be enforced by the ecclesiastical courts there; but this doubt would not in any degree lessen the obligation which his solemn promise made at ordination imposes upon a clergyman to comply with it *if it were not contrary to anything contained in the Prayer-book.*

“It is on this ground—your solemn promise of obedience to me as your ordinary—that I confidently expect your ready compliance with my injunction. Some of you may be surprised, and perhaps pained, at the tone of authority which I have assumed. You may think that it would have been more befitting my office as your bishop, to address you in language of kindly counsel, and to intimate my wish in the form of a request. To have done so would have been far more congenial to my own feelings; but I felt it just towards you that I should take upon myself the sole responsibility of enforcing what I regarded as the ritual of the Church. If I had merely advised, or requested, you to observe the ritual, a certain discretion would have been left to you, and you would have shared with me, to some extent at least, in the responsibility. Moreover, if any of you have, as perhaps some of you may have, a predilection for a *choral service*, they will find it more easy, I think, to forego the indulgence of that predilection in obedience to the injunction, than in compliance with the request of their ordinary. Of the necessity for adhering to the directions of the Prayer-book, the present state of the Church in England, as exhibited in all the public journals, furnishes a melancholy proof. Those directions allow sufficient latitude to the minister for gratifying within reasonable limits his own taste and that of his congregation, and they constitute our only human safeguard against all manner of unauthorised innovations.

“In conclusion, I would express my earnest prayer for you all, that you may both by your life and doctrine set forth the glory of God, and set forward the salvation of those committed to your charge—that you may be of one mind and one heart in the Lord, always endeavouring to keep the unity of the spirit in the bond of peace; and that there may be many who shall be your joy and crown of rejoicing in the presence of the Lord Jesus Christ at His coming.

“I am, my reverend brethren, your affectionate brother in Christ,

“C. MELBOURNE.”

"To my Beloved Brethren in Christ, the Clergy of the Diocese of Melbourne."

"Whereas it hath been represented to me that certain *diversities* in the mode of conducting the services of the Church other than authorised by the Rubric of the Book Common Prayer have arisen in this diocese: Know ye therefore, that, for the *appeasing of all such diversities*, I have by my discretion *taken order* as follows:—

"No portions of the service of the Church shall be sung or intoned, except such as are expressly authorised by the Rubric; and there shall not be introduced into the service, either on the ground of ancient usage, or because it has been adopted in some churches in England, or on any other pretext whatever, any ceremonial which is not directed or sanctioned by the Book of Common Prayer."

"C. MELBOURNE."

The Bishop treats "intoning" as coming under the description of "singing." Intoning is reading according to musical notation. The following description of "intoning" is contained in the old rubrics of the prayer-books of Edward VI. and of Elizabeth, respecting the lessons, viz., "*Then shall he read two lessons distinctly with a loud voice, that the people may hear. . . . And to the end the people may the better hear in such places where they do sing, there shall the lessons be sung, in a plain tune after the manner of distinct reading, and likewise the Epistle and Gospel.*"

In the Review of the Prayer-book, 1662, the latter rubric for intoning was omitted, which evidently took away the licence for intoning the lessons, and they have ever since been read in a natural voice.

The distinction between reading and singing runs throughout the rubric, but usually the word "say" is used instead of "read."

Thus, in the early part of the service, before the "Venite," these rubrics occur:—

Here all standing up the Priest shall say, "Glory be to the Father," &c.

Then shall be said or sung this Psalm following, except &c., "O come let us Sing," &c.

There can be no doubt in this case, where the two rubrics are in juxtaposition, that the Gloria Patri is not to be sung, but said.

It has been indeed attempted to construct an argument that reading or saying may mean singing, out of the words of the last cited rubric, viz., "*except on Easter Day, upon which another anthem is appointed, and on the 19th day of every month, it is not to be read here, but in the ordinary course of the Psalms.*" It is alleged that as the Psalms in the ordinary course may be "sung," the word, "read" here used must include singing.

The explanation is obvious, that after liberty had been given to read or sing, a subsequent reference to the act does not require the repetition of both words; but common sense supplies the meaning, without confounding words which differ.

In the same way it has been weakly argued from the words of a canon which says, "the Litany shall be read on Wednesdays and Fridays," the word "read" must include singing, because the Litany is permitted to be sung as well as read. It is obvious that, where it was necessary to be precise, precision was used; but where the meaning was sufficiently obvious, a more concise mode of expression is employed.

It will naturally be asked, if the rubric be so decisive against the singing or intoning of those parts of the service not appointed to be "said or sung," how is it that so much more singing and intoning has been kept up in our cathedrals and in some of our parish churches? The Bishop of Melbourne anticipates this question by showing that certain churches were expressly excepted from the general rule, by royal injunctions issued by Queen Elizabeth, 1599, almost as soon as the rubric had been laid down. These injunctions were, at the time, received by the Church as lawful authority. The Bishop's case may be strengthened by giving at length the injunctions bearing upon this question, as they clearly exhibit both the rule and the exception. They are Injunctions 48, 49, 53, viz.:

"48. *Item*, That weekly on Wednesdays and Fridays, not being holy days, the curate, at the accustomed hours of service, shall resort to church, and cause warning to be given to the people by knolling of a bell, and say the Litany and prayers.

"49. *Item*, Because in divers collegiate and also some parish churches heretofore there have been livings appointed for the maintenance of men and children, to use singing in the church, by means whereof the laudable service of music hath been had in estimation and preserved in knowledge; the Queen's Majesty neither meaning in any wise the decay of anything that might conveniently tend to the use and continuance of the said science, neither to have the same in any part so abused in the church that thereby the Common Prayer should be the worse understood of the hearers, willeth and commandeth, that first no alterations be made of such assignments of living, as heretofore hath been appointed to the use of singing or music in the church, but that the same so remain. And that there be a modest and distinct song so used in all parts of the Common Prayers in the Church, that the same may be as plainly understood, as if it were read without singing: and yet, nevertheless, for the comforting of such as delight in music, it may be permitted that in the beginning or in the end of the Common Prayers, either at morning or evening, there may be sung an

hymn, or such like song to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised, having respect that the sense of the hymn may be understood and perceived."

"58. *Item*, That all ministers and readers of public prayers, chapters, and homilies shall be charged to read leisurely, plainly, and distinctly; and also such as are but mean readers, shall peruse over before once or twice the chapters and homilies, to the intent that they may read to the better understanding of the people, and the more encouragement unto godliness."

The Bishop of Melbourne's order has excited opposition on the part of some of the members of the Church of England in Melbourne. The matter, we understand, will be debated in the next synod of the Church. May the Lord over-rule the issue to the appeasing of needless differences, and to the continuance of the truth of the Gospel in that branch of our Church. The Bishop needs the prayers of those who value the Truth, for the witness he has so boldly borne for the maintenance of spiritual worship, against the introduction of unauthorized ceremonies in our parochial Common Prayer, which, if not resisted, may lead to all the evils of excessive ritualism.

We again especially call attention to the fact that the Bishop of Melbourne does not expect to compel his clergy by legal penalties to obey his order. He judges rightly that his first duty is to protest against unauthorized innovations, causing diversities to arise. The sounder part of the clergy and laity will, it may be hoped, rally round him; and if so, the cause of truth and righteousness must prevail.

The Bishops at home have adopted a more cautious, if not timid, policy. They have been afraid to issue orders when it was uncertain whether a penalty could be inflicted. There has now arisen an outcry for new legislation. It must be very doubtful whether satisfactory legislation can be obtained; and if we fail, we shall be left in a worse position. But, above all, while seeking for fresh legislation, let us not lose the vantage ground of standing upon the good old practice of the Church of England, in the maintenance of which we shall have the heart of the nation with us, and, as we firmly believe, the blessing of the Great Head of the Church upon a bold witness for his cause.

The Bishop of Melbourne laments the introduction of unauthorized singing in the churches at home, which our bishops have allowed in many parish churches of late years. How rapidly this evil has spread may be judged of by one fact. In the year 1843, when ritual questions were first agitated in our Church, a book of some repute was published by Mr. Robertson, on the various questions which then existed; but so

little was singing and intoning then introduced into our churches at home, that the subject is dismissed with a short note, commencing—"Very little need be said about a wonderful sort of recitative, in which it appears that some clergymen have lately thought it their duty to utter the service."... "Plain song," with which it was identified, was appointed only for "quires and places where they sing." Since the year 1843 this unauthorized practice of singing and intoning has been allowed to spread through several hundred parish churches.

POETRY AND ITS USES.

Elijah the Prophet: an Epic Poem. By G. Washington Moon,
Author of "*The Dean's English.*" London: Hatchard & Co.

WHY is modern poetry so much less valued than ancient? Is it that it is in all cases inferior? or does it turn upon such an assumption as that propounded by the late Lord Macaulay, that good poetry is the product of a semi-barbarous age, and that it loses its spirit in a people when they arrive at a higher state of civilization? This is an opinion which we should be very unwilling to endorse, though we deny not that there may be in it a measure of truth. We should say, that the *taste* for poetry declines, in the general public, with the advance of civilization, rather than that the *spirit* of true poetry burns with less ardour in those who possess the "gift divine." It is not that there are fewer poets born into the world, but there are fewer admirers of poetry.

Certain it is, from whatever cause it may arise, that poetry is at a discount in the present day. Though every educated person has read the ancient masters of the art, hardly any one cares to read a modern production; unless, indeed, it happens to be the work of a man who has a *name*, which always mightily imposes upon the credulous public. Without this, publishers will all tell you, "It will not pay." Poetry, in fact, has become as unpopular as patience is uncommon. Almost every one turns over the leaf unread, when his eye falls upon anything in verse, without taking the trouble to ascertain whether it be good, or good for nothing. Why? Because it requires greater attention than plain prose to understand it, and to appreciate it properly. No reading demands more quiet exercise of thought, more patient dwelling upon, than poetry, for it to make its impression upon the mind. We live

in a bustling, fast-going age, when, whatever men have to get over, they are intent upon getting over *quickly*. Hence even the prose of our day is of an inferior order to the prose of former times. Its forcibleness of expression, its compactness, its stateliness and beauty, are gone; and we have in its stead a loose, slipshod, easy-going style of prose, such as is to be found in the multitudinous magazines and periodicals that flow forth now from the press, to dilute the *spirit* of thought with the water of weakness. This is the kind of reading that is most in favour, because this requires neither the patience of reflection to understand, nor the patience of careful observation to discover, those latent touches of the master-hand which give to any work the perfection of beauty.

It is by no means sufficiently considered how much the perfection of good prose depends upon familiarity with the best forms of poetry. The influence of the one upon the other is very much like the influence of the sun upon vegetable nature, giving both strength to the stem and beauty to the flower. All our best writers of prose have been, in early life at least, great readers of poetry. Every one who aims to write in a style in any degree above the level of dull and pointless commonplace, should keep up his converse with our best poets. Indeed, we would strongly advise any one who cares at all about the style in which he writes, never to read either inferior prose or inferior poetry. Let him throw it aside at once, if he comes upon it; for it will inevitably have its effect in lowering his own powers of thought, his own forms of expression, and with it his own tone of mind. For this reason we deeply deprecate the style of many of the hymns which we meet with in the collections used in our churches, where we are made so familiar with them; for what are many of them but the most dreary doggerel, drawled out in dragging lines, filled with the most prosy and commonplace expressions, to the total degradation of their sacred subjects. It is wholly unnecessary to introduce such, since there is an abundance of good hymns to be found, written in a *chaste* yet elevated style, with the *spirit* as well as the forms of true poetry in them. We ought to seek in this way to elevate our people, as well as in all other ways. There is a moral principle involved in it, as much as there is in well laid-out beds of flowers for the people to behold, or in the order and goodly garniture of a house. If the teachers of religion would but consider this, they would be more careful about the style in which Piety should express itself, and would provide only such hymns for the use of their congregations as should elevate, not *vulgarize*, their conceptions of Divine things; remembering that far more of religious sentiment, if not of religious doctrine, is imbibed from hymns than from Articles, and that in hymns

it most commonly seeks to express itself—hymns being, so to speak, the *Cardiphonia of Christianity*.

The chief objectors to poetry as an element of reading, we regret to say, are to be found among the sober professors of religion. Because the power of writing it has been too often abused, and made an instrument of the devil to scatter the firebrands of passion and the poisoned arrows of malice among mankind, by men of high poetic endowment, they have allowed themselves to regard poetry as a dangerous thing, that ought to be avoided rather than cultivated; or they look upon it, even when it is harmless, as mere *trifling*, and not sufficiently serious for serious minds. Viewing it as the sport of youthful fancy, and as belonging more especially to the spring-time of life, they flatter themselves that they exhibit the soberness of a matured and manly understanding by despising it, and passing it by as unworthy of their attention; though, in truth, it has, as we hope presently to show, its moral and religious uses, with their beneficial effects, for every season of man's earthly existence. Such persons must surely forget that there ever existed such an approved author as the "Sweet Psalmist of Israel," and that the prophecies of Isaiah are, in point of fact, a *poetical Gospel*.

On this point we may quote here the words of one of our modern poets:—

"Poetry is itself a thing of God;
He made His prophets poets, and the more
We feel of poesy do we become
Like God in love and power—under-makers."—(Bailey.)

If a taste for poetry is not to be cultivated in religious minds, how can we expect to see hymns and spiritual songs of a superior order produced? Is religion to be relegated to the lowest region of thought, and to the most commonplace forms of expression? Surely this is not the way to sustain it in the respect of educated people. Who can deny that Cowper's and Heber's hymns have exercised an elevating as well as a sound religious influence upon the present generation? Why, then, are we to stop here? Why is poetry to become an interdicted department in a Periodical like our own? Let it not be forgotten that some of the finest pieces of sacred poetry in the English language appeared first originally in our pages. We allude to those from the pen of Sir Robert Grant, and of a former Editor, Mr. Wilks. That other like pieces may be forthcoming, we must open the door of opportunity. We know too well the danger of opening the door too widely, and admitting the whole multitude of pretenders in this line, who imagine that, because they can put words into rhyme, they can write poetry. It is not organ-grinders we want, or mere

musical boxes, that can play only a set number of tunes. And yet, to obtain good verse, we must be content to take some that is ordinary. No persons are so easily discouraged as true poets; because their own sense of excellence is so high, that they are apt to be dissatisfied with productions in which others would see real genius, and to keep them back from very shame. Poetry must be encouraged, if prose is to maintain its vigour, its dignity, its elevation, and not be left to crawl on the ground. As we have already intimated, good prose owes its choicest forms of expression, its force, and its power of making abiding impressions, to its more polished sister, Poetry. If it had no higher use than this, this ought to keep it from being despised. What, indeed, is the writing of commonplace prose, as compared with the writing of good poetry—may we hazard such a comparison without offence?—but the laying of bricks, as compared with the chiselling of a beautiful statue, full of expressive life, out of a rough block of marble. The one is a work of manual labour only, while the other is a work of art. A poet must study to compress his ideas into the fewest and most forcible words, full of pith and point. The ordinary prose which men in general write, through their not cultivating an acquaintance with poetry, as John Foster has well remarked, “resembles a plain, handsome brick wall, smooth, regular, *flat*—nothing stands out, nothing strikes.” Can anything be more dull, and heavy, and stupid than the featureless uniformity of most of our English houses and streets, with their square masses of brick and their everlasting sameness? Such is an apt representation of our prevailing style of prose. A better style of building, even in brick, is coming into use, especially in churches, by the intermixture of bricks of varying colours, arranged in artistic forms, which gives both relief and beauty to the edifice; and this is just the character which good prose takes when it condescends to be indebted to poetry for variety in its materials. It is more of the Gothic style we want, in writing as well as in architecture, if we are to be relieved from dull wearisome reading.

A march, as everyone knows, is much less tiring than a walk; and a man can go much farther keeping measured step with the thunder tread of an army, than he can in an irregular straggle. Just so the mind, leaning on the measured intervals of verse and rhyme, is sustained in longer attention by the regular relief and pauses which it thus receives, while the sentiment expressed is impressed on the mind with incomparably greater emphasis and force. For instance, how much more forcible is the sentiment, “There is no better time for a man to die than when he falls a sacrifice for the good of humanity,” when put into poetry thus:—

“ Or on the gallows high,
Or in the battle's van,
Man's noblest time to die,
Is when he dies for man.”

No one could read this verse, and then sit down to embody the same sentiment in his prose, without expressing it with the more force, as thus,—“The noblest time for a man to die, is when he can die a sacrifice for his fellow-man.”

What is true of poetry, in the way of affording relief to the reader, is true, in a measure, of well arranged prose. The rhythm of it, its antithesis, its measured and corresponding clauses, all make it much more pleasant to read than looser and more straggling forms of expression.

Every man's nature (unless, as Shakespeare says, he is fit for treason) is set to some tune,—keyed to some measure. And though he cannot strike out the tune himself, the poet can, and give expression, to his great relief and delight, to what the other feels, but cannot express. No subject is too common, none too matter of fact, for poetry to invest it with moving life, and with colours not its own, or rather not seen by ordinary eyes. Who would see any poetry in steam, or in railroads, or in what would be termed other like “*prosy* things?” Yet, how an American poet sings of the power of steam :—

“ Harness me down with iron bands ;
Be sure of your curb and rein ;
For I scorn the power of your puny hands
As the tempest scorns a chain.
How I laughed as I lay, concealed from sight
For many a countless hour,
At the childish boasts of human might,
And the pride of human power.”

He then goes on to describe, in the most graphic style, (we wish we had space to quote the whole poem,) the various wonders of power which steam accomplishes. Take again that most mechanical and prosaic thing, a railroad, and see what another American poet makes of it : how majestically he makes it march along, instinct with inspiration, as a thing of life,—a very Elijah, a flaming prophet of God,—as he describes it thus :—

“ Thou great proclaimer to the outward eye
Of what the Spirit too would seek to tell,
Onward thou goest, appointed from on high,
The other warnings of the Lord to swell :—
Thou art the voice of one who through the world
Proclaims, in startling tones, ‘ Prepare the way !’
The lofty mountain from its seat is hurl'd ;
The flinty rocks thine onward march obey,—

The valleys, lifted from their lowly bed,
 O'ertop the hills that frown'd on them before ;
 Thou passest where the living seldom tread,
 Through forests dark, where tides beneath thee roar,
 And bidd'st man's dwelling from thy track remove,
 And would'st with warning voice his crooked paths reprove !"

This, then, is one of the uses of poetry,—that it lends dignity of style to prose, while it also gives relief and pleasure to the soul by a worthy expression of what stirs, and burns, and pants for expression within it. Without this sun of the soul, whether in prose or verse, everything around us is form without spirit. The city represents prose ; poetry the country. By means of this, naked thought becomes clothed in the robes of radiant beauty. And the reader is agreeably surprised by seeing what he had long felt in the secret and sacred shrine of his soul, bodied forth in a living form, and that a form of loveliness. The poet first sings to relieve himself, like the nightingale, having no other end than the pleasure of his own out-pouring ; and then relieves others, by giving their sleeping consciousness an expressive utterance. It matters not what the objects may be that men have at any time seen or heard, poetry gives a revived reality to them : yea, things that exist only in imagination are clothed in visible form, and the poet, as Shakespeare says, "gives even to airy nothing a local habitation and a name."

We are no great admirers of Tennyson ; on the whole, we think him much overrated ; yet who can fail to realise, by the ear as well as the eye, the following scenes, as described by him ?—

"The splendour falls on gothic walls,
 And snowy summits old in story ;
 And long light shakes across the lakes,
 And the wild cataract leaps in glory.
 Blow, bugle, blow ! set the wild echoes flying ;
 Blow, bugle : answer, echoes, dying, dying, dying."

Poetry, not ashamed of her poorer relations, will acknowledge kinship, if treated with proper respect, with almost all subjects ; and it is for them to acknowledge, in their turn, the elevation which she thereby gives them. Nature, History, Science, Passion, Philosophy, are put by her into presentable forms, arrayed in a court-dress, and introduced to their disciples. Carried about in the mind, feathered with the wings of fancy, they are ever ready, at the slightest summons, to spring up into the clear sky of memory, in their full magnitude, and to exert an influence not their own.

The amount of knowledge that is thus enshrined and preserved, but would otherwise be lost, must be great beyond all

calculation. Men in general owe what little each one carries with him through life, to the portable shape into which poetry puts it. The lovers of Science, for Science's own sake, are but few; and even these borrow its most inviting dress, to make it attract others, from its too often despised Sister, who is spoken contemptuously of, and yet is fled to for help in the mind's conscious poverty.

When we consider how gross, and vulgar, and debasing are the occupations of mankind in general,—how absorbed the greater part of their time is in business, and how hardened and blinded they are apt to become through its influence, even to the beauties of Nature around them, we must see that some counter influence, such as that of poetry, is necessary, and, as being necessary, desirable. Millions of human beings, through their habits of life, are altogether insensible to the infinite loveliness and awe that reigns in every nook of creation,—unconscious as the brutes of the infinite sweetness and mystery that lies hid in every relationship of their own existence, viewed, as it ought to be, in connection with the great universal Father.

Now, the poet is to other men the High Priest of Nature, who comes forth to officiate, robed in the bloom and beauty of the visible world, seeing for other men, hearing for other men, and speaking for other men. Even in the silence of creation (for it is remarkable that all God's *creative* works go on in silence) he hears a song not heard by other ears; and in its apparent solitudes he sees spiritual agents moving to and fro, not seen by other eyes; while to all of these he gives a voice, harmonious as Nature's self. He it is who brings "the daisy-dappled dales" into the dusty streets of the city, and makes the snowy mountains soar in the dark chambers of solitary Contemplation, and causes the star-lit heavens to overcanopy sinful misery in their "dread magnificence," awaking in every child of man the sense of the ceaseless wonder-working and goodness of the Great Unseen. Is such an influence as this, of which there is all too little in *man's* world, to be despised? The poet's office and privilege it is to exalt the feelings of his fellows,—to elevate their conceptions, and refine their sentiments,—to make them sensitive, plaintive, tender, peaceful, joyous, awe-struck like himself, by adopting them into his fellowship, in the sensitiveness, the plaintiveness, the tenderness, the peace and joy and holy awe of a pure communion with Nature, whose Author is God. Thus Arnold speaks of Wordsworth:—

"He laid us, as we lay at birth,
On the cool flowery lap of earth;
Smiles broke from us, and we had ease,
The hills were round us, and the breeze

Went o'er the sun-lit fields again ;
Our foreheads felt the wind and rain.
Our youth returned : for there was shed
On spirits that had long been dead,
Spirits dried up and closely furl'd,
The freshness of the early world."

It was one of the solemn lessons of the Man, who, as perfect Man, was always a child, that "except we become as little children, we cannot enter into the kingdom of heaven." The tendency of the writings of the genuine poet is to bring men's feelings back to the unsophisticated simplicity of childhood, even while in understanding they are men. There is, in fact, a *humanising* power in all true poetry. It deals not only with the works of external nature, in their wildness (so called) and their unstained beauty, but also with men's inner consciousnesses, their sympathies, affections, and sorrows, giving expression to the one, and soothing the others. As the nourisher of all human and sacred sympathies, the poet becomes a teacher of morality by being an inspirer of *right feeling*. His function is to pourtray the surpassing charms of justice, faith, love, gentleness, tenderness, magnanimity. And if he properly fulfils his office, his singing tends to cheer and sweeten all existence, mixing music with men's thoughts, and sunshine with their sadness, flinging light and splendour abroad, beautifully reflecting everywhere, in the mirror of his own thoughts and sentiments, whatever things are real, fair, lovely, truthful, blissful, elevating, whether in the world of man, or the world of God.

Those who despise poetry know not how great a friend they are despising. Bad as our world is, it would be much worse were it not that there are some in it who, like David, can charm the demon spirit of evil out of its Sauls by the "concord of sweet sounds." Mere attention on our part to the measured and musical expression of the poet's feelings in verse, tends, by the innate laws of our constitution, to soothe and subdue the wild outbreaks of rage and wretchedness to reason and quietness ; and to restore harmony in the place of jarring passion. How many a person, in sorrows that lay too deep for the harsh voice of prose to reach, has found instant relief from the sadly-plaintive strains of poetry. Touching poetry may draw forth tears, but they are those painfully pleasing tears, which flow only to relieve, and heal as they flow.

It is the very men who most require the corrective influence of poetry who most neglect it. Men who are conversant all day long, from one year's end to another, with gross material things, and men whose feelings begin to become indurated through old age, so far from shunning and disregarding poetry, ought specially to keep up a habit of reading it, to stimulate

their flagging imagination, to foster sensibility, and to refine their feelings from the grossness which, like hardening clay, is apt, under these circumstances, to gather round their souls. Their *indisposedness* for everything of a poetical nature is itself the sign that *man's* world is getting far more influence over them than *God's*; for God's world is instinct with poetry, which man too readily turns into his own dull prose.

We must of necessity go to poets, if we would learn where poetry is to be found. Other men never discover it till it is revealed to them by its own prophets. Thus one of them sings:—

“The world is full of poetry; the air
Is living with its spirit; and the waves
Dance to the music of its melodies,
And sparkle in its brightness. Earth is veiled
And mantled with its beauty; and the walls,
That close the universe with crystal in,
Are eloquent with voices, that proclaim
The unseen glories of immensity,
In harmonies too perfect, and too high,
For aught but beings of celestial mould.”—(Percival.)

The last and highest use of poetry is to breathe energy, by breathing inspiration into our languid and labouring existence, and to serve as a bright and blissful substitute for a lost Paradise. It brings back the glory that has departed, and calls in, before its time, the glory that is to come. Illusions its creations may be; but they are beautiful illusions (not delusions) attracting us ever on in pursuit of the noble, the true, the lovely, the good. Inspired himself, the poet becomes the inspirer of others, to fill them with faith, cheer, courage, hope, strength, when in the desert of life they faint and falter and are tempted to cast a “longing lingering look behind.” How many a heart has been cheered, and animated to fresh exertion and daring in the way of Christian duty, by that spirit-stirring description of the true Christian's conduct given by Cowper:—

“He holds no parley with unmanly fears;
Where Duty bids he confidently steers:
Faces a thousand dangers at her call,
And, trusting in his God, surmounts them all!”

The conclusion we arrive at then is, that *Poetry*, rightly viewed, is the *highly-favoured handmaid of Piety*.

It is no argument against this to say that poetry has been often abused into an agent of evil. We know there are fallen angels; and the nearer the angel, the nearer the devil. Nevertheless, there are good angels; and poetry is, in its own proper nature, a seraph, and as such possesses a mighty potency of

power. Our wisdom is not to despise it, but to redeem it from its servitude to the world, and to consecrate it into an instrument for showing forth, in such a way as shall most influence man, the glory of God.

It is time that we should notice the poetical claimant marked at the head of this article. An epic poem on Elijah the Prophet promises, by its very title, something austere and majestic. A finer subject for an epic we could hardly imagine. Would we could say it was as finely executed! But we should forfeit our credit with our readers for critical acumen, and mislead the lovers of poetry, if we were to speak of this work as one of high excellence. We must be true to ourselves, and true to the public. It is painful to us to disappoint an author, who must have expended upon his subject much labour, and who has evidently dwelt upon this creation of his mind till it had acquired a fascinating grandeur in his own imagination. Hence he anticipates it as a great success. In his preface he says,—“Should the poem become a household book, as, from the general interest in the mightiest of the prophets, I venture to hope it may,”—at which we can only exclaim, “Alas! how deceitful is our own fancy!” The history of Elijah, as told in the Bible, is very interesting, doubtless; but why turn good prose into indifferent poetry? Poetry, to repay the attention it requires, must possess some peculiar charms; to interest, it must inspire; in a word, to be read, it must be of a superior order; for no persons will have the patience to read bad poetry when they can read the same things much better in easy prose.

To justify what we have here said in reference to the poem before us, we must quote two or three stanzas. Here is one specimen:—

“They ran and filled the barrels. ‘Now,’ said he,
 ‘Pour it upon the sacrifice and wood.’
 ’Twas done; and all the people wondering
 Around about the altar mutely stood.
 ‘Now, lest a thought that fire is hid there, should
 Be in the heart,’ said he, ‘of any one,
 Do so once more.’ ’Twas done, so that there could
 Be no fire there. ‘Now let the water run,’
 Said he, ‘and fill the trench;’ and once again ’twas done.”
 (Canto iii. 17.)

What *poetry* can any one find here? And yet this is a fair specimen of about one-half of the whole work. Take another example:—

“Then Ahab said to Obadiah, ‘Go,
 And search thou well for pasturage, and pass

Through every vale where streams are wont to flow ;
 For, peradventure, we may yet find grass
 To save the horses and the mules.' Alas !
 To think that e'er there should have been days when
 Horses, and hybrids between horse and ass,
 Were far more cared for than poor dying men !—
 But have we not our Ahabs now, as they had then ?”

(Canto iii. 8.)

This explanation of what is meant by a mule, is rich indeed ! We might make a comparison, but we forbear. We are sincerely sorry that Mr. Moon, who had fairly won his spurs in prose by his exposure of the “Dean’s English,” did not act upon Horace’s advice, “Nonum prematur in annum,” before he put forth this epic poem, so called. By rushing into print as a poet, he can only bring upon himself the pains of bitter disappointment. He has chosen a dignified subject, and the sweetest of all stanzas—the Spenserian. A true poet, a man endowed with the inventive faculty and a fine imagination, could, we can easily conceive, have worked out a grand poem from such a subject as Elijah, investing the history in hues fresh borrowed from heaven. But Mr. Moon is servile in the extreme in following the prose text. A sacred subject will never take, unless it can have given to it an aspect altogether new. The writer in this case, besides showing himself wanting in invention, has shown himself not always to be master of his own metre, the heroic, nor of his chosen stanza, the Spenserian ; for he violates both frequently, introducing anapests in the place of iambics, and stanzas varying from nine lines up to twenty-one ! In sooth, so inspired does he become, that his Pegasus fairly runs away with him !

That we may not be accused of dealing unfairly in our quotations, we will now give one of the best stanzas, in point of sentiment, we can find.

“God heard the prophet’s sad desponding voice,
 But granted not his foolish heart’s desire ;
 In love refusing him his unwise choice,
 To purify him in affliction’s fire.
 Ah ! did God give all *we* think *we* require
 To make our mortal life supremely blest,
 How often in that life it would transpire
 That we were injured at our own request !
 God is all wise and good, and giveth what is best.”

(Canto iv. 4.)

We fear that this will be thought prosy. Did the poem possess fine striking sentiments to compensate for its want of invention, and of the *spirit* of poetry, it might cover many defects ; but it is sterile even of these. The following

couplet appears to us worth remembering, as expressing a sentiment:—

“ True friendship breathes its sympathy in sighs;
And Love’s most loving words are spoken by the eyes.”
(Canto xii. 11.)

To do the author full justice, we feel bound to acknowledge that in the part which he calls “The Invocation,” consisting of nine stanzas, he has shown himself equal to higher flights. Here is something more like poetry. We give one specimen—not the best, but we take it as being most complete in itself:—

“ The worlds of splendour in the midnight sky,
Which gem-like shine so beautifully bright,
Are but Thy breath, Almighty God, Most High,
Condensed while passing through primeval night,
With these creative words, ‘ Let there be light !’
Do Thou but speak, and all that’s dark in me
At once shall take its everlasting flight,
And, like a star o’er life’s tempestuous sea,
My song may haply guide some wandering one to Thee.”
(Stanza viii.)

Were the whole poem even equal to this (and there are occasional stanzas superior to this), our task would be one of much greater pleasure. The book is beautifully got up, and forms a handsome volume. In this respect it will do well for the drawing-room table, in those houses where the drawing-room is used to show strangers into, and where the nicely bound volumes on the table are seldom very critically read !

We must not allow it to be supposed that this volume is a fair specimen of “modern poetry.” There is *real* poetry still produced, which no one can read, who has any sensibility, without delight, and, what is more, moral improvement. While we have the works of such writers as Mrs. Barrett Browning (that truly wonderful woman), of Alexander Smith, of P. J. Bailey, and others who might be named, it cannot be said that the *spirit* of poetry is extinct. Going a little further back, we have Coleridge, and Keats, and Wordsworth. If we turn to America, there we find a Bryant, a Lovell, and a Longfellow. Poetry must often be read by those who would enrich their own minds, solely for the sake of the golden Eldorados of thought that are therein to be found. The *thoughts* of poets (it is lawful thus to rob the Egyptians) are the jewels which, when transferred, adorn and dignify prose. Their very expressions, too, become “household words” (an instance of it taken from Shakespeare) in the common currency of the

language. Few are at all aware what a number of the choice words and phrases which they avail themselves of when they would clothe their thoughts in elegance, or give them force, are derived from the "Bard of Avon," or from Milton, or from some other of our older poets—not immediately perhaps, but intermediately, through the prose writings of others, into which they have been *tessellated*. Poetry, to be loved and enjoyed to our own profit, must be courted and studied through all the stages of our life. For our own part, though grey hairs are already here and there upon us, we should be sorry ever to grow too old to have a relish for good poetry. Religion itself suffers not from too much of the poetic faculty in man, but from too little; for when the imagination fails, religion sinks into idolatry in the worship of the visible.

We cannot leave this subject without seeking to correct the most common prejudice against poetry that exists in sober and serious minds. It is assumed by them that poetry deals only with fiction, and arrays itself always in what is termed "flowery language." No mistake could be greater than this as respects *true* poetry. So far from resting on fiction, we have Aristotle's authority for asserting that poetry is "the most philosophic of all writing;" and it is so, because its object is truth—the truth of nature, and the truth of man. Its distinctive excellence is that it gives life to truth, and carries it warm with vital power into the heart. If not based in truth, it has no real power. The man of science views truth as a cold abstraction, with which he can hold no converse; the poet, embodying it in song, makes it a visible friend, in whose presence, while he joys, others joy with him. As Wordsworth has truly remarked, "Poetry is the breath and finer spirit of all knowledge; it is the impassioned expression which is in the countenance of all science." Again, "Poetry is the first and last of all knowledge; it is as immortal as the heart of man." It is, indeed, because it addresses itself to men *as men*, as creatures endued with certain sensations and passions and moral instincts, poetry possesses a power over unsophisticated and unhardened human nature, which no other kind of writing can command. The nearer prose comes to poetry, the greater is its moving power. But it is an utter misconception and a vulgar fallacy to suppose that this necessitates the use of what is commonly understood by "flowery language." The very same kind of language that would make bad prose, would make bad poetry. This has been well shown by Wordsworth, who has vindicated poetry from the charge of needing the meretricious ornaments of "flowery language." The more simple the language of poetry is, the more beautiful it will be, and the

more forcible to touch and move the heart. What a striking example of this we have in that verse of Cowper's poem on "Robinson Crusoe," so named, alone in his desolate island, made to express himself thus:—

"Ye winds, that have made me your sport,
Convey to this desolate shore
Some cordial endearing report
Of a land I shall visit no more.
My friends, do they now and then send
A wish or a thought after me?
Oh! tell me I yet have a friend,
Though a friend I am never to see."

Here is nothing in the flowery style of Hervey's Contemplations, which, bad in poetry, is still worse in prose. Metaphors, and other figures of *thought*, good poetry will admit; and so will animated and eloquent prose, which is adapted to move and influence the reader. Let no one, then, indulge a prejudice against poetry under the foolish and unfounded notion that its constituent element is "flowery language."

Poetry, not without some reason, has always borne the elevated title of *inspiration*. It is, doubtless, a species of inspiration, but it is the thorough *human* quality of poetry that makes it so truly divine. In nothing does the image of God, in which man was made, more visibly stand out. The Son of God Himself, it must not be forgotten, was the Son of *Man*; and in His beautiful parables we have examples, though in the form of prose, of the truest poetry. When metre and rhyme are added to similar thoughts, the ear is ravished, the attention is enchained, and knowledge enters the heart under the insinuating form of pleasure. It is easy enough for men whose brains have become as "dry as the last biscuit after a voyage," to fancy that they have grown more divine because they have become less sensitive; but those who have ceased to have any delight in poetry, will do well to consider whether, instead of having grown more divine, they have not rather become *less human*.

IS THE CHURCH IN A LAODICEAN STATE?

A DISCUSSION, *not* HELD AT THE CLERICAL SOCIETY.

No. II.

Sanguine.—Good morning to you. We are now to proceed, I suppose, with your accusations against the clergy?

Pensive.—Do not say so. My gloomy views and anticipations were by no means limited to the clergy; but embraced all classes. Nor did I at all mean to limit my strictures to the Established clergy: I believe that any evil which exists in the Church, will be generally found to be equally rife among the ministers of Dissenting communities also. I spoke, I believe, of marriages with women of fortune, as one of the prevalent temptations among the younger clergy of our day. Well, it is on record, that the late William Jay of Bath, one of the most venerated among the seniors of the Congregationalists, was, on one occasion, preaching an ordination sermon, on the induction of a young minister into an Independent pulpit. Among the cautions he gave, that against a tendency to luxury and indolence stood foremost. He said that, among his own acquaintance, he had seen three promising young men settled among three attached congregations; and each of them soon becoming a favourite among the young ladies of the community. All three soon found well-endowed brides; and all three, before long, suffered from “relaxed throat,” or some other ailment, rendering it expedient, in the eyes of medical men, that they should leave off pulpit labours. All these young men became mere idlers, loungers at Bath and Cheltenham, and appendages to their wives’ establishments. When Mr. Jay retired into the vestry, a young man followed him, and begged to explain. He took for granted he was one of the three alluded to. “You?” said Mr. Jay,—“I never thought of you. Did you marry a girl of property, and then leave off preaching?” “Yes, I did; but I wish to explain.” “Oh, never trouble yourself; I was not thinking of you. If the description applied to you, then yours is the *fourth* instance which has come within my own knowledge.” In truth, whatever mischief there may be afloat among the clergy of the Establishment, the same—be it ritualism, German scepticism, self-indulgence, or mere worldliness—will be sure to show itself in an equal degree among the various classes of Dissenting ministers.

S. Well, I will exonerate you from the charge of making any special attack on the clergy of the Church. But, certainly, your censures did seem mainly directed that way.

P. Perhaps so. You will remember, that a clerical meeting first gave occasion to these discussions. And, in truth, I often call to mind an observation I once heard good old Thomas Jones of Creaton make, when combating the popular cavil respecting the faults of the clergy and the deficiencies of the bishops. "The clergy," he remarked, "are only a handful taken out of the mass of the people; and the bishops are only a smaller handful taken out of the mass of the clergy. If Omniscience made the selection, we might expect only good men to be selected: but as this is not the case, we need not be surprised to find the samples like the heaps from which they are taken." So now, from what I have said of the clergy, you may easily surmise all that I have to say about the laity.

S. In other words, as you have been lamenting over the luxury and worldliness of the pastors, you will not impute a smaller share of this guilt to the people.

P. Most certainly not. I feel that the words of Isaiah are of perpetual application. It is as true, now, as it was in his days, that there are plenty of religious men who are always ready to say to the ministers of the word, "Prophecy not unto us right things; speak unto us smooth things, prophecy deceits." Mr. Scott does not describe the man as a hypocrite or self-deceiver, who invited him to "a splendid and luxurious dinner," "including every delicacy in season;" and who, when he ventured to speak of "conformity to the world as the grand danger of all," passed a sentence of excommunication upon him. And at the present moment there are thousands of wealthy professors, some of whom may be genuine Christians, others only dissemblers, who indulge their vanity in displays of this kind, and would resent a caution or an implied censure, as it was resented in Mr. Scott's case.

S. You admit, then, that wealthy laymen are often the tempters in such cases?

P. Not only often, but generally. But the great want is, of pastors who will so preach, as to render it difficult for their people so to act. The old Puritan who exclaimed to his people, "I'll make you hate your sins, or hate me!" has too few imitators now-a-days.

S. But you will not deny, that the Christian pastor's chief business in the pulpit is, to preach the Gospel?

P. I am far from forgetting that; but pray remember that "the whole need not a physician, but they that are sick." Before salvation can be really valued, the need of it must be felt. By education, thousands learn to talk about the Gospel, who have never known any heartfelt desire for it. A profession of religion, now-a-days, is almost necessary to every man who would be deemed "respectable." A man who would

so rank himself looks out for a good pew in the middle aisle; he comes to church regularly in the morning, and occasionally a second time. He subscribes to the schools, and invites the clergyman once or twice a-year to a splendid dinner. He is obviously in the same danger as the man "having great possessions," whom Christ pitied, and of whose peril he so emphatically spoke. Yet how seldom, how very seldom, does any one tell him of his danger!

S. Surely, if he attends a faithful ministry, he must hear it spoken of?

P. I fear not. For my own part, I hear many good sermons; but a warm, earnest, faithful warning against the dangers of "loving the world," I scarcely ever meet with. I remember a friend of mine, who, in writing to me of his past history, said that by his 36th year he had realized a handsome competency. "But," he then added, "I began to say to myself, '*I will be rich.*'" And so he persevered until he had heaped up nearly £200,000; and in his last years, every thought and word and action spoke of only one thing, "Money, money, money!" Now, this man had listened to a well-known Evangelical preacher for many years, and yet had practically forgotten the Apostle's lesson, "They that will be rich fall into temptation and a snare." Could he have been warned as he ought to have been warned? Yet he was only one of thousands, who are doing the same thing.

S. Well, this was a single instance; but you can hardly prove anything by an isolated case.

P. No; but who can look through even our best congregations without seeing the Laodicean spirit abounding on every side? Men come out, with their well-dressed families, from squares and terraces, and crowd our middle aisles, and give something to all our collections, and invite the clergyman to their dinners, and never dream that they are rapidly going down the broad road that leadeth to destruction; and their pastor, though he knows, or might know, that their whole lives are given to the world, never sounds one clear, distinct note—never cries, "Escape for your life! look not behind you!" They glide down the fatal descent, fast asleep to their real condition; and "the watchman giveth no warning."

S. You are exaggerating again. These statements cannot be universally true.

P. Not universally, indeed,—God forbid that I should say that there is no faithfulness in the Church,—but too largely true. I have seen too much of this sort of thing with my own eyes. Two or three years ago, a flaming professor of religion died. He began life as an errand-boy, and he died worth £300,000 or £400,000. His name figured in all our subscription lists. Yet in the acquisition of money he was unscrupu-

lous. I have seen him defraud a man of a few guineas ; I have seen him try to defraud another of £7000. Yet he was proud to have, once or twice a-year, his rector to partake of a sumptuous entertainment ; and great were the mutual compliments, when his learned, urbane, and really Christian pastor entered his dwelling. That pastor might, if he had chosen, have gauged and estimated the man ; but I have the best reason for believing, that neither in the pulpit, nor out of it, did that pastor ever warn the sinner of his danger. A few general phrases, about the danger of loving the world, and the seductiveness of prosperity, no doubt were heard from time to time ; but an earnest warning, as to a man whose house is on fire, was, I believe, never given.

S. How can you tell ? What right can you have, possessing only an imperfect knowledge of the facts, to censure in this manner a man of high standing in the Church ?

P. I form my opinion from well-known facts. I knew that pastor's style of preaching. It was intellectual, and to the Christian, edifying ; but not one word of earnest and explicit address to the sinner did I ever hear from his lips. I know, too, that he neither made his hearer "hate his sins" or hate his pastor. The hearer went on heaping up treasure ; the pastor went on urbanely attending his banquets. No coolness ever took place between them ; and now both have gone to their account. And observe, I only cite this single instance as one out of thousands. More recently, another fearful instance of the same kind came under my notice, in such a manner that I could not avoid seeing it in all its leading outlines. A lady of my acquaintance, who was most particular in selecting and constantly attending a Gospel ministry, inherited a property which gave her a regular income of £8000 a-year. Her father had risen from a low estate, and she had been brought up in moderate habits. She therefore planned her future expenditure so as to bring it within £3000 a-year, leaving £5000 to be saved every year, and to augment her already abundant wealth. Out of her annual expenditure of £3000 she was liberal and open-handed, and had always her £5 or £10 ready for every legitimate call. But the £5000 was always to be hoarded up. She needed it not, for her property provided handsomely for all her children. But that she was bound to act as Christ's steward with this surplus wealth, seemed never to occur to her. She saw one-third of the people of London without any places of worship provided for them ; and this £5000, which she hoarded up every year, would have built a new church or chapel every year. She heard the loud calls of the various missionary societies ; and this surplus income of hers would have sent forth fifteen or twenty more missionaries to the heathen. She knew the urgent need of home mission-

aries and Bible-women at home, and she had the means of sending forth sixty or seventy more labourers of this kind. Yet she did none of these things. She heard continually her Saviour's admonition and command, "Lay not up for yourselves treasures upon earth;" and she replied, "But I *will* lay up treasures upon earth."

S. And what was the end of all this?

P. I hope and believe that she was a child of God, and that He was merciful to her. She had gone on for three or four years in open violation of one of the plainest precepts of the New Testament, when God suddenly arrested her, and took her away. She was evidently in danger of losing her soul, as Demas lost his, by "loving this present world,"—but I confidently trust that God did not say, as He did to Ephraim, "Let her alone." He suddenly called her away, and I believe that He called her in mercy. And, almost at the same moment, the 20,000*l.*, which she had heaped together in four years, vanished. "I did blow upon it, saith the Lord of hosts." But in all this, I confess that the thing which most grieved and alarmed me, was to find a reverend doctor, highly and deservedly esteemed, preaching and printing a sermon on this lady's death, in which no word of her palpable and well-known sin was uttered. This confirms me in the belief, that in all her life she never heard, from the Evangelical preachers who surrounded her hospitable board, one word of faithful warning. Sunday after Sunday did she listen to the preachers of the Gospel; hundreds of times did they open the Bible in her sumptuous drawing-room; but never once, I believe, had they the faithfulness to tell her, that when the Saviour used those plain and emphatic words, "Lay not up for yourselves treasures upon earth," *he meant exactly what he said.* And when such a life was closed by an unreserved eulogium from the lips of one of London's most valued ministers, what could the hearers and bystanders gather from such a discourse, but the obvious lesson, "Go, and do thou likewise"?

S. You seem to me to commit the serious fault, of drawing general conclusions from a few special cases. I thought that we were going to consider the state of the people; but you merely bring forward a few striking instances, and leave me to draw my conclusions from them. Cannot you widen your view, and take in, not individuals, but whole classes?

P. I will try to do so. But again, if I would be understood, I must describe actual scenes. One such I well remember in the writings of Jane Taylor. She describes a gentleman, (I suppose, a secretary,) making a tour through a part of England, with a benevolent object, and on arriving at a certain town, seeking out a Mr. W——, a man whose character was widely

known, and who would be likely to give him important aid in the object of his mission. He was warmly received, and Mr. W—— soon expressed his willingness to assist in the work. The visitant, therefore, naturally asked him to oblige him with a list of those persons in the town who would be likely to feel an interest in the matter in hand, and whose assistance he might personally solicit. “Mr. W—— immediately took out his pencil, and wrote down three or four names at the top of a slip of paper. He then paused, and began to rub his forehead, and to put himself into an attitude of recollection.” Presently, he said to his wife, “My dear, what do you think the J——s would say to such an application?” She replied, “There can be no harm in trying: as a *new thing*, I think they would be very likely to take it up.” The next question was, “And Mrs. and Miss P——?” To which it was replied, “I was thinking of them; but we must try to get one or two of the *great folks* to sanction us first; without this, they would be shy of joining us.” Next came, “What do you say of F—— and his daughters?” The answer was, “We must let them have the management, and all the credit, or they will not stir a finger.” He then asked, “Would it be worth while to call on the T——s?” And it was replied, “They are immersed in business, and seem to take an interest in nothing else.” Three or four other names were similarly discussed, but indolence, or vanity, or fault-finding stood in the way in each case; and thus the practical result of the inquiry was nearly limited to the two or three names which first suggested themselves to Mr. W——’s mind.

S. And what is the drift of this story? which, after all, is nothing more than one of Miss Taylor’s fancy sketches.

P. I never forgot that sketch, after I read it, many years ago; for it was rivetted in my mind by my actual presence at a similar discussion. I was on a visit at a friend’s house, in a county town. The rector of the place was an Evangelical clergyman, of more than ordinary elevation of character. His church, which was spacious, seldom had a smaller congregation than one thousand persons. While I was staying in the place, a discussion arose in my friend’s drawing-room, on a question exactly similar to that which Miss Taylor had described. How should an association be formed for the promotion of one of the chief religious objects of the day? I sat by, and heard the names of the best people in the place produced, and their probable replies suggested. There was no scandal; for the persons conversing were simply desirous of enlisting all they could in the work. But I was much struck with the close similarity of this real discussion to what you call “Miss Taylor’s fancy sketch.” I was convinced, by what I heard, that Miss Taylor

had merely set down the substance of what had passed within her own hearing. For here, in a large town, with a good man as rector, and with a large, and attentive, and wealthy congregation, men who were sincerely desirous to enlist a number of Christians to co-operate in a work of Christian benevolence, could get no further than three or four, or perhaps half-a-dozen names, and were thus forced to admit that the practical Christianity of their town might be brought within the walls of a very small sitting-room.

S. You do not mean to tell me, that in your "large county town, with a full church," the number of real Christians might be described by a unit?

P. No; God forbid that I should say so. Remember, the view then taken did not include the Dissenters of the town; nor—still more important—did it take in the poor. These latter were numerous; and Legh Richmond has left it on record as his belief, that a larger proportion of them are earnest Christians than of the higher classes. I am far, therefore, from thinking that the whole spiritual Church of that town was a mere handful. But of the wealthy and respectable, who claimed and occupied all the principal seats in the parish church, I saw clearly that persons who sincerely desired to do so, could not reckon up even so many as a dozen, who could be relied on as earnest workers in their Master's cause, out of all those hundreds.

S. Your sample town must be a most unfavourable one, to stand as a representative of the general condition of the Church. You can hardly think, surely, that the Christianity of the country is reduced to so low an ebb as your portraiture would represent.

P. I do not wish to speak hastily or censoriously. I will not quite reject the hope, that there may be towns in a more healthy condition than that to which I have referred. And yet, when I pass in review, in my mind's eye, several congregations I have known in or near the metropolis, I confess that the fear haunts me, that if a like investigation were to take place to that which I have just described, the result would too often be very nearly the same. You might test the fact in another way. Take in your hand the list of the towns in England which are favoured with what we call "an Evangelical ministry," and then enquire, one by one, what they are doing for the extension of the Redeemer's kingdom. I do not say, observe, that all are idle or asleep. I am quite aware that congregations may be pointed out in which there are considerable signs of life. But in how many cases is the fact entirely different. I have known, personally, two congregations lately, in which a whole church-full of well-dressed people scarcely

produced half a dozen annual subscribers to Bible, or Missionary or Pastoral Aid objects. And if the fig-tree is thus found covered with leaves, but with "no fruit thereon," what is likely to be the Master's sentence?

S. And what, then, is your general conclusion?

P. Simply that with which I started. The Church of Christ amongst us seems to me to have fallen, or to be falling, into the condition of that of Laodicea. The cry on all sides is, "We are rich and increased with goods, and have need of nothing." Nay, even religious professors seem too often to fancy that "gain is godliness." Only a year or two ago I knew a leading Dissenter, a deacon in one of the most thriving and vigorous London congregations. He used very frequently to speak of "the blessing of God on honest industry," when alluding to his own easy circumstances. He invested a considerable sum in a Public Company, and became one of its Directors. The question was soon raised, whether the Company should "hallow the Sabbath-day." The question was decided, as all such questions now-a-days are decided, not by a reference to God's Word, but by a reference to an expected increase in the dividend. The dissenting deacon stood by in silence. I will not charge him with advocating the systematic violation of the Sabbath, but never, in many public discussions, was his voice heard on the Lord's side. He retained his directorship, he pocketed his Sunday gains, and stood quietly by while his colleagues decided that the Sabbath should continue to be violated. I am sorry to say that I believe this to be only one instance out of many. I have known a prominent professor, a leading committee-man of one of our greatest Religious Societies, make £70,000 in a single year by a speculation in the funds, and leave to his children more than a million sterling. And I have seen him listen to a most pathetic appeal from the pulpit in behalf of a benevolent institution in great difficulties, and respond to the call by the gift of *half-a-crown*! Another, also a man very well versed in theological distinctions and controversial divinity, furnished his own drawing-room at a cost of *three thousand pounds*; but if he ever gave a thirtieth part of that sum in any one year for the furtherance of the Redeemer's kingdom, it must have been done with most unusual secrecy.

S. But to what extent would you go, in the particular matter to which you have been adverting? You surely do not mean to lay it down as a rule, that no Christian is at liberty to save money? Surely the epistles themselves contain many passages quite irreconcilable with such a notion.

P. I mean not to dogmatize in any such gross or violent manner. Many men, engaged in business, find their wealth

increase, they hardly know how, and do not "set their hearts upon it." But when a man sees and knows himself to be possessed of a competency, and then, like my poor friend of whom I have just now spoken, resolves, "I will be rich," and begins to "lay field to field," he places himself in great and manifest peril. The command of Christ is plain,—*"I have lent thee five talents: go and trade with them; use them for my glory, not for your own aggrandisement."* He who neglects to do this, and centres his affections on the talents themselves, buries them in the earth, and is likely to bury his own soul with them.

S. Surely you are setting yourself against the universal practice and judgment of mankind. Your ideas seem almost impracticable.

P. Do not all our Lord's injunctions run equally counter to men's ordinary ideas? As for the supposed impracticability, it is nothing more than a fiction. We have various instances on record, of a simple obedience to Christ's commands. There is the well-known case of the American merchant, who registered a vow (not known till after his death), "I will never own more than so many thousand dollars. I will give, at starting, a fourth of my income to the Lord's service. If that income shall exceed so much, I will give one half; and beyond such an amount (a very moderate sum), I will give the whole." I believe that there is in Yorkshire, at this moment, a man, of the first rank in trade, who, having seen his property grow till it became sufficient for his wants, resolved, calmly, that all further gains should be the Lord's. He continues in business, because idleness would be no pleasure to him; but he adds nothing to his own property. All he earns, he applies to the advancement of his Lord's kingdom. I believe that I know a similar case in London. But these men do not talk of their own doings.

S. But surely all this is romantic, and not like common life?

P. I should call it the reverse of romantic. It seems to me the most reasonable and business-like way of proceeding. I mean, if we really believe the Bible, and value things at its estimate;—if we deem eternity to be of more importance than time, and "treasures in heaven" to be better than "treasures on earth."

S. Of course I cannot refute your selected instances, or the impressions of your mind; but again I ask, what is the practical lesson you mean to draw?

P. For the second or third time I must remind you, that I never meant to set myself up as a teacher. Our conversation arose out of a single observation. You thought the Church in a healthy and thriving condition—I feared that it was falling into luxury and worldliness. This was the chief, or rather the

only point of our inquiry. Remedies, remember, I never volunteered to find. But you know as well as I do, that if an evil be coming upon a land, it is the watchman that ought to blow the trumpet and warn the people. If the pulpit be silent, or "if the trumpet give an uncertain sound," what can the prospect be, but the dreariness of coming desolation?

S. And so you come to the remaining branch of the subject:—Preaching, or the state of the pulpit, was, I remember, the third topic you mentioned. And that, I suppose, will be the topic for our next conversation.

THE UNKNOWN WORTHIES.

("Of whom the world was not worthy.")—Heb. x. 38.

WHAT glittering host is that I see,
Marshall'd like stars in midnight's sky,
Each rob'd in vesture of the free,
And crown'd with immortality?

It is the host of faithful ones
Whose lot on earth was human hate;—
Brightest of all the Church's sons,
Who bravely met a martyr's fate.

They dared the world's all-dreaded frown,
And sank dishonour'd to the dust;—
They rose to wear the martyr's crown,
And rank in honour with the just.

Their's 'tis as stars, unseen by Day,
Hid by the sun's more dazzling light,
Their softer radiance to display,
Resplendent on the brow of Night.

Elijah-like, they soared above
The coward ways of haughty men,
Burning with God's exalting love,
That moves man's hatred now as then.

Self-sacrificing, fearless, true,
And from Earth's worst corruption free,
To lordly Power they scorned to sue,
And paid for Truth the penalty.

Despis'd, afflicted, destitute,
They sought the mountain and the cave,
And there, in meek submission mute,
They sank into a silent grave.

The boldly bad, the timid good
 Who feared to share their suffering lot,
 Alike forsook them, or withstood;—
 While living, shunned; when dead, forgot.

Denied all favour and all fame
 By their own undiscerning Age,
 Their memory lives not now in name
 On History's recording page.

When told, their tale is briefly this:—
 They were from all Earth's honours hurl'd;
 Their count this short parenthesis,—
 ("Of whom not worthy was the world").

The Vicarage, Camberwell.

STEPHEN JENNER.

ROME AND PROPHECY; OR, WHAT LIES BEFORE US IN 1866?

The Future Life of Blessedness. By Richard Brindley Hone, M.A., Archdeacon of Worcester. London: Macintosh.

THIS is a small volume, containing twelve chapters, all of the deepest interest to those who have entered upon the way of life. To such we can only say, that they can hardly fail to catch some cheering glimpses of the blessedness in store for them, which is the pious wish and prayer of the Archdeacon on their behalf. For this blessedness, he reminds them, they "are kept by the power of God through faith granted to them from above." The subjects are,—Chapter I. Introduction; II. Active Service; III. Worship; IV. The Communion of Saints; V. The Glorified Body; VI. The Renewed Spirit; VII. No Change, no Dishonour, no evil Communications; VIII. Recapitulation; IX. Where? X. When? XI. What manner of persons ought ye to be? XII. All through Christ.

We forbear to make extracts from this happy, peaceful volume. It will be a welcome companion in many a sick chamber, as well as to those in health. Those who are looking for and hastening unto the kingdom, will find two chapters to which they will at once turn. They are entitled, "Where?" and "When?" As to the "Where?" the Archdeacon does not hesitate to come to the conclusion that,—

"A substantial place, a place that may be touched and walked upon, not a mere region in the air, will be required for the residence of such, as it is revealed that the redeemed are to be, in their bodily frame. Every description of the scene of their habitation tends to confirm

such an anticipation. It is a city, with walls, and gates, and streets, having a river flowing through it, with trees on either side. Or it is a paradise, that is, a garden. Or it is a chamber, furnished for a feast. These descriptions are more or less figurative ; but the idea of a resting-place for the sole of the foot appears to underlie them all."

We quite agree with our "venerable" friend, though fifty years ago it would have been thought strange teaching. The Essay should be read, and the reader will then see how cautiously the author proceeds, and what support the Scriptures yield him. There was a foolish question abroad, which used to be much debated, whether heaven were a state or a place? If Christ's material body is in heaven, it occurred to us from our youth up, that there must be a reality and a locality too, and the resurrection of the saints' bodies is a further proof of it. Wesley, we remember, ridicules "the fool who thought heaven was to sit upon a cloud, and sing hymns all day." Simply believing God's Word, and trusting it, has brought us to another mind. As to the "When?" the Archdeacon is not so confident as Dr. Cumming. We think that, together with Dr. Cumming, the Archdeacon should be read. The two write in the same spirit, with hesitation and modesty, on a subject on which the Archdeacon truly says, that "Much has been written, often with a becoming hesitation and modesty ; but, on the other hand, too frequently in a dogmatic and positive spirit, and with a lamentable intolerance of contrary opinions, or of any unreadiness to receive its decisions."

May we, as another year hurries by, a year in which some of God's faithful servants expect wonderful events, bear the Archdeacon's words in mind :—

"Whatever seems to sound the note of preparation for the Lord's coming, in the ears of those who are listening for it, bids the believer to rejoice, and lift up his head, because his redemption draweth nigh. It imparts freshness to the blessed proclamation,—'*Surely, I come quickly!*' It throws desire and expectation into the answer,—'*Amen, even so come, Lord Jesus!*' It adds urgency to the words of Him who is to visit this earth, in His glorious majesty—'*Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh, they may open to Him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching.*'"

2. Next we turn to *Dr. Cumming's Last Warning Cry, with the Reasons for the Hope that is in me.* London: J. Nisbet & Co. 1865.

For ourselves, without being convinced that Dr. Cumming is right on every point, we honour him for his courage and

consistency. It is now several years since he announced the fall of the Papacy in 1866. He has passed through a world of ridicule since then. He has been charged in our hearing, by men of sense and education, with having foretold the end of the world in the year upon which we have entered, with having usurped the prophetic office, and so forth. But it appears to us, that the very head and front of his offending has been this, and nothing more: that he has adopted a mode of computation which a great majority of our critics and best expositors have been teaching ever since the days of Bishop Newton, and some of them long before. We do not forget that there is a highly respectable minority who adopt what Mr. Elliott terms the day-day theory, instead of that of the year-day, which Bishop Newton takes as the basis of his calculations. Dr. Cumming, following closely Mr. Elliott, adheres to the same mode of computation, and comes in most instances to the same results. Even the day-day school, though by a very different path, arrives nearly to the same place at the journey's end. However, Dr. Cumming shall state his own case:—

“If I cannot pronounce, as I cannot, I may at least cast a little light upon what has been either misinterpreted, mistaken, or disregarded; so as to show that we cannot be far from that glorious epoch when the second Adam will return, reinstate the earth in its Divine relation, re-clothe it with its departed beauty, and end our age with a Paradise more splendid and enduring than that with which it commenced.”

The argument, then, is this:—

“What are these ‘time, times, and half a time?’ We read of them in Daniel vii. 25, where it is said a great power shall arise; ‘he shall speak great words against the most High, and shall wear out the sints of the most High, and think to change times and laws: and they,’ i.e., the Lord’s people, ‘shall be given into his hand until a time and times and the dividing of time,’ or half a time; and that then the judgment shall sit, and they shall take away his dominion, to consume and to destroy that dominion unto the end. That power can clearly be identified—space would fail me to do it now—with the power described as the great apostasy in the 2nd chapter of Second Thessalonians. Then, synchronous with its duration, we read in the Apocalypse that the holy city—that is, Christendom—shall be trodden under-foot by this very power 42 months, or 1260 days, or literally 1260 years. In Revelation xi. 3, we read that the witnesses shall prophesy in sackcloth 1260 days; that is, the same period, or 1260 years. We read in Revelation xii. 6: ‘The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days;’ that is, 1260 days prophetic, or 1260 years literal. All these periods apparently run parallel. When did they begin? Clearly, from that year at which Daniel says, a power should be organized and publicly deve-

loped, so that it should be seen, recognized, and felt, answering to all the characteristics of a power that should be a seer—'one that looks over others—an episcopal power; a power that should crush and persecute the people of God; a power that should depress the whole of Christendom by its presence and darken it by its shadow; a power that should assume to change times that God has fixed, to reverse laws that God has given, and to supersede them by laws of its own construction; a power that shall have 'a mouth speaking great things against the most High;' a power that should rise while the 10 kingdoms of decem-regal Europe still existed, into which the fourth great empire was divided, that should rise out of the midst of them gradually, supersede them, take their place, and develope itself into a potentous and terrible apostasy. Can we find its beginning? Here the uncertainty begins. There are two theories. The first is that it commenced at the time when Phocas, the Roman Emperor, gave the Pope the title of Universal Bishop, and subjected to his ecclesiastical supremacy all the Churches of the East and the West, constituting him the Universal Bishop. If then the 1260 years began at this time, which was the year 606, they would end, and the papacy would be destroyed in 1866: add 1260 to 606, and it brings us down to 1866."

Dr. Cumming proceeds to show that the words of Daniel,—

"The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end,' does not mean a continuous process, but an accomplished fact—accomplished and exhausted at the end of 'the time, times, and half a time,' or 1260 years, i.e., at the end of 1866. There is certainly found a remarkable and probable coincidence in that the Emperor Napoleon, the master of the situation in Europe, has given the Pope notice that his lease expires on the last day of December, 1866, and the instant that day arrives the retreating tramp of the battalions of France will be heard for the last time in 'the great city,' and the Pope will enter on 1867 with nobody to trust in but what he calls Providence, which generally means the suggestions of Antonelli and other astute men that really rule and regulate the puppet they call the Pope. Such is one view that has been taken, and certainly it has great probability, many weighty advocates, and much to recommend it. I incline to another and somewhat different theory, the reasons for which I will adduce. It was in the year 533, that is, three-quarters of a century before, that we find a transaction answering all the demands of the description given in Daniel. It was in that very year that Justinian the Emperor, the author of the celebrated Pandects, wrote to Pope John II., the then reigning Pope, as follows:—'We have hastened to bring under your subjection and to unite to the Church of your Holiness all the priests of the Eastern as well as Western district, to the see of your Holiness, the Head of all Churches.' Pope John replied to the imperial missive in these words:—'You preserve the reverence of the Holy See, and you subject all these to it, and bring them into union with it; to whose founder alone the charge was given, "Feed my lambs;" which Holy See the writings of the Fathers, the Statutes

of the Princes, and the much-to-be-honoured expression of your piety, show to be the head of all Churches, and your Imperial Edict, as conformable to apostolic tradition, I confirm with my apostolical authority.' Suppose that this system was then thoroughly organized; though those who hold it began in 606 say that it was not thoroughly organized or developed as the apostasy till the year 606. While all its errors existed long before, yet it was in the sixth century—in 533—that its organization as a great apostasy—the Pope taking Christ's place, the Head of all Churches—was constituted by this compact between the imperial and ecclesiastical powers. Suppose I assume it was developed in the beginning of 533, then what follows? Add 1260 years to 533, and it brings us down to 1793. Daniel says that the judgment should then sit, to consume it unto the end. Those who take the date 533 suppose—that at the end of the 1260 years the final blow was not struck, but that its gradual wasting then began. The apostle seems to confirm this interpretation when he says, 'Whom the Lord shall consume'—that is a process—'with the spirit of his mouth, and destroy'—strike down at a blow—'with the brightness of his coming.' Did anything occur in 1793 that would indicate the first consumption or wasting of this great overshadowing apostasy to have then begun? In the year 1793 broke forth in its full intensity that tremendous convulsion, the French Revolution, called the great European earthquake. Very soon after the bells of the churches were melted down into money; the cathedrals turned into stables; the priests deprived of national support; the convents and monasteries sacked; the altars denuded of their lace, their precious stones, and gold and silver; the Pope twice dragged a captive at the chariot-wheels of Napoleon, while the representative of France at the Papal Court wrote, as recorded by Alison in his History of Europe, 'The carcase of the beast is being slowly burned by fire.' His extinction seemed not far off. From 1793 till the present day, in every country of Europe, except our own—it is a very sorrowful exception—the Roman Catholic Church has been dying down to its roots."

The whole difficulty seems to us to turn upon the date from whence the 1260 years began. Should it be from the decree of the Emperor Phocas, then we are persuaded that the fall of the Popedom is at hand; for we must confess that we are thoroughly satisfied of the truth of the year-day system of interpretation. There is also room for a little doubt, though perhaps not much, as to the length of the year, which Dr. Cumming assumes to be 360 days. And further, it appears to us, that this obscurity was intentional. It was introduced in order that we might not know beforehand the precise year in which the glorious deliverance from the Papal Antichrist should take place. This would be in exact accordance with the manner of the prophecy of Daniel, which foretold the time of the birth of our Lord Jesus Christ. "It was in the midst of the week," that the sacrifice and oblation were to cease upon the appearance of

eternal sacrifice Himself. There was then an uncertainty of seven whole years, a period long enough to leave the day and the hour uncertain, but so short that every devout Jew was musing in his heart, when John appeared, whether Christ had come in him or not. A similar uncertainty of a few years exists at present. And a difference of such a period is of no account with Him who is not slack concerning His promise, as some men count slackness. And, interpret prophecy as we may, it becomes us to watch ; for in such an hour as we perhaps think not the Son of man cometh. Are we to date the 1260 years from the decree of Phocas, or from a later period, let it be said five or ten years, when the decree had taken full effect ? Time alone can expound this difficulty. Yet it is only just to add, that Dr. Cumming, following in the main in the footsteps of Mr. Elliott, has given us many intermediate dates already accomplished, which leave little doubt upon our minds that some great change in the fortunes of the Papacy are reserved for 1866.

3. Dr. Stevenson, Vicar of *Patrickbourn-cum-Bridge, Kent*, (*Seeley & Co.*) also writes upon *The Second Advent*, and, like Archdeacon Hone and Dr. Cumming, with caution and sobriety, waiting, he says, for further light. He “humbly offers suggestions for study and prayer.” For our own part, we can only say that we can learn more from these short works than from ponderous volumes of less spiritually-minded men. For instance, the following paragraph is richer in sound instruction than large volumes which we have pondered in our younger days, with small profit :—

“1. That as in the perusal of Sacred Scripture our great object as Christians should be humbly to endeavour to learn the revealed will of our Divine Master, and not merely the opinions of fallible men ; and as ‘all Scripture is given by inspiration of God,’ so in studying its truths we should ever pray for the Holy Spirit : 1. That we may be made humble and teachable to understand them aright in His light. 2. That we may be kept from imposing our own ‘private interpretation’ upon its statements ; like the disciples of old that the Scriptural expression ‘Christ’s coming’ (John xxi. 22), meant ‘not dying ;’ or, as some modern disciples assert, ‘it means dying.’ 3. That we may learn to imitate our Lord in pausing at the proper place, even in the middle of a verse (Is. lxi. 1, 2 ; Luke iv. 19, 20), before we begin to say, ‘This day, or that, this, or the other, Scripture, will be fulfilled :’ for juxtaposition of announcement does not necessarily imply juxtaposition of fulfilment. 4. That we may be made ever humbly willing to acknowledge our want of knowledge, like our blessed Lord (Mark xiii. 32), and not deem it necessary to appear to ‘understand all mysteries,’ and to be able to understand all questions, and to explain all texts somehow, to suit a favourite system. 5. That we may be preserved from stretching emblems and figures of speech beyond their legitimate and

immediate purpose, and from concluding that because a metaphor has a certain meaning or aim in one passage, it must necessarily have the very same in every other. 6. That the 'Gospel may come to us not in word only, but also in power,' enabling us all to 'take heed to ourselves, lest at any time our hearts be overcharged with . . . cares of this life, and so that day come upon us unawares'—but that 'walking as children of light,' 'our whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.' (pp. 3—5.)

Then, again, on the precise time of the Lord's appearing, he writes as follows:—

"One great object, therefore, of the doctrine in our Saviour's day, and onward 'till He come,' appears to be to keep the Church ever awake. 'What I say unto you, I say unto all, Watch.' (Mark xiii. 37.) Obedience to this one word would have kept the Church, as a faithful sentinel between heaven and earth, ever on its guard. It is a most detaching doctrine. It leaves no room for trifling, for passionate tempers, for unholy pursuits, for worldly compliances, for overcharging of the heart with cares of this life. (Luke xxi. 34.) Like sudden Death in the uncertainty of its dart, it gives not any professor a day or an hour to spend in the places of this world's unprofitable and sinful amusements, in which he would not wish to be cut down by death, or in which he would not wish to be found at the instant of the coming of the Lord. 'Remember Lot's wife.' (Luke xvii. 32.) The 'evil servant will be cut asunder, and his portion appointed with the hypocrites.' (Matt. xxiv. 51.) 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' (1 John ii. 15.) With what loving consideration, therefore, is the warning given—'Watch ye therefore, lest coming suddenly, He find you sleeping.' And with what earnest longings of soul is this prayer presented for one's-self, for our dear friends, and for all professing Christians. 'I pray God your (my) whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' (1 Thess. v. 23.)

"13. That while some hesitate and stumble at the statement in Mark xiii. 32—'But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father,' as if ignorance on this point were a derogation to the Saviour, we ought rather to admire and adore Him the more on its account. For, consider what that point is—the day and hour of His own personal exaltation, 'His own glory' (Luke ix. 26)—and immediately the statement in this verse appears in its true light, as another beautiful exemplification of that self-denying spirit in which our Blessed Master lived and acted before God and men. 'I seek not Mine own glory.' There is One that seeketh and judgeth. (John viii. 50.) He leaves all implicitly to His Father. He does not pry into the times and seasons of the future which the Father hath put in His own power. (Acts i. 7.) He seeks not as Man to know when His transcendent glory as God is to commence, and be made manifest to the world. Having throughout His whole life virtually said *What Thou wilt—*

Where Thou wilt—As Thou wilt—He is here saying in effect, When Thou wilt! ‘My Father knows the time—‘that day and that hour’—when I am to come forth crowned with many crowns, King of kings and Lord of lords. I know not—Neither do I seek to know, for My meat and My drink, My honour and My joy are only to do His will, whatsoever, and whensoever, it may be!’

“Oh for this Christ-like spirit—this self-abnegating spirit—which neither seeks to secure exaltation by personal effort, nor even to know the time when it is to be bestowed by another.

“He knew then the day of His descending into a tomb. (Matt. xxvi. 2.) He did not then know the day of His descending on a throne. Oh to be like Christ—to be equally willing to know what God has been pleased to reveal—and to be ignorant of what He has been pleased to withhold.

“What a double lesson does this teach us—first, never to neglect or despise the study of unfulfilled prophecy. Christ did neither. He reproved His disciples for not studying the Prophets; and in ‘the Revelation which God gave unto Him to shew unto His servants,’ He distinctly declares, ‘Blessed is He that readeth, and they that hear the words of this prophecy.’ (Rev. i. 1, 3.)

“And, secondly, never to pry too minutely into the details of the future, beyond what is written; remembering always on the one hand that ‘those things which are revealed belong unto us and to our children for ever;’ and on the other, that ‘the secret things belong unto the Lord our God.’ Deut. xxix. 29.” (pp. 20—23.)

4. Before we conclude, let us notice the Rev. S. Smith’s interesting volume on what he saw in Puteoli, Naples, and Rome. We noticed, some time ago, Mr. Smith’s Exposition of some of the prophecies which have regard to our Lord’s second coming. The volume before us is a narrative from the pulpit. We must give an extract from it:—

“In the square in which we resided in Rome, at the foot of the steps leading to the Pincian Hill, there is a monument of a singular character for a very singular purpose. It has recently been erected by the reigning Pontiff, Pope Pius the Ninth; and, leaving to others to judge it as a work of art, I feel impelled to give utterance, on more serious grounds, to the impression it made on ourselves. Our general subject is, What we saw at Rome; and to our minds there was nothing we beheld in Rome more painful than this.

“But, before I describe what it was, I must go back to the point of history to which it relates. So much is involved in the subject of this monument, that we cannot discuss it too closely.

“You recollect the words of the promise at the Fall. When Satan, in the form of the serpent, was successful, and God was disobeyed, and man became corrupt and mortal, this was the threatened doom of Satan, and this the promise to man:—it appears mysterious to the unreflecting, but, on consideration, it is clear as the day:—‘Because thou hast done this thing,’ said the Lord to Satan, ‘I will put enmity between thee and the woman, and between thy seed and her seed: It’

(that is, the seed of the woman, which seed was Christ)—‘*it shall bruise thy head*’—by overthrowing thee and thwarting thy designs; ‘*and thou shalt bruise His heel*,’ by causing Christ to suffer before He rose in triumph.

“Now let us look at the monument and mark it well. It is dedicated to the Virgin Mary. It is in one of the most conspicuous spots, and faces the most learned college, in Rome. All around are the dwelling places of intelligent visitors from all quarters, who have thus constantly before them this singular object of interest. They see round the base of the monumental column, on the top of which is a bronze statue of the Virgin, certain vast emblematic statues, and alternating between the statues they notice certain representations in low relief. They know that the great claim of the Church of Rome is, that she is the only interpreter of Scripture, and that that interpretation is infallible; and yet—would you believe it? I could scarcely do so on the spot—the subject of one of the representations is, the fulfilment of the promise which I have brought to your notice, but instead of the Seed of the woman, which is Christ, bruising the head of the serpent, the woman herself, meaning the Virgin Mary, is placed before us with her foot on the head of the Dragon, which is the Devil and Satan.

“*There was cause the first of our mingled astonishment and pain.*

“But that was not all. The hour itself is there designated when the Virgin of Nazareth was to conceive and bear a Son. In order to make this hallowed and mysterious event visible to the eye, in one of the compartments of the monument a venerable old man is grandly carved to represent God the Father. In His lap is placed a Dove—the symbol of God the Holy Ghost. In front of Him is meekly seated the Holy Virgin, with bowed head, and seeming to say, ‘Be it unto me according to Thy Word;’ while rays of the Holy Spirit are seen to proceed from the dove, and to come unto her.

“Was it nothing that God had said, through Moses, ‘Take ye good heed unto yourselves; for ye saw no similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female?’ (Deut. iv. 15.) Yes, it was nothing. All was overlooked here by the guides of the great Church, who read the Scriptures awry, and seemed to say by their deeds, ‘We *will* make a similitude and image of the invisible God; we *will* comprehend and show forth the Incomprehensible; we *will* do that which, to a degree indescribable by words, is offensive to God and man!’”*

We have now given the views of several different writers, all of them persons of the highest character, both for penetration and for accuracy, chiefly in their own words. We have done so because we have no wish to get up a case, and, further too,

* “What I saw in Puteoli, Naples, and Rome: another Narrative from the Pulpit.” By N. Smith, M.A., Vicar of Lois Weedon, and Rural Dean. London: Longmans & Co. 1865.

because we could not improve, had we desired to do so, on their own language. Is there any truth, does the reader suppose, in their statements; or are they, one and all, the victims of a delusion? Will the world, indeed, go on its course as it has gone before, age after age, while infidels mock, and the hearts of the people of God fail them? Is the present article to be cast aside without further consideration? Or are the materials we have brought together of sufficient importance to cause the reader, howbeit unused to studies of this kind, to bow the knee in fervent prayer, and to ask of Him who giveth to all men liberally, and upbraideth not, to show him, so far as may be consistent with His will, whether the signs of His coming are yet apparent, that he may be found waiting for His Lord's coming, and so "stand in his lot at the latter end?"—EDITOR.

MOSLIM FESTIVALS: THE "MOOLID EN NEBEE" AND THE
"RAMADAN."

THERE are two religious festivals in the Moslim's year, which, from their similarity to Christian feasts, possess an amount of interest for us that they would not otherwise have. These are respectively the festival of the birth of the prophet Mohammed, and that of the Bairam, which latter is preceded by a feast of thirty days, called the Ramadan.

Here, as in many other matters connected with his religion, Mohammed has taken Christian usages as his copy, and imitated them in the observances which he has proposed to his followers. Thus our Christmas Day and the Moolid en Nebee (the birthday of the Prophet), in a manner correspond, while the Fast of Lent and the Feast of Easter are imitated in the month of Ramadan and the succeeding rejoicings of the festival of Bairam.

In connection with the former of these, a singular ceremony takes place, called the *Doseh* (or treading), when a certain sheikh rides over the prostrate bodies of any of the devoted servants of the Prophet who feel disposed to submit to the experiment. But of this anon.

It is necessary first to say a few words concerning the festival itself. As the Moslim's calendar commences from a different day in each successive year, the days on which his feasts fall vary accordingly; this one amongst the rest. It is about the third day of the third month, called in Arabic

Rabea-el-Owal, that the ceremonies of the "Moolid en Nebes" begin.

In that portion of the Frank quarter of the city of Cairo, which lies nearest to the Nile, is a large open square, of several acres in extent, bearing the name of *Esbikiyeh*. This space, which in former days was a lake during the inundation of the Nile, is now planted with shrubs, and intersected with paths which meet in the centre. The square is bounded by four broad roads, shaded by acacia trees; and on the western and southern of these the ceremonies about to be described take place.

For several days previous to their commencement, great preparations are made to celebrate the festival with becoming rejoicing. Booths are erected, and rough coffee-houses improvised; while whirligigs for children, and stalls for sweet-meats and fairings, start into existence, and line either side of the road. Arab artists of no great order of merit exercise their skill in adorning the sides of these sheds. It is something remarkable to see the rude manner in which camels, crocodiles, and even hippopotami are depicted on the walls, painted in glowing blue and red. Poles, ornamented with flags and banners, or hung with rows of coloured paper lanterns, are placed at intervals along the road, to enliven the scene. But these decorations are not confined to the *Esbikiyeh*; the greater number of the shops in the neighbouring Arab quarter are festooned with silks and rich stuffs, and generally a large glass chandelier is suspended in the centre to illuminate the exhibition by night. Most expensive materials are often in this manner exposed to public view, but no injury has ever been known to occur to them, in spite of the mixed crowds moving constantly to and fro, and the opportunities afforded for theft. The ceremonies, commencing about the third of the month, continue on until the night preceding the twelfth day, which is the birthday of the Prophet. Numbers of country people flock into Cairo for the occasion, and not unfrequently strange dresses and figures of devout Moslim are to be seen, who have come from distant lands to take part in the feast.

Dervishes also are employed to perform *Zikrs* (sets of prayers) together during the time. The tents erected along the roadside are generally made use of for this purpose, and may be seen constantly crowded, either with the religious who take part in the ceremony, or with curious gazers at the scene.

As these *Zikrs* form a rather prominent feature in the religious portion of the festival (for two or three of them are sometimes going on at the same time), it may be as well here to say a word or two in explanation of the manner in which they are conducted. A *Zikr*, then, is performed as follows:—A Dervish first takes his seat at the further end of a tent or booth prepared for the

purpose, supported on either side by one or more of his brethren. Mats are then placed round in the form of an extended ring, with space sufficient to accommodate from thirty to forty people. The *Zikeers*, as the persons are called who take part in the *Zikr*, seat themselves cross-legged on the mats, as closely packed together as is possible. The Dervish who presides commences the act of worship by repeating, slowly, the opening verses of the Koran. To this the *Zikeers* respond by ejaculations of Allah (God), pronounced in low guttural tones, making, at the same time, continued inclinations of the head and body. Then follow other ejaculations of a religious character—as, for example, *la ilaha illa Allah* (there is no God but Allah), and the like—which become gradually louder and louder, as the feelings of the *Zikeers* are worked upon by their enthusiasm. After this exercise has continued for a considerable period, at a signal from the presiding Dervish, the assembly rises to its feet, and goes through the same performance in that posture. By this time the greater number of the *Zikeers* have become violently excited. The hitherto monotonous intonation gives place to howls and groans, more resembling the cries of wild beasts than the voices of human beings. Many of the devotees let down their long hair, which, with the constant swaying backwards and forwards, adds much to the wildness of the spectacle. One now sees the advantage of the close packing before alluded to. The *Zikeers*, from the constant motion, become too giddy to stand alone, and but for being wedged together would all inevitably fall to the ground. By this arrangement, however, the ring is made self-supporting, and retains its equilibrium.

In the meantime the excitement increases, and one or more of the most ecstatic are affected to frenzy, or pretend to that state. They will tear off part of their clothes, dash themselves on the ground, and roll over and over, clenching their hands, and grinding their teeth, and foaming at the mouth. On one occasion, we have seen a man under this excitement rush frantically to the wall of the mosque in which the ceremony was being held, and dash his head violently against it with such force as to be heard all over the building. He was only prevented, (as it seemed) with the greatest difficulty, from demolishing his head on the spot. It required four of his comrades to hold him back, and prevent further acts of violence. How far this condition is feigned or real, is a difficult question to decide. Lane asserts that the excitement brings on epileptic fits, and that the possessed state of the person is owing to this and nothing else. Certainly there is every appearance that the individual affected is labouring under such an attack. It does not last more than ten minutes, generally speaking, and then the man, though apparently half-dead with exhaustion, takes

his place again in the ring, and not unfrequently works himself up to a repetition of the fit. Zikrs are occasionally accompanied by a band, which plays plaintive and wild airs, while the ejaculations are being repeated. The musicians, too, sometimes sing to their instruments' accompaniment. The whole performance occupies some two or three hours, after which, at a signal from the head dervish, the exercises terminate. The Zikeers then take up their clothes (many of which had been laid aside at the commencement of the ceremony), and the assembly disperses. Only men are allowed to take part in these Zikrs. The expenses attendant upon them, during the festival of the Prophet's birthday, are often defrayed by private persons; and a lately-made convert to the faith of Mohammed (and such an instance, alas! among the Copts is not rare) is expected to exhibit his piety by a similar proceeding.

The great fact of the festival, however, is the Doseh (or treading), as it is termed.

This ceremony takes place on the day preceding the night of the Moolid, and is performed by the preacher of the mosque Hosaneyn. On the south side of the Esbikiyeh stands the house of the Sheikh el Bekree, the principal dervish of the sect bearing that name. Opposite the holy man's abode, devout Moslems lay themselves on the ground, stretched out at full length, their faces in the dust. The devotees are ranged side by side, and placed close together in such a manner that their backs form a continuous path. A person, appointed for the purpose, then proceeds down the line to see that all is in order, and to make sure that no interval exists between the bodies, which might cause the horse to stumble. In the meantime, the Sheikh before alluded to has ridden down from his mosque, and halted before the house of the Sheikh el Bekree. From this he is conducted to the pathway of human beings, and, still on horseback, passes over it, from one end to the other. The animal is certainly led carefully by two trustworthy *saises*, or runners, one on each side of the bridle-rein; but wherever the creature treads, there the full weight of man and horse must rest. There can be no deception in this.

Moslems declare that no harm ever happens to those who submit to the ordeal, if they are properly fortified by prayers, repeated the day before in the mosque with that object. If an accident does occur, care is taken that the fact be kept out of sight, and it is never acknowledged. Immediately that the Sheikh and his horse have passed over the prostrate forms of the devotees, these latter regain their feet, and join the crowd which closes in from behind. On this account there is no time for any injury that may have been done by the horse's hoofs to be remarked. The whole ceremony is enacted in almost less time than it has taken to relate it. The Sheikh then

returns to the house of the Sheikh el Bekree, and the people disperse.

It used to be the custom, during this festival, for dervishes of a certain sect to perform the revolting feat of eating serpents alive. This has happily been put a stop to. Still the religious enthusiasm and excitement continue to be very great during the time ; and though an European may safely watch the proceedings, it would not be advisable for him to put himself too prominently forward. Shortly after the Doseh, the festival comes to an end. The actual night of the commemoration of the prophet's birth is celebrated by Zikrs similar to that already described, after which the tents, booths, and stalls disappear, and the Esbikiyeh returns to its original quiet.

The Fast of the Ramadan, which precedes the Feast of the Bairam, falls on the ninth month of the year. It commences with the first appearance of the new moon, and continues for thirty days. The Moslim abstains entirely from food, drink, and tobacco during the hours of daylight of the month of the Ramadan, and feasts during the night.

As is the case with the Festival of the Moolid en Nebes, so is it with the Ramadan ; the time of year when it takes place varies. When the fast occurs in winter, the duties of the fast do not fall so hardly upon the strict disciple of Mohammed. The weather is then cool, and the thirst is not so parching. But in summer it is a different matter, and the devout observer of the fast is sorely tried. There are not less than sixteen hours of daylight at this period of the year, during which no morsel of food or drop of water must pass his lips. Not even a pipe is allowed ; and it is curious to observe, from the moment Ramadan commences, the entire absence of the Cairene's usual paraphernalia for smoking in the streets. The fast presses hardest on the poorer classes. The rich, who are not under the necessity of labouring for their daily bread, generally sleep away the greater portion of the day, and feast at night ; in fact, change night into day. But those who cannot afford this, who must continue to work as usual, are often reduced to a most pitiable plight, and present a truly melancholy appearance. The servants in their household duties become fagged and wretched, and perform their tasks with difficulty. The streets and bazaars of Cairo during the day are dull and quiet ; no one seems to go out who is not obliged to do so, and even the oriental greed for money seems for the time damped. Very little business is transacted during Ramadan, and many shops are entirely closed.

But as evening draws on, the face of matters alters. More animation is visible in the places of public resort, and the listless gait of the loungers is exchanged for a firmer tread. Groups collect together to watch for the firing of the evening

gun from the Citadel, which announces the termination of the day's fast, whilst fires are lighted preparatory to making ready the *fotoor*, or breakfast. As the gun fires, a buzz and hum of pleasure rises from the town, pipes are lighted, and faces beam with delight. Then, as the afterglow fades, and the gloom thickens over the city, lights begin to glimmer from the different minarets and mosks, bringing out their outlines in bold relief against the darker masses of buildings. The night after this is a scene of continued festivity, for the coffee-shops and places of refreshment remain open, and many of the Moslims, especially the poorer classes, spend much time in visiting them with their friends. At the houses of some of the most religious, Zikrs are occasionally performed during the nights of Ramadan, to which friends and relations are invited; but, generally speaking, the Cairenes devote themselves to pleasure and amusement, as a compensation for their self-denial during the day.

Usually two principal meals are taken, the one shortly after sunset in the evening, the other an hour and a half before sunrise on the following morning. The recommencement of the fast is signalled by gun-fire from the Citadel. It is said that there are those amongst the Moslims who make no hesitation in breaking their fast. We have certainly seen some of the less strict of the lower orders eating and smoking during the day; but where this is the case, it is supposed to be done *sub rosa*, and a certain amount of odium always attaches to the infringement of the prophetic law. Women are not exempt from observing the rule, though their fast is often relaxed.

Some Moslims keep it, however, so strictly, as to bring on illness. This is more particularly the case with the native employes, such as stokers and drivers on the railway. These men, from the nature of their duties, and exposure to the sun, suffer acutely from thirst; but sooner than break the law of their religion, they will endure it without a murmur, and not unfrequently fall sacrifices to their obedience.

The month succeeding Ramadan is ushered in by the feast called *Bairam*, accompanied by great rejoicings throughout the whole city. The festival commences, properly speaking, on the night following upon the last day of the fast, and is announced by a salute from the Citadel. The streets and bazaars present a remarkable contrast to their state during the preceding thirty days. In place of the gloom that before reigned over all, animation and rejoicing are visible on every face. It is easy to see, from the mere aspect of the people, that Bairam has commenced. Every man, woman, and even child, that can command sufficient money for the purpose, dons a fresh suit; and miserable indeed must be the condition of the Cairene who cannot adorn his person with something new, if it be only a

pair of shoes. Servants hoard their wages for months, and allow their families to drag on in wretchedness, in order to procure a new dress. The giving and receiving of presents forms a prominent feature in the proceedings of the feast of Bairam. Every person, who has the slightest excuse for so doing, will bring a small gift of cakes or fruit or some trifle, and of course looks for a present of three times the value in return. Perhaps the most remarkable characteristic of the festival is the custom of visiting the tombs of the dead, by their friends and relations.

Immediately beyond the *Bab en Nasr* (the Gate of Victory)—that outlet of the city of Cairo which lies towards Suez—there stretches a large tract of sandy desert, bounded in the distance by the Mokattum range of hills. Here, about a mile to the eastward of the town, the Memloup kings built their tombs; and, between this spot and the gate, modern Cairo has established her *Père la Chaise*, her largest cemetery. Every family that can afford it possesses an enclosed tomb at this place, with a small house attached, which can be made use of as occasion may require. To these tombs, then, during the feast of the Bairam, the men and women of a family repair, generally bearing palm branches to lay upon the graves. It is not unusual, too, for the mourners to provide themselves with bread-fruit or cakes, which they dispense to the poor as they pass along. Some remain the entire night in the cemetery, at the houses belonging to the tombs; others cause tents to be pitched, and take up their abode in these for the time. The time is passed in repeating chapters from the Koran, and other devotional exercises. It would, however, hardly strike a chance observer that the motley crowd trooping out of the city could be bent upon missions of sorrow. The gay dresses are not laid aside; while the road wears the aspect of a fair, being lined with stalls, tents, and whirligigs. It is nothing uncommon to meet with the Eastern story-teller on these occasions, repeating in his sing-song drawl the recitals which appear to have such attractions for Cairenes. He usually takes up his position in or near a native café, while the audience is seated around him on the ground, or on palm-branch seats. A collection is made from time to time for the narrator's benefit, and any pathetic part of the story which particularly pleases his hearers is greeted with a growl of approbation. This fête continues for about three days, during which the throng of those passing out and returning never diminishes. The mosques are illuminated at night throughout the whole of Cairo, and the streets are promenaded by idle and noisy crowds, rejoicing in their liberation from the wearying fast of the previous month. It is many days ere the city returns to its previous quiet, or that business in the bazaars recommences.

Such are briefly some of the ceremonies connected with the great feast and fast of the Moslim's year. It is easy to trace (as before hinted) the resemblance which they bear to our own feast of Christmas and the observances of Lent. We can only hope and pray that this resemblance may one day, by God's blessing, become a reality; and that those now walking in darkness, and imitating afar off the observances of Christianity, may at last be brought to see the light of the Gospel-day, and learn to rejoice in the blessings offered by it to every people and nation alike.

AN EASTERN CHAPLAIN.

CORRESPONDENCE.

To the Editor of the Christian Observer.

DEAR SIR,—Allow me to say a few words in reference to two points in W. B. S.'s interesting paper on the "Signs of the Times," in your January number, which I have just been reading: points incorrectly spoken of, I doubt not, by him; and on which I trust he will gladly receive the suggested corrections by a Christian friend.

First, at p. 59, he designates "*spiritualism* as the *third* form of error alluded to in the Apocalyptic vision:" his reference, I presume, being to Apoc. xvi. 13, where three unclean spirits of delusion are spoken of as going forth out of the mouth of the *dragon*, and out of the mouth of the (seven-headed ten-horned) *wild beast*, and out of the mouth of the *false prophet*, to deceive men; soon after the drying up of the waters of the mystic Euphrates. The two former of these he had noticed (correctly, I conceive) at p. 54, as the deluding spirits of *Infidelity* and *Popery*. But how can he suppose the third, or *false prophet*, to symbolize *spiritualism*? The Apocalyptic *false prophet* is identified, in Apoc. xix. 20, with the *two-horned lambskin-covered wild beast* of Apoc. xiii. 11; which used its powers with the purpose and effect of "making men worship the *first wild beast*,—*i.e.*, as we both agree, *Popery*. Now (not to notice sundry other incongruous characteristics of this false prophet with W. B. S.'s theory) how can *this* be said of modern *spiritualism*? On the other hand, taking our Lord's own explanation of the Apocalyptic symbol, (for such it really is) "*Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves*,"—as a designation of false-teaching self-exalting ministers and teachers, as if "*prophets*," or teachers from God, in Christ's professing Church,—in other words, ministers teaching in the spirit of *antichristian sacerdotalism*, or *priestcraft*,—taking this explanation, I say, of the Apocalyptic symbol, all, as I have abundantly shown in my *Horæ Apoc.*, answers to our modern antichristian *sacerdotalists*: the spirit of whose teaching, all tending Rome-

wards, has now gone forth far and wide over Europe and the world; as witnessed by the Westminster Review itself, in the remarkable passage cited by a reviewer in the March number of the Christian Observer of last year, p. 196.

Secondly, at p. 57, W. B. S. speaks of "Voltaire's attempt to laugh down Sir Isaac Newton for having concluded that, before certain prophecies were accomplished, *men would possess the power of travelling at the rate of fifty miles an hour* : adding, "But who is the dotard now?"

It was in a Buxton Guide-Book, the summer before last, that I first saw this statement about Sir Isaac Newton and Voltaire. It was there given more fully, *in inverted commas*, as a quotation, but without mentioning where quoted from. In the passage, as there cited, Sir Isaac Newton was said to have expressed this remarkable anticipation as to the speed men would arrive at in travelling, either in his *Treatise on Daniel*, or in that *on the Apocalypse*. It was my persuasion that, had such been the case in either of those treatises, I *must* have remarked the passage. I looked, however, again into them, on returning home, as in duty bound; and found, as I expected, that no such statement, nor anything like it, was discoverable in either the one treatise or the other. Of course the prophetic verse on which it was most likely to have been made, had it been ever made by Sir Isaac, was Dan. xii. 4, "Many shall run to and fro, and knowledge shall be increased." But Sir Isaac Newton's comment on Daniel ends with Daniel's Chapter xi.

The Buxton Guide writer being unable to recollect whence he had taken the quotation, I had some difficulty in tracing it; but at last did so to a published lecture on "Astral Wonders," by the Rev. J. Craig, of Leamington. From his reply to my letter of inquiry, I had to infer that he was unable to give any authority for the statement. And a London literary friend, having looked for me into the passage of Voltaire's Works, where he speaks of Sir I. Newton, found nothing whatsoever there about Sir Isaac's inference from Scripture prophecy as to men *travelling fifty miles an hour*, at the time of the end; nothing whatsoever in regard of marks of dotage in his old age, beyond that of his having then become a student of the Bible, and commentator on the Apocalyptic prophecy; with the usual Protestant explanation of the Pope being Antichrist.*

E. B. E.

INSPIRATION.

To the Editor of the Christian Observer.

DEAR MR. EDITOR,—I believe it is usual with all periodicals, when an argument has been propounded in one issue and questioned in

* "Une preuve de sa bonne foi, c'est qu'il a commenté l'Apocalypse. Il y trouve clairement que le pape est l'Antichrist; et il explique d'ailleurs ce livre comme tous ceux qui s'en sont mêlés. Apparemment qu'il a voulu par ce commentaire consoler la race humaine de la supériorité qu'il avait sur elle."—(Voltaire's Works, vol. viii. p. 89.)

another, to give to the first writer an opportunity of reply. I hope you will therefore permit my letter to appear in the next *Christian Observer*.—Yours very faithfully,

JOHN EDMUND CARR.

The Outwoods, near Derby, Dec. 6th, 1865.

[As Mr. Carr claims a right of reply, we are not disposed to contest the matter. Our number for January was full before his letter reached us; being printed off earlier than usual, in anticipation of the Christmas holidays.—ED.]

SIR,—Assuming (which I shall believe to be the fact till stronger reasons are alleged) that the main question with those who contend for a strictly verbal inspiration of the Bible is a question of authority, I shall compress what I have to say in reply to “G. S.” within a small compass. “G. S.” does not deny that, owing to the ambiguity of language, the word used by the sacred writer, though it contains, does not necessarily convey, the divine idea; but he argues that, notwithstanding this, some advantage would be gained by the fact that the word, as well as the idea, is from God; and I do not dispute that there might be some advantage in the way of conscious satisfaction, though not of authoritative guidance. I say, *not of authoritative guidance*; for granting the fact assumed, the divine word will either be the same as that which would naturally occur to the human agent, or a synonyme thereof. If the same, then the meaning of the word, which alone carries authority, would, on either supposition, have to be determined by precisely the same process. If a synonyme, then, since the writer would naturally select the word most apt in his judgment to convey to others the impression made upon his own mind, there could be no gain in point of perspicuity. And since the authority of a word is in the inverse ratio of its ambiguity, there could be no gain in point of authority. If it be alleged that the divine word, *quæ divini*, is more authoritative than its human synonyme, this could only be on the assumption that the sense of the divine word is less liable to be mistaken; but even granting this to be the case, inasmuch as beyond all question the authority is not in the symbol, but in the thing symbolized, so far as we are dependent on human scholarship for the meaning of the word, so far its authority must be pervaded by the same human element.—Yours faithfully,

JOHN EDMUND CARR.

P.S.—To “A Church of England Protestant Catholic,” I reply:—That his arguments carry to my mind anything but conviction, and I think his statements, especially that broad and unqualified one that St. Peter affirms, (“The inspired writers did not—because they could not—fully understand the matter and meaning of the inspired communications, and consequently &c.”) ought not to go unchallenged. Should you be of the same opinion, you will oblige me by publishing the annexed observations, either as a postscript to my letter to “G. S.,” or in any other form which you may deem preferable.

To the letter on Verbal Inspiration, by a Church of England Protestant Catholic, it may be replied, that—The inspired writers in general did, because they could not but, fully understand the matter and

meaning of the inspired communications. Is it conceivable that St. Paul should not have understood the matter and meaning of his own Epistles? Or St. Peter, and St. John, and St. James, and St. Jude, can it with any truth be affirmed that they did not understand the matter and meaning of the letters addressed by them to the Churches and individuals to whom they wrote?

If "all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness," how could it be profitable, if not understood; and if understood by those to whom it was written, *a fortiori* by those who wrote it? And if some of the prophets, when writing of Gospel times, did not understand the full scope and meaning of their prophecies, and the times and circumstances of their fulfilment, they must at least have understood the terms in which they were expressed, whether the words were immediately dictated, or the exponents in their own language of the ideas impressed upon their minds by the Divine Revealer. Otherwise, how could they have searched into the meaning, not of the words, but of the events and the times,—“What and what manner of time the Spirit of Christ, which was in them, did signify, &c.”?

His first “ergo,” therefore, falls to the ground.

His second “ergo” is so palpable a *non sequitur*, that it needs no refutation.

NOTICES OF NEW BOOKS.

The Christian Monitor; or, Selections from Pious Authors. London: S. W. Partridge.—In times of sickness, or in old age, when the mind is not equal to deep study or close application, a book of short extracts from good and pious authors is often a great source of comfort and spiritual help. As such we can heartily recommend “The Christian Monitor.” It is indeed what the title indicates, a monitor. It is full of most interesting incidents in the lives of eminent Christians, and may well admonish those who have begun the Christian course, to follow their example who have reached the prize. It is printed in a large clear type, nicely illustrated, and in every way suitable as a gift book for old or young.

The Progress of Science, Art, and Literature in Russia. By F. R. Grahame, Author of “*The Archer and the Steppe*,” &c. London: James Blackwood & Co.—We believe that Russia is yet destined to play a foremost part in the world’s history. She has those qualities which make a nation great. Intense enthusiasm, a firm belief in its own future destiny, and a devoted loyalty to its own method of government, arbitrary as it seems to us, which nothing can disturb. We must add to these, other qualities, for which we owe our acquaintance entirely to this volume. Indeed, we say at once, without hesitation, that it is the most instructive book on Russia with which we are

acquainted. We think the following sketch will be new to most of our readers :—

“ While the institution of serfdom still existed, the great land-owners, as was formerly the case in England, objected to the education of the peasant, on the ground that it caused him to become discontented with his lot; (Count Tolstoy and some others, however, formed noble exceptions to this rule); but now that this barrier to all true civilisation has been raised, the Russian peasant has shown himself most eager to improve his mental as well as physical condition, and grasp all the rudiments of education that have been placed within his reach. The demand has been met by a vast accession of schools, the introduction of Sunday schools for working men and boys, and an immense increase in the literature, both of standard books and periodicals, that is now poured forth from the press every week, and at a price which places it within the reach of the poor. Not only original Russian works, but translations from the best English authors, are eagerly read by the lower classes in Russia, and the whole of Shakespeare's plays, which were translated by M. Ketcha, ran through its first edition in one year. But in the annals of his own country the Russian peasant especially delights; and her history, as related by the old villagers to their grandchildren in their cottages, is coloured very differently to that recorded by conventional chronicles. With them Ivan the Terrible was terrible only to his enemies, and if he occasionally killed a courtier or an attendant for amusement, it was almost an act of benevolent condescension on the part of so great a man. An old white-bearded peasant, too infirm to move from the side of the cottage stove, relates to his great grand-children, who listen with wondering ears, how he remembers his great-grandfather, who used to tell him how his father had fought at Pultowa under Peter the Great, and describes accurately the usual dress and appearance of that prince, as he recollects hearing it then described. In the same way, in different parts of Russia, old traditions of all the Czars, almost as far back as Demetrius of the Don, are repeated, often with numerous embellishments, having come originally from some ancestor of the relater, who was an eyewitness of the event. The Russian ploughman, while following his avocation, will dream of the past or future glories of his country, and flatter himself that it will some day rule the world. The songs with which he urges on his horses are frequently historical: and, as already stated, the legends repeated in the peasants' huts, and handed down from generation to generation, are generally built upon a historical foundation, and relate the deeds or eccentricities of some ancient Czar. Poetry, satire, and caricature, are also arts in which the Russian excels; but, though as faithful a copyist as the Chinese, the native drawings have generally the same disregard to light and shade. On the subject of his religion, a Russian is generally better instructed than a Western European of the same class. The biographies of the various saints, the seven general councils, and the different points in which the Eastern Church differs from that of Rome, are usually carefully taught in the village schools; and sermons and theological controversies are often favourite topics of conversation and discussion even with the peasants.” (pp. 7—9.)

The work admits us to the interior world of the Russian history. It also contains an admirable account, from the Russian point of view, of Napoleon's invasion in 1812, together with sufficient reference to that of Count Ségur, who accompanied Napoleon. There is an interesting chapter on the doctrines and ceremonies of the Russian Church, and of its schismatical sects, some of which are as extraordinary as Mormonism itself. It is a valuable work, and we shall be mistaken if the public do not appreciate its worth.

The Path on Earth to the Gate of Heaven: Essays of Counsel and Encouragement for the present day. By the Rev. Frederick Arnold, of Christ Church, Oxford. London: F. Warne and Co.—Beautifully bound and illustrated, this is one of the most attractive

books we have seen during the present season. It is quite worthy of a place on every table, as having not only a pleasing exterior, but also as containing much instruction and information as regards the "Path on earth to the Gate to Heaven."

The character of these essays may be judged of from a few words in the opening chapter. The author tells us that "This book is designed, in the main, for those who confess that they are strangers and pilgrims, and who desire to tread the narrow pathway 'to where, beyond these shadows, there is peace.' It will, however, speak of the origin, and growth, and laws of the religious life; of some of the perplexities, dangers, and encouragements common to all ages, or peculiar and special in the present; of its abiding principles; of its close here, and its consummation hereafter; something of a map, something of desultory sketches, of that pathway trod by the pilgrims of the Great King."

The volume is divided into three books. The first is called "The Way of the Christian Life," and contains essays on "Life as an Education;" "Of Sin;" "Conversion and Repentance;" "Christ Crucified, the Centre of Doctrine," and many others.

In the second book, "The Heavenward Path," the chapter "On Prayer" is perhaps the most interesting. We select the following remarks from it:—"It must often be a cause of grief that prayers are so slight, so brief, so unworthy, so beset with wanderings and sinful thoughts. Of course the existence of such perturbing forces should form matter for self-examination and humble confession. But it is to be remembered that prayer is a high and difficult attainment; that it is something which keeps attention, and thought, and feeling at its fullest tension; and he who has advanced but little on the pathway, finds that an arduous effort is involved. That man has not lost his prayers who has risen from his knees humbled by the sense of his weakness and inefficiency. But the success of our prayers does not depend upon whether we have prayed well, but is obtained through God's love and mercy in Christ. Neither need it be supposed that we have only prayed aright when we have prayed with deep fervour, or when our mind has been deeply impressed with the reality of Divine things. These may be absent, and yet the prayer, offered up with quiet faith and deliberate purpose, well-pleasing in the sight of God. As he advances onward, the Christian man will find that this duty, like each other duty, becomes a matter of delight. There will be delight in retiring to the oratory of the secret chamber; a delight in the awful familiarity of the spot where one has so often raised up the soul to God; a delight in knowing that to the all-loving, all-kind, all-sympathising ear, the Christian man may pour out his inmost soul, and there find the surest means for securing the richest treasures for himself and those dearest to him. Who is there in the wide world he could approach with the full story of all he suffered and all he wanted? What human friend is there who would listen to us so patiently and fully as the Great God does in His vast charity to the sons of men? This, our most bounden duty and service, is the highest blessing and privilege which could be vouchsafed to us; and, led onward by the grace of God, we shall increasingly feel the privilege and the blessing."

The third book, "Nearer to Heaven," treats of "Faith and Work;" "The Consolations of Christ," and one or two other subjects.

It would take too much of our space to enter into the details of the work; nor have we time to do so. We cannot be answerable for some of the views and opinions of the author; suffice it to say, that the essays seem to be written in an evangelical spirit, in a clear and masterly style, and evidently by one who holds the "pen of a ready writer."

As regards the illustrations, we must express our strong disapprobation of some of them; such as "I. H. S.," "The Good Shepherd," and one or two others, where the figure of our Saviour is introduced. Though beautifully executed and finished, they are to our mind rather revolting than otherwise. Besides which, no picture can in the least convey to the mind the true idea of Christ, of whom the Homily says, "No representation is or ought to be made, seeing that Christ consists of two natures, God and Man; and that as there is no portrait of the Godhead, so there is no representation of Christ."

PUBLIC AFFAIRS.

THE New Parliament assembles just as our Magazine will fall beneath the reader's eye. The Queen has announced her intention of opening it in person; it will be her Majesty's first appearance in public for a gloomy period of four years; and the joy with which this event is hailed by her affectionate people is such as, if described, would seem extravagant indeed. If ever a sovereign was blessed with a more than loyal and loving people, devoted to herself and family, and always ready to make every reasonable sacrifice on their behalf, Queen Victoria is blessed with such; and earnestly do we hope, that while her life is spared they may never again be subject to a trial so long and so depressing.

The subjects which lie before the new Parliament are enough to demand all the wisdom which the ablest of English ministers have at any time brought to the consideration of national affairs. There still remains enough on hand to justify anxiety with respect to our relations with America. But we hope that the worst is passed, and that a mutual good understanding may once more prevail. If America could once persuade herself that we are not at all envious of her greatness, or bigness rather, all would be well. We should be glad to see her truly great; but that depends upon herself alone. She has taken one great step, in the emancipation of her slaves. If she will now cease to boast or threaten, and apply all her powers to the improvement of her own internal polity, she will set an example which foreign nations will not be slow to admire. And from England she may expect only fair treatment, and a generous construction of her conduct. Other nations

at present afford us no uneasiness. The temple of Janus, we were going to say, is closed. But a moment's reflection checks the profanity of the threadbare allusion, and tells us rather to give praise to Him "Who snappeth the bow and breaketh the spear asunder, and burneth the chariot in the fire." From Rome only is danger to be feared. But home questions threaten to disturb our peace. We are to have, it seems, another Reform Bill. If the people of England were polled to-morrow, the result, we are persuaded, would be that no great change is desired. The working classes are already well represented, and utter no complaints. And although our system is by no means perfect, yet upon the whole it very fairly reflects the sense of the nation. Yet it may be possible to get up an agitation which in its results shall be highly mischievous. All parties would do well to bear in mind that no violent change produces either the good or the harm expected from it. The Reform Bill of 1832 has not handed us over to mob government, as the old Tories firmly believed it must do; nor has it given the Whigs of that day an absolute possession of the reins of government, as their heated partisans expected it would do. The repeal of the corn laws has not given us the cheap loaf which it promised; neither has it ruined our farmers and destroyed the agricultural interest, as it was feared. When we venture upon great changes, we are but like children who have learnt to set a steam-engine in motion, but are quite unable to stop it again, or even to control its movements. So, too, of Free-trade. On the whole it has proved advantageous to England; yet it cannot be denied that it has ruined some of our oldest manufactures—those of ribbons, and the cheaper kinds of watches, for example. These things should teach our senators wisdom, the despised wisdom of moderation.

There are some subjects on which moderation is treason against Heaven, as well as against the Constitution. Such are all concessions made to the Church of Rome; we mean to her priesthood and spiritual powers. Many years' experience has now proved that every hope has been fallacious. Rome is not to be propitiated. Can any of our readers tell us of one single instance in which our concessions have not been made the occasion for still further claims? Has Maynooth satisfied her restless priesthood? Has the concession of Romish chaplains to Protestant workhouses prevented those very chaplains from intriguing for still further power? Romish railway officials now swarm on the stations in Lancashire and the north; and they circulate far and wide announcements of Romish lotteries, which are altogether illegal, and of other schemes, for the aggrandisement of Rome. Some of these we have in our own possession. And now, it is said—but we confess the scheme is too monstrous, as it seems to us, to be true; but said it is by one of those journals which professes to be well informed—that Earl Russell has taken the sense of the Cabinet upon a proposition for establishing two national churches in Ireland; the one Roman Catholic, the other Protestant: the property of the Protestant Church to be divided between them. Our new House of Commons will soon have its virtue put to the test. There are other questions of a social character which directly concern the health and comfort, and therefore the morals, of the people; such as the cleansing

of rivers, and the providing of wholesome habitations for the poor. But the grand experiment, now so near its completion on the Thames, will soon show us what is possible in the cleansing of rivers—a far more serious evil in some parts of the country than even in the metropolis—and what remedies the case admits of. So of model lodging-houses for the poor; we entertain some doubt—not as to their utility, if the poor should be satisfied with them—but poverty, like wealth, has its caprices.

The annual address of the French Emperor speaks only of peace and goodwill, and we see no reason to doubt his Imperial Majesty's sincerity. At home, it is only from Rome and her intrigues that danger seems likely to arise. Abroad, the Emperor seems determined to take no offence from the violent language of the United States; though he will not desert his nominee in Mexico, neither will he maintain an army there to support him on the throne. From Jamaica we have learned nothing further on official authority since we last wrote. The Commission despatched by Government, under General Storks, will, we hope, have arrived safely, and begun its labours before these lines meet the reader's eye. We shall therefore make no further comments, but leave the subject until we are in possession of fuller information. The Commission is so fairly constituted, that it already possesses the confidence of reasonable men of all parties.

We are told that three millions of lately emancipated negroes in the Confederate States had planned a general rising on Christmas-day, to plunder the country, and seize the estates of their late masters. That something of the kind was intended, we cannot doubt; for, although all the black troops were removed, and those in the Federal States sent to the points from which danger was expected, several risings did in fact take place, and blood was shed on both sides. For the present, however, the insurrection is suppressed. They are not the best friends of the negro who choose to regard him only as a long oppressed and much injured being. At home, as Dr. Livingstone's volume must convince us, he is a degraded creature, and is not likely to have been much improved by the treatment he has received in slavery. Cruelty begets a cruel disposition. On many an estate religious teaching has been absolutely forbidden; on others, so much only has been taught as was meant to teach the slaves contentment and submission. It will take many years of patient missionary labour to bring these three millions of outcast and neglected men to some knowledge of true religion. Meanwhile, the first duty is to provide them with labour, and to secure for them wages sufficient for their sustenance. This is one of the difficulties with which the Northern States have now to deal.

We must return once more to the subject with which we concluded our last summary,—the anxious condition of our great religious societies from a want of funds. We merely mentioned some of the oldest and most valued ones, whose wants were urgent. But others are either needy, or, considering the wealth of England, very ill-supported. We may take, for instance, our Society for the Conversion of the Jews, crippled in its grand career of usefulness abroad, as well as at home, by the meagre support it has hitherto received. The Home and Colonial Society, and all the Irish Societies, are more or less in the

same condition, as well as others for evangelizing the continent of Europe. There are other Societies to which we need not advert. The Paper sticthed into our cover tells our readers from month to month how God has blessed the labours of the Bible Society. The Christian Knowledge Society, at which Canon Burgess and others of our friends have worked so long, and so successfully, ought not to be passed by in silence. We must bear witness to the liberality of its grants, and the vast improvement of its tracts and books, in consequence of their exertions, and those of other zealous and excellent men. It is grievous to think that, with all our immense wealth, and our widely diffused evangelical truth, and with it an abounding evangelical profession, so little should be done for God.

The accounts of all the Societies will be made up for the year before we meet our readers again, and we can only pray that, before it be too late for the present emergency, the generous spirit which God has granted to a few may be universal amongst those who love Him, and really desire the extension of Messiah's Kingdom in this world.

TO CORRESPONDENTS.

J. P., who has enclosed his card, and is a Christian minister "who has spent nearly twenty years among the negro race," modestly requests us to insert a letter which will fill two or three of our pages to prove that "the editor of the Christian Observer bears false witness," inasmuch that "we have no proof yet that what took place in Jamaica in October last was a rebellion at all." "That outrages (!) were committed by the Blacks upon the Whites in Morant Bay is alas! too true." We observe that our friend speaks of the Morant Bay atrocities with singular calmness. "That any plot existed has been doubted, and is doubted still. That any assassinations, that is, pre-meditated murders, took place, may have been denied." Under all the circumstances, our readers will perhaps bear with us another week or so before we read our recantation. Meanwhile, we have only to ask J. P. a question which we have asked of others who have come to lecture us in the same modest style. There is a lady in England who fled from Morant Bay for her life, and arrived here with nothing in the world but "the clothes upon her back." She says that she is a widow, and that her husband, who was a chaplain there, was tortured to death in the most horrible manner by the negroes before her eyes. We simply wish to know where is this lady's husband? Can he be produced? If not, how did he come by his death? We say nothing of the two hundred ladies who fled in the same destitute state to Kingstown, and took refuge with their friends. What caused their panic?

We receive every month large parcels of new books which we are expected to review. We are obliged to authors and publishers, who forward them to us, for their courtesy. But we are aware that it occasions many disappointments. It is not one twentieth part of these presents that we can possibly notice, even in our briefest manner. Nor can we hold ourselves obliged to do so. On the other hand, the time and fatigue, to say nothing of the expense of returning them, are what we cannot afford to give. Nor do we limit our selection of books reviewed in the Christian Observer to those which are thus presented to us. We are obliged to spend considerable sums on the purchase of books, good and bad, which we think it of importance to bring under the notice of our readers. In a word, our aim is not to oblige friends, but to maintain the high character which we are thankful to say the Christian Observer has now sustained ever since its commencement.

THE CHRISTIAN OBSERVER.

NEW
SERIES. } No. 339.

MARCH.

[1866.

JACQUES PINETON, PASTEUR TO THE HOUSE OF ORANGE, &c.;
A TOUCHING STORY OF THE YEARS 1685-6.

THE ferocious cruelties committed in France before and after the revocation of the Edict of Nantes, can never cease to hold a conspicuous place in the pages of ecclesiastical as well as civil history. They were deliberately perpetrated in an age professing itself eminent in refinement of manners. Political considerations were urged in favour of first attempting to wear out the reformed religion, and then, if the measures which were adopted failed, of murdering all its adherents; but the acts and deeds were done at the instigation, with the concurrence, and under the management of the Church of Rome. Even were the vain boast of Archbishop Manning (that apostate from the truth of God) to come true, that all Christendom will ere long be brought to recognize the supremacy of the Pope, those days of persecution and slaughter would only be magnified as a season of triumph to a Church drunk with the blood of martyrs, and bold to glory in her shame.

In this country the details of the iniquitous and inhuman proceedings of 1685 were listened to at the time with indignation and horror. The following contemporary notices occur in Evelyn's Diary.

"1685, 4 June.—Came to visite and take leave of me, S^r Gab. Sylvius, now going Envoy extraordinary into Denmark, with his Secretary and Chaplaine, a Frenchman, who related the miserable persecutions of the Protestants of France; not above ten churches left them, and those also threaten'd to be demolish'd. They were commanded to christen their children within twenty-four hours after birth, or else a Popish

priest was to be call'd in, and then y^e infant brought up in Popery. In some places they were thirty leagues from any minister, or opportunity of worship. This persecution has displeas'd the most industrious part of y^e nation, and dispersed those into Swisse, Burgundy, Holland, Germany, Denmark, England, and the Plantations.

"3 Nov.—The French persecution of y^e Protestants raging with the utmost barbarity, exceeded what y^e very heathens us'd; innumerable persons of the greatest birth and riches leaving all their earthly substance, and hardly escaping with their lives, dispers'd through all the countries of Europe. The French tyrant abrogated the Edict of Nantes which had been made in favour of them, and without any cause; on a suddaine demolishing all their churches, banishing, imprisoning, and sending to y^e gallies, all y^e ministers; plundering the common people, and exposing them to all sorts of barbarous usage, by souldiers sent to ruine and prey on them; taking away their children; forcing people to the Masse, and then executing them as relapsers; they burnt their libraries, pillag'd their goods, ate up their fields and substance; banished or sent the people to y^e gallies, and seiz'd on their estates. There had now been number'd to passe through Geneva onely (and that by stealth, for all the usual passages were strictly guarded by sea and land) 40,000 towards Swisserland. In Holland, Denmark, and all about Germany, were dispersed some hundred thousands; besides those in England, where though multitudes of all degrees sought for shelter and wellcome, as distressed Christians and confessors, they found least encouragement, by a fatality of the times we were fallen into [the reign of James the 2nd], and y^e uncharitable indifference of such as should have embrac'd them; and I pray it be not laid to our charge."

Mr. Evelyn had read the "harangue" of the Bishop of Valence, who will be seen again in the following story, and who in the name of the Popish clergy celebrated the French king "as if he was a god," for his victory over heresy. We may here observe, that into this bishop's diocese many of the Protestants were sent by the Court, because of all the prelates he was known to be the most relentless persecutor. In the following year, Evelyn's diary contains several notices of that reign of terror and cruelty.

1686, Jan. 24, he makes mention of those "unheard of cruelties" as still in progress. March 14, he heard "a most excellent and pathetic discourse," preached by Bishop Ken, on John vi. 17, in which the Bishop exhorted his congregation "to constancy in the Protestant religion, detestation of the unheard of cruelties of the French, and stirring up to a liberal contribution." March 29, he says that a Brief was read in all the churches "for relieving the French Protestants who came here for protection;" and of whom he speaks again, April 25, as "so cruelly, barbarously, and inhumanly oppress'd, without anything being laid to their charge." June 2, he records:—

"The French persecution more inhuman than ever;" and July 6th, that they "kept much of the cruelty from the King's knowledge"—the reference probably being to the Jesuits and their agents.

Amongst the books belonging to that period which are likely always to survive, as throwing light on contemporary history, Bishop Burnet's *History of His Own Times* will be found to contain some particulars of those awful days of human suffering—the work of the cruel hand and stony heart of the persecutor. Burnet was in France in 1685, and saw and heard enough to call forth his indignation and his sympathy, as may be read in his records of that year.

The town of Orange was one of the places through which he intended to pass in returning from Italy to Paris. But he was told that a body of dragoons was then quartered on the inhabitants of that small province, and thereupon he thought it prudent to avoid the town itself. But he passed near it, and had opportunities of obtaining trustworthy information from some of the principal people of that little territory. He says that the king of France, knowing that many of his persecuted subjects had taken refuge in the independent state of the Prince of Orange, wrote to demand that they should be harboured there no longer. The resistance of so small a state, occupying an area of some twelve miles by nine, would have been utterly hopeless, and the government of the province yielded an immediate but reluctant compliance with the demand. On the day next following the delivery of this peremptory order, the commander of the French dragoons, the notorious Tessè, marched his troops into the town, and, as Burnet expresses it, "let them loose upon the people, to be quartered on them as a punishment and a scourge." Unjustifiable as was the whole persecution, this was in excess of the rest, for the state of Orange owed no allegiance to the throne of France; it was an independent, though a small, country.

In the city of Orange at this time one of the ministers of the Reformed religion was Jacques Pineton, whom these days of trial found already in a miserable state of health, and suffering from an acutely painful disorder. After eleven months of misery, aggravated by mental agony through the reproaches of his conscience for uttering certain words which he construed into an abandonment of the faith, and which were spoken by him in a moment of extreme wretchedness, but immediately recalled, he effected his escape to Geneva. Afterwards, being induced by a sympathizing letter from the Prince of Orange (subsequently our William III.), to proceed to the Hague, he settled there, whether for a time or for life we do not know; and he preached a sermon and wrote a memoir, both of which were

published,* and from which the ensuing strange and mournful history is derived.

Jacques Pineton was born in 1638, and therefore was 47 years of age when the Edict of Nantes was revoked.

His grandfather had renounced fair prospects of worldly distinction, that he might assist the Reformation as a minister of the word; and it was his grandson's pleasure to record that Calvin had assisted in calling him to preach the Word.

His father, who bore the same Christian name with himself, was also a minister of the Reformed Church, and the son speaks of him as having been eminent amongst his brethren, and particularly distinguished for diversified knowledge and singular prudence. He was much esteemed in his day, and particularly in the Protestant Church. His were the days of fine serene weather, in which the Protestant community thrived; and he was one of those who contributed greatly towards its prosperity in Orange. He was seldom without proselytes seeking instruction from him, and in twenty years the enrolled members of his congregation were more than doubled in number.

These calm and propitious days were to end soon after his son had been admitted to the sacred office of a pastor. He was called to the ministry so early as in the twentieth year of his age, 1658, and began his duties at once in the town of Orange. In after life, if not at the time, he himself regarded the work then entrusted to him as more difficult than it was wise to commit to so young a man. The ministers of Orange were at that time regarded as the happiest of those who were in connection with the national synod of France. For this, one reason was, that they were under the protection of a prince whose fathers, as well as himself, studiously upheld the liberties of the Church.

Scarcely had Jacques Pineton the younger entered upon his ministry, when both the State and the Church experienced a remarkable reverse of their previous prosperity.

In 1660, the king of France took forcible possession of the principality of Orange, and held it under his rule for about five years. During that time, the great bastions of the town were

* The title of the book is as follows : —“*Les Larmes de Jacques Pineton de Chambrun, Pasteur de la Maison de Son Altesse Sérénissime, de l'Eglise d'Orange, et Professeur en Théologie. Qui contiennent les persécutions arrivées aux Eglises de la Principauté d'Orange, depuis l'an 1660. La chute et le Relèvement de l'Anteur. Avec le Rétablissement de S. Pierre en son Apostolat, ou, Sermon sur les paroles*

de Notre Seigneur Jesus Christ, selon S. Jear, ch. xxi. v. 15. A la Haye &c. MDCLXXXVIII.” This small volume is still much treasured by pious Protestants in France. We have only heard of the existence of two copies of it in England, one in the Bodleian Library, and the other in Dr. Williams's Library in the City of London. An English translation of the Narrative was published in London, in 1889.

destroyed, a measure evidently aiming at the ultimate subjugation of the whole territory. In this interval of usurped dominion, the Papists were full of hope, and active in their exertions to advance the interests of their religion. They formed a fraternity, which they also provided with considerable sums of money, intending to employ their gold in corrupting the reformed, while also they contrived various methods of oppressing them, to make them feel it their interest to turn, for their comfort's sake. The Protestants were charged with disloyalty, and harassed in various ways, until the year 1665, when Louis restored the principality to its lawful sovereign, Prince William Henry, then fifteen years of age, who was afterwards our king. But again, in 1672, he seized the province, and placed it under the command of the Comte d'Auvergne. This brought upon the Protestants a repetition of the treatment to which they had been obliged to submit under the previous French occupation. Amongst others, the pastor Pineton did not escape. He was burnt in effigy, and subjected to many indignities.

Another time of repose and of hope arrived. At the peace of Nimeguen (in 1678), the province was again restored to the Prince of Orange, but only for a while; for in 1682 the king of France, disregarding the treaty which he had concluded, occupied the town, dismantled the fortifications, and committed the Protestants to prison till every cell was occupied. The pretext for this usurpation was the existence of disputes in the family of the house of Orange, by which Louis pretended that the peace of his dominions was endangered.

It was about this time that measures were being taken in France for reversing the Edict of Nantes in effect, while yet the Edict itself remained a part of the law of the land. That Edict was issued in 1598, by Henry IV., securing religious liberty to the Protestant subjects of the kingdom. It was confirmed in 1610 by Louis XIII.; again in 1643 by Louis XIV. during his minority; and once more, in 1652, it was confirmed by the same king, when he had attained full age.

But in 1661, on the death of Cardinal Mazarin, a succession of Ordinances began to be issued, which, without revoking the Edict of Nantes, gradually encroached upon the privileges which it had guaranteed to the French Protestants.* It must suffice here to say that these new laws were tyrannical and vexatious, interfering with the rights and duties of parents and children, and designed to induce the members of the Reformed communion to unite themselves to the Church of Rome, as a means of

* For sufficiently full particulars, see Smedley's *History of the Reformed Religion in France*, vol. iii. p. 24.

deliverance from the wanton injuries inflicted upon them as long as they remained Protestants. In 1681, the "Mission bottée" was invented and carried into execution. A brutal soldiery was quartered in Protestant houses, and released from all the restraints of military discipline.

The following year witnessed the introduction of this dreadful form of persecution into the unhappy principality of Orange, on whose soil the dragoons of France had no legal right to set foot. The Protestants were pillaged and harassed, and a tumult was excited by the Papists. Providentially it ended without serious mischief. But the Papists grew more bold and encroaching ; and now the Jesuits, who had previously been forbidden to enter the country, received every encouragement, and made vigorous use of their opportunities.

The pastor Pineton was not dismayed. On a certain occasion, a Protestant child had been cruelly treated. He went to the commanding officer of the garrison, and boldly made his complaint. As may be supposed, he received no redress, and too probably he was preparing the way for being himself afterwards made an example of terrible vengeance.

When the edict concerning the "relapsed" was published in France (which happened in March, 1683), the intruding governor of Orange desired Pineton's attendance at the Castle, and told him that the new law would be put in force in the principality of Orange. This law made it penal for any Protestants who had once conformed to Rome to be received again into the communion of the Reformed. Pineton answered that its provisions only concerned the subjects of the king of France. The governor, in a rage, declared that he would soon let him know whom he was venturing thus to address. Pineton went home, by no means daunted, but rather resolved to be firm and unyielding in those days of trial ; and accordingly, on the Fête Dieu following, he did not hesitate to speak out against the innovations by which Popery had corrupted the religion of Christ, and robbed it of its primitive purity.

In 1684, a circumstance occurred by which he further provoked the displeasure of the Popish Church. A Roman Catholic youth, named Dumas, a member of a family of some note, after having read the Holy Scriptures with much care for two years, applied to the pastor Pineton for further instruction. In due time he was prepared to make an open profession of his faith, in the presence of the Consistory ; and by his own desire, he was received into the reformed church, openly abjuring the communion to which his parents belonged. The Popish bishop was furious ; he wrote his complaints to the French court, and procured a distinct decree, forbidding the ministers and elders of Orange to take any steps towards the

conversion of members of the Church of Rome, or even to receive any who of their own accord applied for admission into their communion. This was an interference on the part of the court of France for which there was no precedent. But resistance would be offered in vain, and the encroachment now made provided a precedent for the introduction of other of the penal and persecuting laws which had been made for France.

Things were already bad enough ; but they grew worse in 1685, that awful year of blood. The Edict of Nantes was revoked. The persecution attained the height of its severity. The most satanic of its conductors in the principality of Orange was the Bishop of Valence, a man to be execrated for his heartless cruelty as long as the world lasts. Pineton, after referring to the heartrending scenes of that year, says :—"Posterity will hardly believe it true ; and that which I write concerning my own flock will pass for fable, if a thousand historians did not give their sanction to the truth of my narrative."

At Easter in that year the Protestants of Orange began to learn how greatly affliction had thickened upon their brethren in France. Soon, from the neighbouring provinces, the people who were forbidden to meet for public worship in their own villages and towns flocked into the little principality. They were kindly received, and exhorted to patience and steadfastness. Some, deprived of their own pastors, had travelled fifteen and twenty leagues, to have their children baptized. Some fugitives, exhausted by the effort, had died on the road. A yet greater number arrived at Whitsuntide, by which time the reformed worship was more extensively suppressed throughout the dominions of the king of France. In the week before that festival, the pastor Pineton was seized with fever, which lasted thirty-eight days. All hope of his life had fled from his anxious family and flock ; but it pleased God that he should recover, given back, as he believed, to the prayers of his attached people. In August his thigh was broken. His servants were obliged to carry him about the house, in consequence of his extreme debility. In moving him they had let him fall, and it was found that his limb was fractured. The people crowded to his house on the day of the September communion, and he exhorted them to be courageous, and to endure the cross. He prayed for them, and bestowed on them his blessing. What a time of complicated anxieties and sorrow ! their chief earthly comforter to so great an extent disabled, when his services were more urgently needed than at any time to which memory could turn.

The persecution was raging in Guienne and Montaubon. The dragoons were on the borders of Orange, in Dauphiné and Languedoc. More than ten thousand refugees had sought an

asylum in the little principality. They presented a miserable spectacle, people of all ages and conditions, delicate women, widows, infants, and aged sufferers, worn out by fatigue and terror. They were kindly received ; but they were also looked upon as significant warnings of the calamities which were coming upon the place of their refuge. Pineton's chamber was thronged with these miserable fugitives, seeking counsel and comfort ; he wept and prayed with them, but he declared to them his conviction that there was no security for them in Orange.

There was too much reason for his forebodings. The commanding officer of Montelimard, a fortress beyond the frontier, provoked by hearing that so many of the reformed had found an asylum in Orange, sent word that he would sack the town, and burn it to the ground. He also wrote to the court, falsely declaring that sixty ministers were preaching in the streets of Orange, reviling the king, and inciting the people to rebellion.

The Consistory met in Pineton's sick room, and it was resolved that a representation of the threatening aspect of affairs should at once be sent to the Prince of Orange. But the persecutor was at their gates.

On the 11th of October, the inhabitants of the town were alarmed by a report that the dragoons were at hand. Many prepared for flight. The French refugees betook themselves to the woods. The Parliament met in haste, and decreed that all strangers must quit the principality within three days. Towards the end of the month an officer (Count de Grignan) arrived, bearing a demand from the king of France that no harbour should be afforded to his fugitive subjects, and that those already in the principality should be compelled to depart. If these conditions were accepted, he promised that the people of the country should not themselves be molested. The inhabitants were reassured, and that night they went to their homes, and slept in a false security.

Owing to the painfulness of his fractured limb that night, Pineton had little repose. About three o'clock in the morning a neighbour came into his room pale and terrified, and informed him that, as he was going out of the city on a journey, he was turned back by some dragoons, who informed him that all the approaches to the place were occupied by their comrades, and that egress was forbidden. These evil tidings soon spread all over the town. Many tried to escape through byways, but they found it impossible. Wailing was heard in the streets, and the panic-stricken people, not knowing where to turn, flocked to their suffering pastor, and poured out their sorrows into his bosom. He says he felt like a dying man.

In the morning, the relentless Count de Tessè marched his men into the town, breathing out threatenings and slaughter.

At three o'clock in the afternoon, the Count sent to order all the ministers of the Reformed Church to appear before him. The other three had quitted their houses, and were in concealment. Pineton alone was to be found; but his fractured limb and other illness made it impossible for him to attend to the Count's summons. Tessè was furious, and vowed that he would destroy the churches, and make the city a heap of ruins, if the ministers were not forthcoming. Upon this, the ministers came forth from their retreats, and surrendered themselves for the people's sake. The Count refused to listen to them, and at once sent them to prison; declaring that one of them, Petit, should be hanged on the morrow. The next thing he did was to send an officer with two dragoons to Pineton's house, of whom one was placed by his bed-side, and warned that his life should be forfeited if his prisoner escaped; the other was stationed at the door to prevent the admission of visitors.

To a person who had heard so much of the sufferings of the Reformed throughout France, this appeared to be a most critical time for all who loved the truth. He prayed for grace to support and strengthen him, and to enable him to glorify God either by his life or his death. His bodily anguish was such that he felt that it would be a relief to die, but he thought more of the sufferings of his colleagues and his flock by the persecution, than of any severity which might be awaiting himself. He entreated his wife, his nephews, and some other relations who were with him, to bear up, and to encourage him to endure and to keep the faith; and he assured them that he committed himself to the care of God, and was persuaded that neither death, nor life, nor persecution, nor nakedness, nor sword, would ever be able to separate him from the love of God. He said that he foresaw he would have to encounter harsh treatment, for reasons of state as well as of religion; but that, whatever happened, he had courage to endure all that inhumanity could inflict upon him. He afterwards believed that he had then felt and spoken too much in a spirit of self-confidence.

When the ministers had been secured, the dragoons were marched into the city, and two-thirds of them were quartered upon the Protestants.

For seventeen days the soldiers lived upon the inhabitants, and were harsh and insolent. No one was allowed to leave the town. But the severest measures were yet to come. The Count at first gave out that it was not his intention to force a change of religion upon any one. As for Pineton, it was so evident that his escape was impossible, that the dragon was

withdrawn from his chamber, and it was thought enough to leave the other soldier as a guard at the door. The Popish bishop sent to tell him that this relief was obtained by his interposition.

On October 26th, Tessè sent for the keys of the Protestant churches, waiting for them at the doors with the Popish bishop. As they entered, the Count said with a smile, "Farewell, poor Jerusalem !" They tore up the Bibles and Psalm-books, made profane speeches from the pulpit, rifled the poor-boxes, and sent the wife of one of the ministers to prison because so little money could be found. They then employed the soldiers in the work of pulling down both the churches to the ground. A Protestant soldier, who refused to assist in the demolition of these buildings, was beaten and dragged through the streets.

The ministers in prison found means of sending messages to one another, with exhortations to constancy, even to death. The people also were firm at first ; but their courage gradually yielded to the pressure of the severity of the measures taken with them ; and there were but few who were steadfast to the last.

Nov. 10. Orders came to Count de Tessè to apply the too well-known "mission bottée;" in other words, to persecute the Reformed without mercy, in order to compel them to renounce their religion. In execution of these instructions he at once quartered all his dragoons upon the Protestants, putting no restraint upon the severities to which they might have recourse in the houses where they dwelt. Their will was to be their law. Accordingly the men were beaten with cudgels, hung up by their heels in their own chimneys, tied to their bedsteads, and threatened with death. Women were mercilessly beaten, and otherwise cruelly treated. Children were tied to spits, and roasted before the fire. Pineton says that he cannot persuade himself to recount all the details of the people's sufferings. These calamities came upon all classes alike.

In the afternoon of the day on which the "booted mission" began its operations, the Count and the bishop visited Pineton. Count Tessè inquired courteously about his health, said that he felt sorry for him, observed that he had evinced some consideration for him by not sending him to prison, and added that there was only one other person in the city whom he had himself attempted to persuade to forsake his religion, and that now he had come to Pineton, bringing with him the bishop, who was ready to remove any scruples which might cause him to hesitate to join the Church of Rome.

Pineton thanked him, but said that he had a Master in heaven to whom his highest allegiance was due ; that he could

not acknowledge any other earthly sovereign than the Prince of Orange; and that, as for the bishop, they were good friends, and had never disputed together about religion, but that he was not now disposed to enter into any argument on that subject at a time when the sword was being made the arbiter between the Protestants and the Church of Rome.

"But if," said the Count, "you will not discuss the subject with the bishop, pray tell me, for my own satisfaction, why you abhor images so much, and why you will not come to our communion?"

He answered that many changes must be made before any such union would be possible. He commended the decision of the national church of France, that the Pope is not infallible. He said that he must see a reform in respect of worship, which, as now practised by the Church of Rome, he believed to be contrary to the law of Christ. He mentioned particularly the worship of images and of pictures. He said they ought now to do as did Serenus, bishop of Marseilles, who, coming into his church, and seeing it curiously adorned with exquisite statues and pictures, ordered them to be removed, and had every vestige of them defaced. And if the Pope reproach them, as Gregory the Great reproached Serenus, saying that at least they might have spared the paintings, which served for teachers of the ignorant, they might answer with Serenus, that such small teachers might be the authors of great idolatry, and that any one who was worthy to be a teacher of the flock could sufficiently instruct them how to serve God.

The conversation was continued, and related to the same subject of image worship, and then to confession and purgatory. The Count saw that he was not likely to prevail by that method of treatment, so he betook himself to another. He said that the king of France had made it a point of honour to bring Pineton over to the Catholic religion. Pineton might write down his own terms, and the Count had power to concede them.

He answered, that surely the king could not care about so insignificant a person as himself; and that the only thing he desired was a passport to Holland, enabling him to go to the Prince of Orange, to whose household he was attached. As the conversation continued, Tessè became enraged.

"Tis to no purpose to argue," he said; "you must obey the king, or I shall execute my orders."

"You dare not!" answered the pastor.

"How!" said he, approaching the sick man's bed, in a fury; "dare not do it?"

"Yes," replied Pineton, "dare not;" and he pointed to his attenuated body, and his broken limb, adding, that even common humanity would forbid him to have recourse to cruelty..

"Adieu," said the Count. "You are too rhetorical. I bid you a third time to obey, or you will be made to suffer."

Pineton told him that he could endure to be dragged through the streets of Orange. The Count said no more, and left the room.

The bishop stayed behind for a moment, begged him not to expose himself to the sufferings which threatened him, spoke to him in terms of kindness, and even shed tears over his afflictions, in which Pineton believed him to be sincere.

The bishop overtook the Count, and they went together to the prison, and saw the other ministers in their separate cells. Neither threats nor arguments moved them, and their visitors departed.

The people were by this time thoroughly disheartened, as well as made miserable by the severities which they were daily enduring. The word now often in use, "demoralised," would probably apply to their condition. They first met, and drew up a remonstrance against the subjects of the Prince of Orange being compelled by the king of France to change their religion. They were answered by menaces. In their despair, they resolved to submit to the oppressive demands of their persecutors on certain conditions, which were, that they should not be required to pray to the saints, nor to kneel before images, and that the elements in the Lord's Supper should be administered to them in both kinds. They asked for some other less important concessions. The bishop agreed to all their terms.

While this was being accomplished, Pineton, with a small company of faithful friends and his own family, was seeking refreshment and support for their souls at the throne of grace, and reading the Lamentations of Jeremiah, with many thoughts on the ruin of their own Church.

Into the midst of this little assembly of the faithful, some came to announce what was taking place at the larger meeting. When he had listened to the mournful news, he felt as one ready to die, and he sent to entreat the people to pause before they took so fearful a step. But the messenger arrived too late. The re-union had been signed. The dragoons were being withdrawn from the houses of the converts. But at the same time, new pressure was being put upon the rest, and Pineton had his share of those severities.

All this happened on the same day in which Tessè and the bishop had tried to induce Pineton to recant. In a very few hours the Count was as good as his word. Twenty-four dragoons and four drummers were sent to his house, and the drummers were ordered to beat their drums day and night in his chamber, in order to deprive him of sleep, and to force him to submission. At the same time, they demanded money, and

required their table to be provided with delicacies. They broke open doors to search for things which would satisfy their desires. If his wife remonstrated, they only vented their abuse upon her. He entreated her to go to her father's house, that she might escape from these insults. After much persuasion he prevailed, and she was saved from further indignities, being at the same time allowed to visit him, and to minister to his wants. Two Roman Catholic citizens came with much kindness, and condoled with him. Also, in that night, some of those who had renounced their religion contrived to see him. They were in great misery of mind, and asked him to pray that they might be forgiven. He spoke to them as his dear children, exhorted them to repent of their sin, and assured them that in such case God would have compassion upon them.

On the morning which followed that dismal night, an officer came from Count de Tessé to ask if now he would obey the King. He answered that he would obey God. The officer hastened off, and ordered a larger detachment of dragoons to be quartered upon him. The drums still beat. The soldiers puffed their smoke in his face, and made a terrible uproar. His mind was greatly disturbed. "But," says he, "I felt the grace of God sustaining me."

Again it was demanded, would he obey the King? His refusal only aggravated the cruelty of his tormentors; and on Tuesday, November 13, completely worn out, he sank into a state of unconsciousness, and it seemed as if his death was imminent. The Count, hearing of his state, ordered the soldiers away, excepting only four for a guard. His orders would have been exceeded if he had worried his prisoner to death.

When Pineton revived, he was desired to prepare for removal to a distant prison. His wife entreated the Count to spare him so long a journey. The scornful answer was, that Pineton was called the Pope of the Huguenots, and that now his pontifical reign must end. The bishop, and others who had been his friends in prosperity, heard what was said, and held their peace.

Next morning the Count's people came, provided with a horse-litter. They took Pineton out of his bed, though to all appearance he was a dying man, and they carried him out into the court-yard of his house, amidst the sympathy and sorrow of many who had assembled because they knew that he was to be transported to a distant place.

Seeing amongst the crowd two neighbours who had long been at variance, he besought them to be reconciled, and had the happiness of seeing them embrace one another. Others begged his blessing. His wife, forbidden to accompany or to follow him, hung upon his neck, and entreated him to keep the faith.

The dragoons now cleared the way, and began to move forward. The crowd followed the procession, pouring out their blessings upon their pastor and friend. Some Roman Catholic neighbours could not refrain from tears. To many of them, in better times, he had done acts of kindness. The cavalcade passed out of the gates of the city, and was met by an officer, who was the bearer of an order to convey the prisoner to St. Esprit, a town and fort on the Rhone, a short day's journey from Orange. The people accompanied him for half a league, and then complied with his oft-repeated request that they would spare themselves and return to their homes. When he was left alone, he sang the 143rd and the 69th Psalms, as appropriate to his present condition. He suffered dreadfully from the shaking of the litter, and the stumbling of the mules. As he passed through a village where he had often been well received, the people came out and reviled him, and declared that he deserved to be cast into the Rhone. The times had changed.

After a painful journey of five hours he was met on the bridge by the commandant, who was in fact a relation of his wife, and who whispered to him words of kindness, and had provided for his being received in a respectable private house. He was carried to a bed, and was unable to be moved from it for twenty days. His friends had free access to him, and he speaks of having held many conversations with them and with strangers, tending to their instruction in righteousness, and to their edification in the Christian life.

After some days, his wife contrived to follow him. She had been sorely tried. The Count had sent fourteen dragoons to her father's house. They had seized her, and pressed her to abjure her religion ; and when she resolutely refused, they had dragged her back to her own house, and compelled her to be the menial servant, and the only servant, of the brutal soldiery. By the interposition of a friend she was released from this miserable condition, and it was arranged that she should be sent to her husband, to their mutual joy.

At the end of twenty days from his arrival at St. Esprit, he was compelled to commence his journey to the prison originally appointed for him, that of Pierre Cise. It was a passage of six tedious days, in a boat towed by men. They were met by a violent north wind, which brought on an attack of gout, in addition to his other bodily sufferings. Many came to him in the places where he passed the nights. One company of visitors, whom he found in heaviness because they had denied the faith, he exhorted to repent of their great sin, and then encouraged them to hope for the mercy of God.

On the 10th of December he reached Valence, in the evening.

Many people, hearing of his arrival, came to see him—some to revile him, others simply to look upon a man of considerable note amongst the Protestants. He was carried to a bed, and in the night a man, who had conformed through fear, came to his bedside, and told him that his conscience gave him no rest. The mass was to him abominable idolatry.

At Valence it was necessary that the prisoner should rest a day. The officer in charge of him feared that he would die, and sent no less than two physicians and two surgeons to see him. The storm, the gout, a broken limb, and a harassing journey, made him an object of their pity. After examining him, the medical practitioners turned away their faces, shrugged their shoulders, and left him, lamenting that they could give him no relief.

On the following morning he was visited by the bishop of Valence, that cruel scourge of the Protestants, who said that he was sorry for him, promised him a pension from the King if he would recant, and said that some concessions might be made to satisfy the scruples of the Protestants. He added, that for his own part he could consent to the removal of some of the images from the churches; that all but a few had been removed from his own; and that he was willing that the cup should be given to the people. But he said that reunion on these terms could only be expected if a man of some weight on the Protestant side would head the movement, and that no one was more fitting to take the lead than Pineton.

The prisoner was firm; and after further fruitless conference the bishop left him.

Some new cause of delay arose, and he was removed from the inn to a house in the city.

Thus far his wife, a nephew, and two servants had been allowed to attend upon him on his journey. But for the wicked purpose of shaking his constancy, these were now forbidden to remain with him, or even to visit him, and he was told that he must be satisfied with the attendance of some of the soldiers. This cruel order came upon him like a thunderclap. It reduced him to the lowest depths of wretchedness and despondency. If his servants, who were accustomed to his wants, and who were gentle, and kind, and sympathising, could not touch him without causing pain which was almost intolerable, what agonies would he not suffer when roughly handled by a rude and unfeeling soldiery? He prayed to God to have pity upon him in this extremity. He then made an attempt to put on for himself the clothes in which it would soon be necessary for him to travel, but the effort was torture to him, and in a paroxysm of excruciating pain he let slip the word,—he calls it the “accursed word” which was still his shame and misery at the

time when he wrote the account of his sufferings and sorrows,—
 “ Ah, well, I will conform !”*

A very short time had elapsed before the bishop of Valence entered his apartment, accompanied by the provost of the town, and proposed to him to sign a paper, which had been duly prepared. He refused to touch it. The bishop explained that he had heard of his saying, “ I will conform.” The fact was, that a police-constable who had the charge of him overheard the words which intense suffering had extorted from him, and ran with all haste to report to the bishop the good news of his readiness to recant. Pineton answered that he could not deny having uttered the words, when the violence of his pain had almost deprived him of reason, but that he abhorred and recalled them. The bishop went his way, made a boast of the conversion he had accomplished, and wrote of it triumphantly to the Court as the greatest success which he had yet achieved.

The poor afflicted man now looked upon himself as a lapsed Christian, as a cowardly soldier who had turned back in the day of battle, as an unfaithful servant who had betrayed the interests of his master. He felt that these unhappy words had really separated him from external communion with the Church of God, and that so he must remain an outcast until he might be solemnly restored.

He describes his state of mind in the most affecting terms. He was almost beside himself. He believed that God had forsaken him. He seemed to hear the voice of the Lord Jesus reproaching him and saying, “ Thou hast denied me before men, I will also deny thee before my Father which is heaven.” For three whole weeks he scarcely tasted food, and then only at the entreaty of his friends. Sleep forsook him. His frame was reduced to a shadow ; his eyes were sunken ; his look was wild ; his friends could scarcely recognize him. It was feared by many that such intense misery of mind would end in derangement. He sought consolation from the Holy Scriptures, but they only seemed to point to his condemnation. Some compassionate friends spent whole nights with him in prayer, mingling their tears with his own. There was one visitor whose conversation appears to have afforded him some relief. She was a Protestant, the wife of the *Sieur Sauvage*, a merchant of Valence.

“ Sir,” she said, “ God has chastised us in your person. We considered you in these parts as the pillar of His Church. If you had not spoken that word, we should have become proud of your steadfastness. But God has desired

* “ Conform ” appears to express his meaning better than an exact translation of the word which he used, and which was the common word for the act of which he was speaking. His

own account is as follows : — “ Je souffris tant de douleurs, que j’allai lâcher cette maudite parole, Eh bien, je me *re-unirai*.”

to teach us by your fall that it is on Him only that we must depend."

"It is a truth," he replied, "that that which appears to be the strongest is often found to be the weakest. God permitted me to be loved much by our poor brethren, and what consolation can I have now that I have thrown a great stumbling-block in their way? What will they say?"

She replied, "They will say that you are a man, subject to the same infirmities as others."

During this time of deep humiliation of soul, the bishop often visited him. He still hoped to gain a proselyte. He renewed the offer of a pension. Pineton answered that he would not sell his religion and his conscience for gold.

They talked of the unity of the Church. Pineton observed that unity was most pleasing to God, and that we must follow peace with all men, if it be possible; but that if unity endangered salvation, we must be content that it should be broken. He said that the French Reformers separated from the Church of Rome upon essential points of doctrine and worship, and not only upon Church government, and that they could not be found guilty of schism without being proved to have erred from the truth. In this conversation the bishop owned that there was room for reformation in his Church, and then he urged that Pineton, by joining it, might promote so desirable a work.

They talked of persecution. The bishop defended himself and his brethren, and laid all the blame of the present barbarities on the King; but as soon as his visit was ended, he mounted his horse and conducted the dragoons to a place where some Protestants might be found who would not abjure their religion nor attend the Mass.

At other times they discussed the Mass, and Transubstantiation; and in reviewing all these conversations, Pineton found comfort in believing that not once, since the hasty words about reunion fell from his lips, had he spoken anything inconsistent with his convictions, or painful to his conscience. He had sought to edify the Church of God, had exhorted the steadfast to persevere, and the lapsed to repent; he had prayed with those who resorted to him; and when threatened, he had been able to answer that death would be far more welcome to him than life preserved by means of apostasy. On the 12th of January, 1686, he wrote some account of himself to William Prince of Orange, and received in reply a gracious letter of condolence and encouragement.

After two months and a half spent in much affliction at Valence, the bishop called upon him and told him that he would be permitted to go to Romeyer, near Die. He talked

of the climate as likely to be conducive to his health; but the truth was, that it was intended to be employed as a place of banishment. He arrived there on the 2nd of March, and found himself in the midst of what he called "a nest of apostates;" for many ministers were there who had denied the faith, some having yielded to violence, and others having changed their religion with a ready mind. He was speaking one day so earnestly of their sin, that a person passing by inquired if he were not mad.

There were a few other villages in that little valley, and their inhabitants were nearly all Protestants. When they heard of the pastor Pineton's arrival, they came to him in great numbers. When he told them of his fall, he found that they knew of it already, and pitied instead of reproaching him, so that he was not a little comforted. He assured them that he would rather die than profess Popery, but he added that he feared it was presumptuous to say so, when he had already shown such weakness by his grievous fall.

In this village he was again extremely ill, suffering in body as well as in mind. Before Easter, the bishop of Valence came to visit him, asking to see him alone, and then whispering in his ear a question as to whether he would sign his recantation. He firmly refused. The bishop went away, using expressions of civility, but only to report that he had promised both to confess and to attend the mass. At Whitsuntide the priest came, by the bishop's orders, to exhort him to communicate; but on receiving a refusal, his visitor assured him that he would not trouble him again.

He had spent five months in that dreary village, suffering the most acute pain, when happily he planned and effected his escape out of France.

At the beginning of July, the bishop of Valence, with his helpers the dragoons, came into that part of the diocese to compel the Protestants to attend the mass. With prayer and fasting, and humiliation before God, Pineton sought strength to be firm even to death. The people were flying from their homes in all directions; or if they remained they were suffering unheard-of cruelties. The bishop came to see him, told him that, in compliance with a request which he had received from Pineton, he had procured for him permission to go to Lyons for surgical treatment, but added that he would not deliver it into his hands until he had signed his recantation, confessed, and received the sacrament. They had a long discussion, but the bishop did not prevail.

Next day he was visited by a Jesuit, who also came yet again the day after, and then tried to work upon the feelings of Pineton's wife. But, through God's grace, all these attempts

upon his constancy were made in vain. Another visit; and then he was told that he might go to Lyons, but that trouble should follow him thither.

For this concession to his earnest desires he praised God, and then more warmly still when he remembered that through all those trying months he had exhorted all the Protestants whom he saw to hold the faith with firmness; he had disputed with the bishop and his emissaries, and had sung aloud the hymns of his church, not caring who might hear them. The truth was, that God overruled the bishop's pride to the deliverance of his servant. The bishop had boasted of him as a convert, and all men knew that it was false. But at Lyons he would be in another diocese; he might die under the operation he was to undergo, and then the bishop's mistake would be forgotten. Pineton thought of the inspired words, "*My thoughts are not your thoughts; neither are your ways my ways, saith the Lord;*" and of these also, "*I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.*"

Borne on a litter, carried by relays of peasants, Pineton reached Lyons in five days, on the 5th of August, 1686. A month later he submitted to a painful surgical operation. During this anxious time he was comforted by the society of several of the faithful. On the 8th and 9th of September he contrived his escape out of France; and it was effected in the following manner.

He engaged a handsome equipage, and was provided with four servants, of whom two were lent by friends, and two were hired for the occasion. Having dressed himself in a suit of clothes all covered with gold lace, a fashionable periwig, a stylish cravat, and a scarlet ribbon, he took his seat in the carriage in the evening, and was soon outside the walls of the city. He had taken leave of his wife with many tears, and had besought her to change her lodgings with all secrecy, and to join him at the earliest opportunity at which she could effect her escape. During his journey one of the servants was always in advance, to order fresh horses; the postillion was handsomely paid, and therefore travelled at a swift pace. They all addressed him as "My Lord." He travelled night and day. He assumed the air of an officer of high rank in the army. At the bridge of Beauvoisin the soldiers took him for the Colonel of the Duke of Savoy's Guards, and opened the way for him to pass on. His nephew, who accompanied him, may have been taken for his aide-de-camp. In one place, a little difficulty arose because he had no passport, but it was soon surmounted. He passed Chambery. He was safe in Geneva, which he reached about six in the morning, whether after

the second night, or the third, does not appear. As he crossed the bridge on the Arve, his heart overflowed with thankfulness, and he sang the praises of God in Ps. xxvi. 8.

Weak in body, and overwhelmed in mind, he now needed repose; but his arrival was soon known throughout the city, and crowds assembled to congratulate him on his escape from the hands of the cruel and wicked persecutors of the faithful. He sought a solemn interview with four "servants of God," whom we may suppose to have been ministers of the word. To them he opened his heart, and with many tears he assured them of his repentance. The result was that he was admitted to the Holy Communion on the following Sunday, in the temple (so the Protestant churches were called) of St. Peter. After this, he communicated to some brethren, who like himself had fled for their lives, his desire to be restored to the ministry. They assured him that, as he had signed nothing, and had done no act of conformity to the Church of Rome, he was at liberty to minister at once, without any preliminary measures. But the word of concession, which had haunted him night and day for months, still dwelt upon his mind, and he could not persuade himself to act as a minister of Christ without an open acknowledgment of his fault, a public recognition of his repentance, and a formal restoration to his office. So they gathered a general assembly, before which he related the history of his fall, and humbled himself, and besought the pardon both of God and of the Church. Some usual formalities were observed, and he was reinstated in his ministry, and so was comforted.

At this time he received many letters of congratulation on his deliverance. He also wrote to the Prince of Orange, giving an account of his escape; and, in answer, he was desired to repair to Holland, the means of travelling being also placed at his disposal. The money thus provided enabled him to send for his wife, who, not without imminent peril, and by a journey of as much as nine days, rejoined him at Geneva on the last day of 1686. Their joy together was great, and they praised God with full hearts. The rest of his story is soon told.

On the 1st of February, 1687, they set out on their journey. They rested at Copet and Lausanne; entered Germany from Switzerland; and were hospitably entertained in many places. He was much injured on the way by a fall of the horse which carried his litter. On the 28th of March he arrived at the Hague, and was kindly welcomed by the Prince and Princess of Orange, who had sympathised with him in his sufferings under the persecution, and now rejoiced in his safety.

On the 1st of June he preached his memorable sermon on the fall, repentance, and restoration of St. Peter, in which he

represented his own fall as an act of far greater enormity than that of the Apostle who had denied his Lord. He believed that he had more light than St. Peter enjoyed at the time when he denied his Master. It is a most touching outpouring of a sorrowful heart, the genuineness of which is testified by his intense grief, and vehement self-reproach, and almost despair, from the moment when the persecutors extorted from him the unhappy words which he construed into a recantation of his faith.

His book, with the sermon annexed, was published in England, and the story of those months of terrible affliction was translated into our language. These were published in 1688 and 1689. After this we hear of him no more. We may have readers at the Hague; and it may happen to others who are our well-wishers to visit that city. We shall be grateful to any one who will endeavour to ascertain whether further memorials of Jacques Pineton have been preserved, and who will communicate the result to the writer of this article, enclosing it to our publishers.

One thing is known, that, twelve years after that bitter and disgraceful persecution, the imprisoned ministers of the principality of Orange were set at liberty, and that all were then permitted to return to their homes. Those who by compulsion had apostatized resumed the work of their ministry, from which they had been torn away by violence, excepting only two, who had fallen into infamy by their crimes. Whether Pineton went back to his native land, and to the scene of his early ministry, or whether he remained at the Hague, is more than we are able to say.

The pastor Jacques Pineton condemned himself, in the bitterness of his soul, as a renegade and an apostate. At the time when he uttered the one abhorred word, he was inconsolable; and as long as we have any traces of his history, we see him in mourning and heaviness. When he compared himself with St. Peter in the denial of his Lord, he pronounced himself to have been the more inexcusable of the two.

We cannot judge him with the severity which he applied to himself. We still rank him amongst the sorely tried confessors, a class amongst which he says he had hoped to stand, but in which he judged that his place had been forfeited.

We should rather say that, before and after that one moment, he stood firm and courageous, an instructive example of resistance to an exhausting process of ingeniously united cruelty and persuasion. In that one critical moment, there was no parley with the temptation, but the thought started up suddenly and uninvited,—Can the flesh endure this longer? must I not yield? But then it was repelled at once, and put away as a snare of the devil, mourned over, and made the subject of the deepest

self-abasement before God. But we must needs see in it a discipline which his heavenly Father knew that he needed. He may have had, and so he afterwards believed, too much confidence in himself. He may have been in danger of exalting himself on account of his indomitable constancy; and his God may have deemed it good for him to be convinced of his own weakness, and to be led to depend more on the grace which alone could make him strong. And God did humble him, and prove him, and show him what was in his heart, while also He graciously endued him with strength in his soul. It was doubtless a needful discipline; it was certainly wholesome, though so intensely bitter.

The trials of our faith, in these days, are of a different character,—more refined, gentle, subtle, but not less fraught with danger. The way to meet them and overcome them is that which these reflections on Pineton suggest,—to have no confidence in ourselves, and to put our whole trust in God.

THE PRESENT STATE AND PERILS OF THE CHURCH OF ENGLAND.

A Charge, delivered to the Clergy and Churchwardens of the Diocese of Norwich. By John Thomas, Lord Bishop of Norwich, at his Visitation in 1865.

An Eirenikon, in a Letter to the Author of the Christian Year. By E. B. Pusey, D.D. 1865.

WE have read with much interest the above Charge, and we are thankful to see an important diocese committed to such wise and prudent hands. Opinions so fair and temperate, a judgment so calm, and a zeal so unwearied, must leave marks for good wherever the chief pastor of a diocese carries on his labours. The value of the Bishop of Norwich's services was also tested at the Church Congress lately held in Norwich. His spirit of impartiality was found especially useful in keeping within bounds the party spirit which on many occasions showed itself. On the utility of such gatherings we refrain from expressing a positive opinion. We are not able as yet to say that they are safe or useful; we are extremely reluctant to condemn or even to impugn them. It seems so natural that, in days when collective meetings have superseded, or at least surpassed, written communications; when men meet on every possible subject—on agriculture, horticulture, statistics, and social improvement—that Churchmen also should meet to collect the mind and advance the interests of their

Church, this seems reasonable, and therefore all our prepossessions are, we confess it, in favour of a Church Congress. But, on the other side, we are not blind to the objections or dangers. The divisions of party amongst us in the Church are wide; the passions of party are vehement; the preponderance of the bustling and the turbulent over the quiet and the thoughtful, is always great; and the spectacle presented at Norwich and Bristol, of a majority on the side of the formal and the external, against the earnest and the true, is not favourable to the repute or the influence of the Church. Nay, unless that majority is carefully restrained by the hand of the chairman, it is clear that they will overbear by their voices, and try to suppress by their clamours, all opinions which are not theirs. The effect of such exhibitions on the character of a Congress and on the Church is not good. Temperate and thoughtful men are sure to be disgusted, and they soon refuse to attend a partial and one-sided gathering. Thus the opinions of the Congress will become more extreme by their own fermentation, and more narrow by the exclusion of others; and they will at last appear repulsive through the organs of a watchful press, and odious to the great body of the Christian laity out of doors.

Nor in these days can the Church afford to add to the difficulties she has already. She has obstacles enough from the aspect of public opinion and the character of the times. Those who preach her great truths have not only the usual opposition of our corrupt and worldly selfishness, but they have setting against them a stream which becomes deeper every day—the current of rationalism, which is rapidly eating away and crumbling down the foundations of our faith.

But there is another danger, of which the Norwich Congress presented a striking illustration. The evil there exhibited well deserves the attentive consideration of Churchmen. A Norwich clergyman, who through some recent proceedings has attained an unenviable notoriety, prepared himself for the numbers who were likely to attend Congress by collecting a quantity of church vestments and ornaments, which filled a couple of rooms. These were shown, at a moderate charge, to the wondering public. If any one had heard that the Pope over the water had been setting his house in order for the final departure of the French troops and the flight which will follow, by emptying the sacristies of the Roman churches, packing up their contents, and despatching them to our shores, where they were tossed out and huddled together in two rooms, he would have understood the meaning of the collection. For stoles and chasubles, vestments stiff with brocade, bedizened with gold and silver lace, scored on the back with crosses and emblems,

and banners of every colour and material, enough to have lined St. George's chapel and waved over its knights,—and crowns of thorns, and crucifixes, emblems characteristically Romish,—these were jumbled together in admired disorder, as if they had been swept out by the terrified priests before the fire of Santiago, or disinterred from the old oak chests of St. Gudule or Notre Dame. And the significant part of this exhibition was that which was publicly made known, and which left on many minds a deep, and we hope a salutary, impression, that every one of these tawdry vestments, every one of these scandalous emblems, was in common use in some parish church in our old, and for the last four centuries, long before the Reformation, our anti-papal, England.

When we consider, on the one hand, this notable fact, and remember, on the other, the traditions and the fixed opinions of our Saxon people, there is offered here, to those at least who look forward, and who judge of coming events by present signs, a lesson with a moral. Not a moral to be addressed to those weak unfaithful men who indulge in such practices. They are incapable of reflection or of warning. Amusing themselves with man-millinery, or already addicted to the fables of Rome, on them all lessons of prudence are thrown away. Archdeacon Denison, indeed, with a manly courage, addressed to them at Norwich an emphatic remonstrance. But no words either from him, or from any other intelligent Churchman, will be of avail to move understandings so childish, or hearts so perverted. But to others, reflecting on the past and considerate of the future, it may not be out of season to present, especially to laymen conversant with public affairs, a few remarks on the signs thus brought before our eyes. Nor is this exhibition a solitary incident, though by itself it would be sufficient. We regret to find that this system of meretricious display is already affecting the mind of youth at our Universities, and is drawing them to regard such exhibitions as suited to the character of the Church of England, and the temper of our age. Now we have no wish, in matters connected with the public service of our Church, to lay down stern dogmas, or to impose upon society, constituted as ours is, either an inflexible or a repulsive ritual. We are inclined to think that, in an age highly civilized, luxurious, and artistic, public worship will be influenced by the prevailing habits of society. Even the Roman felt, that, while the villas of his age were adorned and splendid, the temples of the Gods should not be left mean and bare. Nor can we pretend to say that, when we are building, in town and country, palatial residences for ourselves, it is unbecoming that the churches should improve both in beauty of

structure, and in ornaments within. But whether we like it or not, the fact is obvious and general through all communions. The Dissenter is as bent on splendid edifices as the Churchman. The real object of our efforts—for that is the rule of common sense—should be to make our church structures as beautiful as our means will allow us; in all cases they may be seemly.*

But, with regard to the services within, other changes are taking place, which are connected with the tastes of the age. Within our own generation there has been, as is well known, a sudden development of the taste for music. Whether it has arisen from the example of the Continent, or only been promoted by it, is immaterial. The fact is undeniable, and it is unlikely that this taste should not show itself in the services of the Church. It would be a mistake to suppose that the desire for music in our service is confined to the upper classes. On the contrary, we believe it is as strong in the lower classes, and it began earlier amongst them. Everyone knows the delight which large bodies of Dissenters take in the singing of hymns, and that this singing forms a larger portion of their service than of our's. The impression, which singing makes upon the most ignorant and debased portions of society, is shown in the effects of hymns on the negro mind, both in the United States and the West Indies. We find this taste now spreading fast over our own population, and largely amongst Churchmen. One of the attractions in the "Special Services," both in St. Paul's and Westminster Abbey, is found in the music. Some of the churches built within the last few years in Westminster, the seats of which are free to all, are densely crowded with persons of the middle class, and with those whom we desire most to reach, young men and young women. They bring their music books with them, and join heartily, and with good taste, in the musical part of the service. We conceive it would be a great want of reflection to shut our eyes to these facts, and a want of wisdom not to turn them to account. It has often filled wise men with alarm to see rows of empty seats in our deserted churches. It is no slight benefit to have discovered an attraction, which draws the world without, within the church doors. Whatever be the allurements, so that it is

* We should like to know what is our friend's theory of beauty, a question which metaphysicians have never succeeded in setting quite at rest. If he means to commend fine churches in the modern sense, our own experience tells us that they deter rather than attract the respectable poor, a class whom we hold in respect and honour. Such persons never, if they

can avoid it, knock at the front door of a fine house. For the same reason, they will not enter a fine church. Our old churches are models in this respect. We have wished a thousand times that we had the modesty and good taste simply to copy them, instead of erecting, at a vast expense, those sad abortions, modern Gothic, so called.—ED.

harmless, good is done ; and we understate our case, when we speak of the chanting of the Psalms, or the *Te Deum*, or the *Litany*, as simply harmless. It may be hoped that it is directly useful. It is the fault of the clergyman, and a great imputation on his piety and zeal, if, when musical attraction has drawn a crowd within his church, he should fail so to address them as to send them away without a deep impression. Therefore, to music, as an important part of worship, and as a legitimate attraction, we have no sort of objection.

And we have already said that, fond as we are both of architecture and painting, there is nothing which art can do to make a church seemly that we would not have done ; with this limit only, that we are not to squander on one church, intended for one thousand, what might, distributed through several churches, accommodate a large population. But while this leaves to art its scope and its sphere, it is a different question whether you are to decorate the Communion table, as you would set out the counters of a jeweller's shop ; or dress out the priest with colours and vestments, which would befit the tiring room and stage of a theatre. This is neither seemly, nor congruous, nor tolerable. As soon as you enter on that exhibition, one of two causes must suggest itself to every reflecting mind. Either it is the effect of sacerdotal vanity, the display of a vain actor on a stage on which he would draw the eyes of the audience ; in which case it is simply despicable. Or it has, and he means it to have, a deeper meaning : that the pastor is a priest, and that, in the august function of offering sacrifice, he cannot be too much marked out from other men, and raised into that high post from which, commanding and bringing down Deity, he assumes a superior bearing, because he does a work supernatural and belonging to the priest alone. We know well—we have not now for the first time to learn it—that such a view, the characteristic and the brand of Rome, is held and taught by a large section of the clergy, who, though truly belonging to Rome, remain within the Church of England. Their Hymnals and their little Prayer-books, their treatises small and great, spread widely, and eagerly received, are not lost upon an observing laity. Those who read and reflect have observed, considered, and judged. When we read such passages as these,—“ O Almighty Father ! behold, I, an unworthy sinner, come before Thee to offer by the hands of Thy Priest the sacrifice of the Holy Body and Precious Blood of Thy dear Son : receive this offering, which is now only bread and wine, but will soon by a miracle of Thy grace become the true Body and Blood of Thine only Son ;” and it is added, at the words “ This is Thy Body, this is Thy Blood,” “ you must believe that the bread and wine become the real Body and Blood, with the soul and Godhead of Jesus Christ, bow down your heart, and

body in deepest adoration, when the priest says these awful words, and worship your Saviour, then verily and indeed present on His altar." These, and numberless other passages of the same sort,* show us what they mean. But these views, held in the closet by a class of theologians, distributed, through the press, to a certain school, have a very different effect from practices publicly adopted, and presented in the course of a public and habitual service to the eyes of a congregation. It may be safely asserted that it was Archbishop Laud's practices, far more than his theology, which drew down on the Church of England the storm of popular indignation that swept it away. And we must say that, looking at the matter politically, and with a view to the safety of the Church, we notice this æsthetic exhibition with more anxiety than we have done the current of false teaching, which has been running long, through many poisoned rills, within the field of our Church. We now learn that a work has this winter been published by a London bookseller, with the vestments, fancies, and adornments of this school, got up with elaborate plates for the instruction of the young clergy. And though published at the cost of a guinea, the first edition of this work was immediately exhausted; and the rejoicing bookseller is hard at work printing copies as fast as he can, with great profit to himself—we fear with but little profit to the Church of England. On this subject, which is so grave and now so prominent, we appeal to the authorities of the Church, and to the ministers of the Crown. The former must be extremely unobservant of the signs of the times, and forgetful of historical warning, if they are not anxious to avert the danger. They, at least, cannot desire that the affections of the people should be turned away from the Church of which they are the chief support. They may depend upon it, that with all our divisions of opinion, our engrossing business, and our apparent lukewarmness on matters of religious concernment, the great body of the English people have on these points both a fixed and a strong opinion. They are slow in forming their judgments; they are tolerant of differences; they are patient of abuses. But there is a ground-heat at the bottom of English society, which has lain there for centuries, and from which, if stirred, there comes a fermentation. And one thing the people of England hate with a hearty hatred. We do not mean Popery: in these days we are tolerant, and though we dislike the Romish creed, we leave men who hold it to follow it; but one thing we cannot stand—we loath it with the frank honesty and manly integrity which belongs to the English character;—it is the Popery which is brought into our Protestant Church, which is at once a fraud and a trick,—a trick practised on

* In the Little Prayer-book. London Church Press Co. (Limited), 11 & 13, Burlington Street, Strand. 1864.

us by men who, at their ordination, swore to abjure the creed of Rome, and to hold by the creed of England,—a fraud, for the men who practise this shabby counterfeit of Romanism hold fast the endowments of a Church established on the ruins of Rome. Therefore, when Popery is brought into their own churches, thrust under their very noses, brandished before their eyes, and all the while on the plea and pretext of being the proper service of the Church of England, this infuriates them: it is not only a wrong, but an insult—an injury the more galling, because it is at once dishonest and mean. Of course, in a great town, the popular feeling can imperfectly be traced. The churches, in which these things are done, are deserted by the mass of the people, and are filled by a dilettanti class of religionists, or persons halfway over to Rome, who resort to these exhibitions because they agree with them, or, being rich and idle, are amused. But when these things are done in a country parish, (we speak from experience,) the effect on the popular mind is unmistakable. The people depart, the seats are empty, the church is deserted; a few linger for a little to look at the show, but soon the clergyman and his paid choristers have the church to themselves. He is perched on high, like the pelican in the wilderness; or rather the owl in the night, which pours forth a monotonous chant to the silence of the darkness. But go into the cottages, stop in the fields, talk to the peasants, converse with the tradesmen or the yeomen, and you will then discover what this desertion and silence mean. Do you suppose these men are indifferent? You were never more mistaken. They are silent, because they find no way of venting their feelings. They have spoken to their squire, and he cannot help them. They have memorialised their bishop, and he has confessed to them his impotency: that he has entreated and remonstrated, and that entreaty and remonstrance are vain. They are, therefore, left without a remedy; and, when strong men see no cure, they suffer in silence. But not patiently: their indignation is strong; they don't resort to threats, that is not manly; nor to outrage, that is not our way in England. We honour and respect the law. But, short of disorder, there is nothing they would not do to right themselves and abate the nuisance. Would you learn their temper, bring them together,—at any place, at any hour,—touch upon this subject, ask them their mind, and in the vehement response you will learn how strong is their indignation.

Mr. Hilyard had a shilling exhibition of vestments at Norwich. He opened this to the curiosity or the contempt of the Congress. He told them that in some parish church of England every one of these gewgaws appeared. One thing he forgot, and at the next Congress we suggest that the omission be supplied. He has sent to the clergyman, and has got in return his

crucifix, his banner, or his stole. Let him apply next year to the parishioners, and ask a return of the attendance at church, and the feelings of those who abstain. Along with the silk and satin and brocade and jewelry, which he has swept together from the parish churches of England, let him collect the rancour and the scorn, and the grief and the loathing, the black fuel of indignation and antipathy heaped up and laid against the doors of our church. If not removed, it will one day be lighted to its destruction. The one return tells us of the clergy; the other will tell us of the people. The one shows us how far a pastor may depart from duty, prudence, and principle; the other will tell us what effect these scandals have on the hearts of men. To these facts that section of the clergy are indifferent. *Populus me sibilat*; but I present on the altar my silks, satins, and velvet. But the heads of the Church are, we trust, of a different temper. They will think it no light matter, in these days, to alienate from the Church the affections of a parish. And such scenes are multiplying. It is a rinderpest amongst the clergy. And if the contagion is not stopped, it will spread fast and far. This is no disease to be lightly dealt with; or a matter for delay. We may be at our wits' end as to the cure of physical contagion: the cure of the moral disorder is in our hands. The bishops have only to act with decision, and experience of the past convinces us that they will find a ready assent in the ministers of the Crown. If a Commission is necessary, the precedent of the last Commission is at hand, and the benefits of this may well encourage a repetition of the experiment. But we should have thought that, in a case so simple, a large Commission was unnecessary. What is wanted is that a few of the authorities of the Church should confer with a few laymen of judicial minds, nominated by the Crown. Whatever is obscure or vague in the rubrics which prescribe the outward observances of the Church, the dress of the clergyman, the furniture and decorations of the chancel, should be made clear, fixed by distinct enactment, and guarded from alteration by adequate and easily levied penalties. You cannot secure in the clergy that they shall be all intelligent, or all hearty, or all faithful in the work of their office; these are matters beyond law. But nothing is easier than to declare what they shall wear when in church, and what they shall do when performing the service, and what they shall *not* do and *not* wear.

They may say that this is to abridge their liberty; of course it is. They are now surrounded and fenced by restrictions. They must read the Liturgy of the Church of England. They cannot read the Breviary, or the Irvingite Service, or the book of Joe Smith. They must read chapters from the Bible; they cannot read chapters from the Koran or the Talmud.

No doubt there are restrictions, but all liberty in a civilized country is the fruit of restraint. If you want absolute freedom, go to the wrongs and the violence and the dangers of Arabia. These restraints are part of a compact between the State and the Church; or rather between the clergy, who benefit by the endowments, and the great body of the laity, who have given these endowments and preserve them. If you would escape restraint, give up your posts in the Church, and set up your ministry in the Tabernacle, or the Chapels of Rome. You will find other restraints, but we at least will withdraw ours.

Three centuries ago, after long deliberation, by the united voices of the clergy in Convocation, after a Commission appointed by the Crown, and the assent of Queen, Lords, and Commons in Parliament assembled being had, there were drawn up certain articles of faith, and certain forms of worship were fixed. On these terms Parliament transferred to the Protestant clergy the endowments bequeathed by individuals and guarded by law, and the clergy undertook to perform a certain public service in a certain manner. If any members of the clergy refuse to do this, and substitute a Romish for the Reformed ritual, the laity will not and ought not to give up their side of the compact. Nor can it be endured that, after such a conflict, such years of struggle, the English people should be deprived of the worship carefully framed and deliberately ordered. The laity will not consent to have their Reformed Service set aside for the discarded ritual of Rome. Such, however, is the design of a section of the clergy; and, from a sense of the deep and wide popular dissatisfaction which grows out of so intolerable a wrong, no time should be lost by those who wish well to the Church in applying a remedy for great evils. We invoke the action of the leading bishops, and at the same time of the ministers of the State.

The two archbishops of our English provinces, and the bishop of London, are best fitted, from character and station, to direct such a movement. It will not do for these eminent persons to wait till all the Bench concurs with them; until the dilatory counsels of age and the one-sided bias of party yield to a wiser decision. They may rely on it, that, in ecclesiastical quite as much as in civil affairs, unremedied grievance leads to violent and hasty change. Reform is prudent; but to be effectual, it must be timely. If neglected, it will sow the seeds of dissatisfaction; and in some hot moment violence rushes in and destroys in the crumbling edifice what repair would have rebuilt and strengthened. This is the inexorable law of popular government, and it is well to understand it.

We believe that, in spite of the progress of opinions adverse to our Church, wherever the clergy are temperate and earnest,

the Church is strong. The late statements of the Archbishop of York and of the Bishop of Ripon, show that when the sharpest test is applied, appeal to men's pockets, there is no shrinking. The response is liberal, and it has a tendency to grow rather than to decline. As we write, we hear of a movement in Lancashire, which we commend to Mr. Bright's notice. He is the avowed enemy of our institutions, and he hates the Church especially with a fierce hatred. He would class it among the effete institutions of the past, or the crumbling buttresses of a decayed Toryism. Well, he knows the merchants of the North; he is familiar with their manufactures; he can appreciate these men of hard heads and strong hands, who have made their wealth by industry, and have no mind to waste it. How does he account for this phenomenon? Lately, in Liverpool, a private conference was held, and a project of church extension submitted to the busy merchants. In the room, at the moment, £21,800 was raised. In nine days this subscription had risen to £36,000. They reckon, not unadvisedly, that, while Liverpool will give her £50,000, Manchester will do the like. What are we to think of this? Even in our southern dioceses, in more torpid and less affluent circles, the response to the bishop's appeal, when earnestly made, has been cordial. We have, therefore, no cause to lose heart. If only the pruning knife is applied to the rotten branches, the tree will grow and spread. The laity are true to the Reformed Church, if only the Reformed Church is true to herself. But no receding from the Reformation; no relapses to Rome, which was left by England once, but finally and for ever.

We have said that the outward and ceremonial exhibition of Romish practice within our Church alarms us even more than Romish teaching. The student of history will find the grounds of this opinion in the events which occurred at the time of our civil wars. It was not Laud's theology which infuriated the people: it was his ceremonies. The clergy may hold opinions which we think absurd and extreme; only don't let them fly in our faces and flash Romish fancies in our eyes. They may write and speak what we dislike,—we are not obliged to read or to hear them. An illustration of this is supplied by the other work mentioned at the head of our article. The *Eirenikon* is a curious sign of the times. It is a book lately written by Dr. Pusey; and though an octavo volume of near four hundred pages, it has found already five thousand readers. No doubt, of that number many purchased it from curiosity to see what a noted man had to say on a great question,—the office of the Church of England, and the truths it teaches. Some also bought it from a just appreciation of Dr. Pusey's later writings, and his eminent services in the cause of our faith; and they hoped to find their feelings of respect deepened, that in his work they would read, if

not a recantation, at least a modification, of the views which some years ago separated him from the great body of the Church. But if every one of the five thousand readers of this book held all its opinions, how little effect would their views have on the mind of England. The very nature of the book—its size, its subjects, its style, its quotations—would keep a vast body of the laity, and even of the clergy, aloof from it. The bulk of these would have no time to read such a work; a still larger number would have no taste. Even if we supposed it to impress all who read it, and to move them with a contagious feeling, the great current of English thought would roll on, as little affected by this as the waters of the Thames at London-bridge are moved by the stir which ruffles some lonely mere in the wilds of Hampshire.

We say this, not to disparage Dr. Pusey's learning, nor his influence, nor his powers,—we admit them to be great,—but to reduce within its proper dimensions the idea of the effects of a didactic work of theology on the popular mind,—to abate, on one side the confidence, on the other side the fears. These are not the instruments which move the popular spirit. They affect scholars, they reach a class, they touch a section of the clergy; and men fancy, as they read, that all the world are equally moved with themselves. But the laity can hardly bring themselves to discuss these topics, because they feel so little concern in them. These finespun distinctions, these wiredrawn divisions, these glosses, which no one but a recluse could devise, and none but a book-scholar will admit,—these explanations of our Articles,—this twisting and untwisting of the words of our Reformers,—this subtle disquisition on Anglicanism and Romanism,—where they differ,—where they approach, and where they fly off from each other,—how far you may twist the plain words of intelligent men, so as to make them say what they never meant, and to extort from them ideas which had never entered their minds,—how in this way they may be made to sanction dogmas which they had publicly condemned, and to tolerate opinions which they held to be so intolerable, that on account of these they forsook the Church in which they had been brought up,—all this appears to us, plain men out of doors, a simple waste of time and thought,—a preposterous exercise of perverted ingenuity. It is like a Bath guide, who would lead you into the dark labyrinth of Bladud's Gardens, and withdraw you from the light and air of Claverton Down. The labyrinth may be as contorted as he represents it; but we have no curiosity to enter: we prefer the green turf and the open air. If Dr. Pusey were to write from this time into the next century, and strain the meaning of our Articles, and put upon them his own intricate and refined glosses, he would never convince one per cent.

of plain Englishmen that our stalwart Reformers, men of learning and wisdom, Cranmer, and Jewel, and Latimer, and Ridley, and Hooker, did not thoroughly understand what they were about, and did not say unmistakably what they meant. They knew Rome thoroughly; they had been in it, and had left it. They were familiar with her doctrines; they had observed her practices. They had weighed every argument that could be alleged in her defence or palliation. Yet they left her, and shook off the dust of their feet, resolved to return no more. They sat down, and with much deliberation drew up Articles which denounced Romish errors, and which Rome in return denounced and cursed: and they set up a Church, not of Rome, nor a branch of Rome, but a distinct tree, growing in its own soil, nurtured by its own ordinances; a polity rival to Rome, and so separate from and detested by her, that Popes, using, if not the words, the full spirit and temper of Dr. Manning, have cursed the Church of England as a sect odious and vile, abjured its Articles, and excommunicated its members. They showed their feelings plainly; for when they had the power, they said that every one who held its faith, or joined its pale, should either abjure the heresy or die. This was plain speaking, and plain acting also. They did as they had said: they burned the founders of the Church of England in the fires of Oxford; and when they could burn no longer, they excommunicated the English sovereign, and released her subjects from their allegiance. And that these views are held now as plainly and as strongly, Dr. Pusey is aware, because Dr. Manning has just informed him. He has told Dr. Pusey, and all of us, that, as in the reign of Queen Elizabeth, so in the reign of Queen Victoria, the English nation refuses to acknowledge the temporal sovereignty of the Pope, "denies the divine institution of the Church," and the attitude of England at this moment "gives it the melancholy pre-eminence of being the most anti-Catholic, and therefore the most anti-Christian, power in the world." Nor can any one who agrees with Dr. Manning in holding the supremacy of the Pope, and the jurisdiction of the Church of Rome, deny this conclusion. It is strictly logical *from these premises*. It was so plain, when our Reformers left Rome, that they could not mistake it. Their Articles and Homilies showed that they thoroughly understood it. If Rome represented Catholic truth, their Articles were heresy: if the Pope was sovereign over the consciences of men, England, denying the Pope's jurisdiction, became, by that very act, what Rome pronounced her, an heretical sect, outcast from the faith, and to be punished by the secular power. Such was the quarrel, so wide the chasm. The founders of our Church understood and accepted it; and, in recording their own faith, and branding

Romish error, they announced that as long as the Church of England lasted, and the Romish Church remained as it was, there could be no peace with the Pope—no truce, far less alliance, with Rome.

Of course, a subtle casuist may perplex and mystify the question, till he has lost first himself, and then his readers, in a labyrinth of sophisms. He may fancy, as he stirs these hot waters of casuistry, and pours forth the fumes which issue from them, that the atmosphere has changed; the fact is, the heavens are where they were, and the air, if you will only not fill it with vapour, is pure. And it stands for all the world a fact clear and palpable, that England, once in Rome, left Rome, and cast off the dust of the Seven Hills, and set up her own separate structure on her own island. A learned man like Dr. Pusey may dislike the fact, and, as he cannot dispute, he may obscure it; and he may write a volume, and wrap up facts in sophistry, and wrench words, and mutilate passages, till he has turned history upside down, and made it a chaos of inextricable confusion. For this argument you will find, out of our thirty millions, a few thousand readers, and, by sophistry or authority or previous bias, you may make, or you may confirm, a few hundred disciples. But though you complicate facts, you do not cancel them; you obscure history, you do not obliterate it. The history of our England and its Church is written in Acts of Parliament, and Acts of Convocation, and Church polity, and Church services, and speeches of our great statesmen, and writings of our great churchmen, and biographies, and letters; and despatches, and treaties with reforming nations abroad; and intrigues, and cannonades, and armadas from Popish potentates against us; and bulls of the Pope, and encyclical anathemas of the Church of Rome. These things are so notorious, that all the world knows them. They are so simple, that all our school children learn them. It requires a marvellous ingenuity and the most elaborate casuistry even to hide and darken them; and after all has been done to perplex them, the truth, written on the walls of our Parliament, on our statutes, in every parish church, in every village school, stands in letters so large, that it defies the sophist's art, and will survive his toil.

Therefore, with every respect for Dr. Pusey, we must decline to enter into a discussion with him, which seems to us a mere waste of time and words. It may be disagreeable to his disciples that England is what it is, that facts are as they are. But as he cannot change history, he must accept it for better or for worse. His stylus, however sharp, will not erase facts from his pages, or laws and acts from the Statute Book. There are many, we know, who would fain blot out the name

and the idea of Protestantism; but Protestant, so long as the world lasts, England must stand. They strive to wed our Church in matrimony to the Church of Rome. They cannot bear to think of her as divorced and separate. Vain effort! Separate, divorced, heretical, accursed, Rome has pronounced her for three hundred years, and denounces her as such now, through the Encyclical of Pope Pius, and the orthodox curses of Archbishop Manning. Very sad Dr. Pusey thinks it, and he kneels to Rome and prays for reconciliation. But Rome's inexorable laws forbid it, and on her prostrate suppliant she fulminates fire and flame. He may writhe, and twist, and implore, and crouch; but gestures, and postures, and entreaties avail nothing: the decrees of the Vatican are inexorable as the decrees of Fate. All these arguments, if indeed they deserve the name, have as little effect in propitiating the Pope, as they have in perplexing or perverting the English people.

No doubt, if there are members of our Church who hold the doctrines of Rome, their position will enable them to do considerable mischief. Placed by their office within the Church as its guides, they may betray that office, and become misleaders of their flocks. But their perversion, though injurious to the weak among us, and noxious to the superficial, will not affect the great body of the Church, far less the nation. The fabric remains, even though birds, which have been suffered to rest within it, infest its turrets and deface its walls. The Protestant Church of England fixed our institutions and our opinions; and while we are insulated from Europe by our physical position, we are insulated by a wider, because a moral, separation from the discipline and the doctrines of Rome.

And the evidence of this fact (such is Dr. Pusey's happy inconsistency) is supplied most abundantly in the Eirenikon of Dr. Pusey. This fact does not do credit to his logic, but the admission is creditable to his feelings. He so longs for peace that he forgets possibility; he stretches forth his hands, like Æneas to the embrace of the shade whom he woos:

*Ter conatus ibi collo dare brachia circum,
Ter frustra compressa manus effugit imago,
Par levibus ventis, volucrique simillima somno.*

He repeats vainly in 1865 the efforts he made in 1840 with Dr. Newman, and in a later year by himself—efforts repulsed by both churches, and specially ridiculed and stigmatised by Rome.

Only Rome is not quite as tolerant and placable as Creusa; represented on this occasion most fitly by Dr. Manning, she rains buffets and curses on her recreant fugitives. For, to do Dr. Pusey justice, and to explain at once his book and its inconsistency, here is the awkward dilemma in which he finds himself involved. If he accepts Dr. Manning's words as

a just expression of the mind of Rome, it is plain that all hope or dream of a union between the Church of England and of Rome must cease and be abandoned. Dr. Manning stands on the frontier with his flaming sword, warns off all heretics, and places every living soul within the Anglican Church in the darkest limbo of heresy. To all those who think Rome a Paradise and the centre of unity, and who long to be restored, Dr. Manning says, in words keen, plain, and strong, that unless they drop on their knees, repent, and recant, none shall enter the Romish pale.

Procul, ô procul este profani,
Exclamat vates, totoque absistite luco.

But this declaration, from such a quarter, has struck a panic through the ranks of a large party. Dr. Pusey knows it; he is aware that there are (we fear we must say) hundreds of clergymen, who only remain in the Church of England in the hope that, partly by our decomposition, partly by some trifling modification on the side of the Pope, the Church of England may be so let down as to fall into the sepulchre of Rome. Once convince them that Dr. Manning is right, and that Rome has finally spoken, their dreams would vanish, and then all who are honest will have a clear course,—to abandon their untenable position, and secede to Rome. To avoid this imminent danger, and to quiet this wide alarm, Dr. Pusey seizes the pen. Hence he writes this involved, long, incoherent argument. A reply to Dr. Manning is impossible. Hence a potion must be prepared, to be taken at once, which may quiet the nerves, and leave on those, who have no wish to be undeceived, a vague impression that somehow or other (no one can say how) Rome and Anglicanism may be united. Of course Dr. Manning, when he again steps forth and wields his pen, will take up this encumbered argument, and with one sweep of his scimitar will cut it into fragments. Every one of the authorities of Rome will look on and applaud. But, happily for Dr. Pusey, an obscure Romish paper in Ireland (the *Weekly Register*) writes an article which gives the author intense delight. This article, to be sure, has the same authority in the Church of Rome that an article printed at Sydney or Melbourne, in some unknown journal, would have in explaining or setting forth the Acts of the Parliament of England. But Dr. Pusey writes (Nov. 22) in a transport of joy. He repeats his words, that if only the Catechism of the Council of Trent can be sufficiently mystified, and our Articles explained in the opposite sense to their meaning and the intention of their framers; and if only the Gallican doctrines, which by authority of all the Popes have for above a century been stigmatised and put down, are again revived; the hope of reunion will be rekindled, and this

farthing candle play once more its flickering light before weak and purblind eyes.

This explains to us why Dr. Pusey wrote this book, and what, to use the words of his letter in the *Weekly Register*, was "the main drift and object" of it. But, to Dr. Pusey's credit be it spoken, he is of a sincere spirit, and attached to truth; and into whatever subtleties his longing for peace may betray him, he cannot do what others have done—swallow in their gross crudity the figments of Romish idolatry. From that system which the worship of Mary inaugurates, his soul revolts. He knows that neither he, nor any honest member of his Church, can adopt such doctrines. And he proceeds to show us, with a learning which is characteristic, with a fullness and fairness of evidence which is overwhelming, what the Roman Church now holds on the great question of the worship of Mary.

This is a part of Dr. Pusey's work which we commend to the study of every intelligent Christian. It is valuable as coming from such a quarter, and from its abundant references to Romish authorities. We cannot, indeed, congratulate Dr. Pusey on the soundness of his logic; but for the overwhelming evidence he has collected of the true views and doctrines of the Church of Rome, he deserves our warmest thanks. If any one will read his book from the 102nd to the 190th page, he will find what Rome teaches and practises on the worship of Mary; and this is proved, not by our views or documents, but by their own. Dr. Pusey has shown that the errors which early fathers like St. Bernard, or dreamy votaries like many a monk, indulged in—errors of enthusiasm, of hyperbole, of fancy, uttered in the fulness of excitement and the carelessness of inflated diction—in the dark ages, on the worship of the Virgin, have now been put together, stamped with authority, and made binding on every member of the Church of Rome. Hence Mariolatry is now burnt into the frame and flesh of that Church as with a hot iron, and becomes henceforth the mark by which she is known over all God's earth, and marked out from all sects, pagan, primitive, and mediæval, with this brand of Cain upon her; so that henceforth she may stand alone in the face of Heaven, accepting Christianity, yet defacing it; receiving God's Word, yet trampling it under foot; bowing at God's altar, yet polluting it; and seating a sinful woman, as the Pagans did their ancient Venus, by the side, or rather in the place of the sole and Incarnate God. And all this Dr. Pusey proves by ample proof from Romish documents. He shows that Mary is now the "Queen of Heaven;" that "to her we must pray;" that "God will not grant His graces without her intercession;" that "our salvation is in her

hands;" that "it is impossible that any can be saved who turns away from her;" that "whom the justice of God saves not, the infinite mercy of Mary saves by her intercession;" that "God is subject to the command of Mary;" that "God has resigned into her hands His omnipotence in the sphere of grace;" that "it is safer to seek salvation through her than directly from Jesus." This is the language cited by Dr. Pusey, which now expresses *by authority* the universal and obligatory opinion of Rome—that Mary is "raised in all cases to an equality with Christ;" that she is our "co-redemptress," and "helped Jesus to redeem us;" that "she gave her Son to die for us;" that "she helped Him to die for us;" that, "if He sits at the right hand of God, so does she;" that "if no man comes to the Father but by Jesus, so none comes to Jesus but by Mary;" that "if He is in the Eucharist, so is she;" that "if He dwells in the human soul, so does she;" that every title ascribed to Christ must be given to her; and that, considering her omnipotence, her advocacy, her tenderness, when the practical question is put by an anxious inquirer, "What shall I do to be saved?" the practical answer which the Church of Rome now gives to every living soul is not, "Believe in the Lord Jesus Christ," but, "Go to Mary, and you will be saved." These are the words which Dr. Pusey cites from the authorities of Rome; this is the conclusion to which he is inexorably driven by the evidence which he has put together, and now lays before us in his *Eirenikon*. Thus he (not we) has blazoned out, by his abundant learning, the length and depth of the variance by which Rome has severed herself from all Christendom, from the days of the apostles to our own. And that there may be no mistake, Dr. Pusey takes pains to inform us that these views and practices are not abated, but increasing; that the worship of Mary taints the whole Roman Church; that where it once was an opinion, it is now a dogma; and that, great as is the authority of the Pope in favour of it, greater still is the fervour of the priests, and the enthusiasm of the people: so that, wherever Rome spreads, this worship spreads, and the Virgin is invoked, to the practical exclusion of Christ and of God. And with honourable fidelity he points out to the Church of Rome (pp. 258, 259), that not only does this worship separate her from England, but it is preparing her own destruction; and when the faith in Mary declines, it will, "by the collapse of the belief, bury in the ruins the faith in Jesus also." That one who has collected these proofs can imagine that the Church of Rome will tolerate the advances of a nation who loathe this idolatry with a deep loathing, and who, one and all, so that they are not traitors to their Church, hold the worship of Mary to be false and debasing, is a thing so

strange, that, till this volume was published, we should have thought it simply impossible.

But to cover the incoherency of his argument, Dr. Pusey proceeds, after this elaborate evidence on the modern views of Rome, to go back to old opinions once held by a few exceptions within the Gallican Church, condemned at that time by Rome, and now finally denounced and rejected. This reasoning (pp. 210—255) is really the most curious we ever read. Every one is aware that Dr. Manning and Mr. Faber, not Dupin and Fleury, represent the existing sentiments of Rome. To cite the opinions of these *heretical* Frenchmen, is as idle as if we were to quote Pascal as a type of the Jesuits, or Madame Guyon and the Jansenists as representing the Pope and the College of Cardinals. Had Dr. Pusey cited these documents as evidence of the moderate doctrines which, in defiance of Rome, were once held by the Gallican Communion—if he had advanced them to prove how effectually the ultramontane authorities of Rome have, by a strong hand and firm pressure, put down and trampled out the last embers of lingering toleration, his reasoning would have been consistent and sound. But to take these past exploded errors of a few eminent Frenchmen as offering a rational hope of our present union with Rome, after he has proved how completely she has crushed out all moderation of sentiment and purity of faith, and has covered herself from head to foot with the crust of a virulent leprosy, this is one of the most comical fallacies into which a man of understanding was ever betrayed, and we recommend it to be added to Dr. Whately's *Logic*, as an appendix, to illustrate half a dozen fallacious syllogisms that sin against reason and sense.

In speaking thus, and exposing the incoherencies of argument into which partly a love of peace, partly the necessities of his party, have betrayed Dr. Pusey, we have no wish to conceal our respect for his character, or to forget, while we expose his errors, his services in the defence of our faith. His volume on the Prophecy of Daniel, his Commentary on the Minor Prophets, are characterized by a fervour of piety and a soundness of faith quite as remarkable as his learning. We had hoped, as we read these admirable works, that he was about to consecrate the maturity of his talents to researches worthy of them, in which every faithful man, of every shade in the Church, might cordially sympathize with him. And we thought that, without any avowal that might be humiliating to himself, he meant thus to prove to us, that he had abandoned the crooked byeways, in which for a time he had wandered, and on the broad highway, on which the fathers of our Church had walked before him, he sought to leave im-

perishable monuments of his piety and his power. This volume has caused us, we confess, no less disappointment than surprise. To hear a man, for whom we entertain so sincere a respect, tell us, in the gravity of his years, that he still holds all the perverse errors—for which not only did the University silence him, but from which every man of plain understanding revolted—is deplorable. To hear him say that he adheres to the foolish quibbles of Tract No. 90, is in these days, and in such a man, a spectacle truly pitiable. To expose such statements would be to travel again over ground which has been trod till we are weary, and would be at once to insult our readers' understanding, and to waste their time. Enough to have pointed out the portions of Dr. Pusey's work which are marked by sound learning, and capable of being turned to practical use. His reveries and dreams of impossible union the wise will dismiss, according to their temperament, with a smile or a sigh; and all practical men, informed by Dr. Pusey's learning of the character and authority of Romish errors, will feel that, after the lapse of three centuries, the chasm, which separated England and its people from the Church of Rome, has become wider, deeper, more unfathomable. The idolaters of a dead woman find their proper place at the feet of the Pope—the humble worshippers of our risen Lord will find their hope and their home within the Church of England.

POETRY.

ON THE DEATH OF AN AGED CHRISTIAN,

POOR IN THIS WORLD, RICH IN FAITH.

No more the plaint of sadness—"I am old!"
 No more the raiment scant to ward the cold;
 No more the cheerless home of poverty,
 No more the bending frame, the sunken eye;
 No more the fear that dimm'd faith's fullest joy,
 No more the aching sense of sin's alloy!

The soul has gone to glory; joy untold
 Glows where God's promis'd scenes of bliss unfold;
 Hope in possession ends, and faith in sight,
 And charity is free, and full, and bright.

These are his portion who by faith could claim
 A living interest in a Saviour's name.
 Blest is the soul that trusted in His Word,
 From sin set free; for ever with the Lord!

R. B. H.



THE FAMISHED REDBREAST.

(Founded on Fact, Jan. 29, 1865.)

THREE days the drifting snow hath cloth'd the ground,
 In mantle white;
 Nor beast nor bird its natural food hath found,
 By quest, or flight.

'Tis Sunday. Through a casement flutt'ring, see
 A Robin come;
 The school-girls bid the stranger welcome be,
 Each throws a crumb.

Thankful, familiar, friendly, he will perch
 On hand or head.
 Summon'd away by chiming bells, to Church
 The School is led.

Once more to School the little children hie.
 Ah, piteous sight!
 Robin, sweet trusting Robin,—see him lie
 All cold as night!

All gather round,—forth flows the childish tear
 From many an eye:
 "Was there not food and shelter for thee here?
 Why did'st thou die?"

Too late the succour came, death-stricken bird!
 So, in man's state,
 Of care for soul, or body, oft is heard,—
 "Too late! Too late!"

R. B. H.

IS THE CHURCH IN A LAODICEAN STATE?

A DISCUSSION, *not* HELD AT THE CLERICAL SOCIETY.

No. III.

Sanguine. Welcome, my good friend; I suppose that we may conclude these conversations to-day; for we have come, I think, to your third point. But, before we open the subject of Preaching, I ought, I think, frankly to explain to you that you have given me a rather disagreeable impression of your want of sympathy with that large class, the overworked and underpaid clergy of the Church of England.

Pensive. How can that be? I have never alluded to them.

S. No; and it is of that very omission that I complain.

You have spoken of a supposed increase of wealth and luxury in the Church; and have left altogether out of view the thousands of estimable men who, with education and a desire to do their duty, are toiling on, with incomes of £150, or £200, or £250 per annum, seeing families grow up around them, finding it hard to provide food and raiment, and thinking with alarm of the future, both of their sons and, still more, of their daughters.

P. I am sorry that you should have felt this. I know full well, that the view I have taken is a one-sided one: I have not professed to estimate and describe the whole body of the clergy. I have merely spoken of a single evil, which, it seems to me, is increasing around us. I know indeed, as we all do, that there are multitudes of deserving men, who are struggling with various degrees of poverty, and to whom we should all be glad to allot incomes of £500 a-year. But amidst all this I still see, I think, an increase of men of wealth in the Church,—men, I mean, who have private fortunes. I also see, I think, a large number of men who have married rich wives,—a thing, says old Thomas Scott's biographer, which none of his sons would ever have dared to propose to him. And from the wealth thus brought into the Church from extraneous sources, I see just the consequences flowing which I should have expected to see,—an increasing number of gentlemen-parsons; men who, like gentlemen-painters and gentlemen-musicians, do as little as they please; and that little is often next to nothing. Even in my own limited circle I can reckon up one, two, three, four, or more, who began life as earnest, energetic labourers in the vineyard; but who, after a few years, either by marriage or inheritance, became "independent;" and then, after a while, shrank from the drudgery of real work, and, like the young dissenting ministers I spoke of the other day, became idlers, self-pleasers, and almost cumberers of the ground. One, now dead, left a sad history of this kind. Twenty years ago, he was a solid and valuable preacher in a parish in the metropolis. So highly was he esteemed by those who could appreciate him, that a lady, not young, left him, on her death, her whole property. Not long after that, he quitted London, settled in a pleasant retirement, gave up preaching and clerical work altogether, took to his dog and his gun, and died altogether a different man from what he had appeared a dozen years before. No doubt this was a peculiar case, and scarcely represents a class. But still I think that there is far more of this among the Evangelical clergy than there was in the days of Newton, and Cecil, and Scott.

S. No doubt; but then there are hundreds or thousands, now, who rank themselves among the Evangelical clergy, and

in those days there were only a few scores. However, let us now turn to the subject on which we agreed to converse this morning; which was, I think, the state of the Pulpit in the present day.

P. Yes; the character of much that is called "Evangelical preaching" now-a-days. I have said, in our last conversation, that the popular cry is, "Speak unto us smooth things; prophesy deceits." Such a demand shows an unhealthy condition, both of the people who offer such a request, and of the preachers who comply with it. It was, indeed, just the condition of the men of Laodicea; and it gave promise of nought but evil.

S. I suppose that this cry is common enough in all ages; but why do you allege it to exist peculiarly at the present moment, even where the preaching is deemed Evangelical?

P. It appears to me to rule in the Church in our day; and I think with alarm of the words of Ezekiel: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."

S. But how do you mean to bring so terrible a charge home to the Evangelical clergy of the present day?

P. I cannot. I would not lay such a charge; for I neither know the actual preaching of the whole body, nor even of any large portion of it. I can only speak of what I myself see and hear; and that, I admit, fills me with concern and alarm. A short time ago I was on a visit to the metropolis, and found a temporary home in one of the suburban parishes, which is generally supposed to be well supplied with Gospel preaching. Being only a visitor, I took the opportunity to hear four different preachers, in four different churches, all deemed evangelical. The first sermon I heard was merely weak and unimpressive, and I confess that the three following nearly obliterated all recollection of it from my memory. Next, I heard one on the text, "That the soul be without knowledge is not good." The sermon was a plain exposition of the literal meaning of the words; but it lacked an earnest setting forth of the only important "knowledge." It was a sermon which Dr. Manning might have preached, or Dr. Colenso. It contained little to awaken the sinner, or to arouse the drowsy Christian. The third sermon was on the rescue of the infant Moses out of the water. It contained many good remarks on the overruling providence of God, and on the duty of mothers; but if any one of the hearers had been ignorant of the existence of such a book as the New Testament, he would not have learnt it from that sermon. Or if any one had been unaware of the fact that he was a sinner, and that God had provided a Saviour, he would have remained as ignorant when he left the church as

he was when he entered it. The last of the four was from the text, "I know the thoughts which come into your mind, every one of them." The Omniscience of God was well described; but again I felt, that there was scarcely anything in the sermon which a Papist or a Socinian would have been unwilling to preach from his own pulpit.

S. But do you mean to object to the elucidation of such Scripture facts and doctrines as these, from an evangelical pulpit?

P. I would go as far as Legh Richmond, who desired that he might never preach a sermon from which a casual hearer might not learn the way of salvation, even should he never hear another. On a second occasion he made his meaning clearer, by insisting that every sermon ought to contain "the three R's"; *i.e.*, man's Ruin by sin, his Redemption by Christ, and his Renewal by the grace of the Holy Spirit. Now these wholesome rules seem to be quite falling into forgetfulness among us. One Sunday I hear a sermon on the mischiefs of evil-speaking, in which nothing but evil-speaking is brought before the congregation. The next, we have an historical subject; and David, or Saul, or Ahab, is well described. On the third, we have the duty of systematic almsgiving; on the fourth, some cautions against excess of ritualism; and so on, through all the twelve months of the year. Now, did our congregations generally consist,—as some of our preachers seem to imagine,—of earnest Christians, I should grieve less over this style of preaching; though even then I should urge that a Christian man needs to be constantly brought into contact with his Saviour, as set forth in the Gospels, if he is to be kept from the deadening effect of worldly intercourse. But when I call to mind that the bulk of our church-goers consists of men and women who are unconcernedly thronging the "broad road which leadeth to destruction," I am filled with disquiet, and almost with horror, when I observe the sort of exhortations which they hear, Sunday after Sunday, in even the best of our parish-churches.

S. Do you mean to assume, then, as a certain fact, that the greater part of our people, who regularly attend our church-services, are men of whom the preacher cannot entertain hopes?

P. You will not ask me to give you a definite answer to so very indefinite a question. Some few congregations there may be, though I cannot point them out, in which the minister may look round on his 400 or 500 communicants, and say, "From personal investigation, I am satisfied that most of these are on their way to heaven." But how seldom is this the case! I was once, for a couple of years, a communicant among 150 in a

parish-church, and was afterwards asked if I could speak with certain hope of twelve of the number. And I found it very difficult.

S. How should you be able to read the hearts of men ?

P. I do not pretend to it, but I can read their lives. The man who was at the Opera on Saturday night, does not deceive me by coming to the Sacrament on Sunday morning. Nor does he who sets young people waltzing in his drawing-room, and their mothers playing cards till past midnight. Nor he whose whole conversation is filled with lust of money, or with even fouler lusts. Striking off all these, how few did I find remaining !

S. Nay, these could not have constituted one-fourth of the whole.

P. Oh, if you want more details, there were young women, whose whole reading consisted of "sensation novels," and young men, whose only remark on the sermon always was, that it was "a great deal too long;" and both old and young, men and women, who came to the table merely because "it was a proper thing to do." But need I go on ?

S. Oh, no ! surely not.

P. Well, then, my sorrow was, and is, that the clergyman, knowing all this as well as I did, never bethought himself of the examples and the warnings of Psalm l., of Ezek. xxxiii., and of all the prophets. I fear that many a man rather rejoices, and is filled with complacency, to see the table surrounded with communicants, who might more justly be filled with terror, if he weighed the character of this and of that man, or this or that woman, and felt them to be self-deceivers, satisfied and complacent self-deceivers, and unwarned self-deceivers, many of whom must soon "lie down in sorrow."

S. I fear we are still lingering where we began. Pray give me some practical results of all these gloomy forebodings.

P. Well, our general subject, you know, was Laodiceanism, or the growth of self-complacency among us. "Woe to them that are at ease in Zion," said the prophet. I fear that too many are "at ease" in our Zion. There is too little sense, I fear, among the clergy, of how terrible a thing it is to preach, Sunday by Sunday, to some hundreds of unconverted men and women ; and so to preach, as that, on December 31, there shall be just as many unconverted men and women remaining as there were on the 1st of January.

S. How do you know that this ever happens ? Is not the promise sure, "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth,"—"so shall my word be, that goeth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in that whereunto I sent it" ?

P. That promise ought to be our main reliance; but, like all other promises, it may be abused, to the encouragement of indolence. I know that God is often better than His promises, and can and does convert men by words spoken even by those who are themselves unconverted. But this is not His ordinary course. His promises are given to be laid hold upon, and made use of. If a minister expects the benefit of this promise, let him earnestly plead it. And if he expects and prays for the conversion of his hearers, will he not frame his sermons with that view? When I hear a man deliver a sermon in which he neither says, "Escape for thy life!"—nor yet, "To you is the word of this salvation sent,"—I cannot think that he has really been praying for the salvation of souls. He may give a fair exposition of the Fifth Commandment, or of the Tenth, but the conversion of the unconverted has not been his object; and he will hardly say that he aimed at or expected it.

S. Do you think, then, that the increase of the Church, by the calling in of new members, ought to be the preacher's main object, rather than the building up believers in their most holy faith?

P. Dr. McNeile asserted this, on a late occasion; and I don't think that any one contravened his assertion. He said, "Our object is, not simply to improve men who have been already saved,—though that is part of our pastoral work,—but the grand object of evangelical preaching is, the conversion of sinners."

S. Stop a minute, and let us consider this. A clergyman is placed in a church, which he finds filled with baptized men and women, most of whom will profess to believe the Gospel. Is he to begin at once to treat them as for the most part unbelievers and heathen, and to exhort them to "flee from the wrath to come"? I think that the question cannot be answered quite so easily as you seem to think.

P. It will be answered quickly and easily enough, if we resolve to aim at realities, and to put away all fictions. Let such a one begin at the beginning. Let him address his people as Christ addressed one of his enquirers,—“If thou wilt enter into life, keep the commandments.” Let him take the very first,—“Thou shalt love the Lord thy God, with all thine heart, and with all thy soul.” Let him show his hearers what God has done for them, in creation, and in redemption. Let him then press the question home,—“Do you—you who deem yourselves Christian men, moral men, and good livers,—do you keep this commandment, reasonable as it is, and sinful as the breach of it must appear? Be honest, and ask yourselves resolutely, Do you love God with all your heart and soul? Do you delight to think of Him, to speak of Him, to pray to Him, to be alone with Him, to glorify Him? Do not deceive your-

selves in a matter of so much importance; for if you cannot honestly answer 'Yes' to this question, then you break the very first command of your Creator, and so breaking it, with little or no contrition, you must be in fearful case." Or, if he dislikes to dwell so largely on an Old Testament command, he may choose, instead, the words of an Apostle,—“If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.”

S. And would you call this “preaching the Gospel?”

P. Why not? I would never lose sight of Legh Richmond's rule, to declare the way of salvation in every sermon. But can there be a more explicit or a more important injunction for a minister than that of St. Paul to Timothy: “Study to show thyself approved unto God; a workman that needeth not to be ashamed, *rightly dividing the word of truth.*” Is not the promise of God bound up with an injunction, “Thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth?”

S. Well, is not this done by all faithful preachers of the Word?

P. Who, then, are those whom you call “faithful preachers of the Word?” Not all, assuredly, who are deemed “Evangelical”?

S. Why do you say so?

P. I can only speak of my own experience,—of what I personally see and hear. Often, after listening to a lucid exposition of a text, I find the preacher proceeding to apply it; and he generally does this in a way which grieves and terrifies me. He assumes the bulk of his hearers to be earnest Christians; but he then ventures to surmise that there may have crept in “some one” who cannot take the promises of the Gospel to himself. Now what is this? The bulk of the congregation, he knows, or ought to know, consists of men and women who are thronging the broad road, and whose hearts are in the world. Yet most of these are trying to deceive themselves. In common conversation they will say, “We shall all get to heaven at last;” “it will all come right in the end.” And they wish and expect their pastor to agree with them in this: “Speak unto us smooth things,—prophecy deceits.” Too often he consents to this; forgets the injunction to “take forth the precious from the vile,” “*rightly dividing the word of truth,*” and goes on, Sunday after Sunday, assuming that all his hearers are on the road to heaven; and only addressing a faint, timid warning to “some one” who may be accidentally present, and of whom he cannot entertain such a hope.

S. The warning, however, you admit, is given; and surely he who needs it may take it to himself.

P. But will he take it to himself, when the preacher almost positively says, or else distinctly implies, that the bulk of his hearers stand in no need of it; and that it is not meant for them?

S. I do not quite understand, I confess, what you would have.

P. I would have *plain dealing*. I believe that God will give His blessing to a plain, honest declaration of the truth; and that He withholds it from a temporising and flattering policy. When he commands his prophet to "take forth the precious from the vile," he adds, "Let them return unto thee, but return not thou unto them."

S. And what would you call "plain dealing"?

P. When Martin Boos, the Romish priest in Austria, was himself awakened, he soon began to understand the difference between spiritual life and spiritual death. Earnestly bent on making his people understand this also, he said one day to his large congregation, "If the real Christians in this church were singled out from the rest, there would not be enough of them to fill the vestry." This plain declaration of a startling fact raised a commotion in the parish; but God made it an arrow of conviction to many. It was the commencement of a great revival. And I believe that the opposite conduct among ourselves is often the cause of an opposite result. The preacher tells his people, or leaves them to infer from what he says, that they are all "very good Christians;" and, content with this, they sleep on, desiring no change or conversion, and finding none.

S. But surely a declaration like that made by Martin Boos would be soon uttered, and you would not desire to hear a preacher constantly repeating it? If he did, I fear that it would soon lose its effect.

P. Nay, you must not suppose that when I referred to Boos's case I meant to say that a mere copying of that single example would content me. That example exhibits a noble principle,—the fearless declaration of the truth; but I should desire to see that principle carried out with variety and comprehensiveness. The apostle speaks, as I have said, of a "right dividing of the word of truth." How little do we meet with of this! How common is it to find a congregation assumed to be in the main composed of earnest Christians, when the preacher, if you put it to his conscience, dared not say that he had any real ground for so believing. And then, besides this large and principal body, it is gently suggested that there may be "some one" who is not walking in the narrow way. And with this one division, into the believing many and the unbelieving few, the preacher is generally content. Yet, if he had conversed with and studied his people, he would have

found them to consist of, not two, but six or seven large classes, of whom the sincere and earnest Christians would generally be the smallest. Taking these for the first class or section, next to them would come the many hearers who had once "run well," but who had become lukewarm and worldly. A third class would consist of those who came to church for decency's sake, but who did not shrink from declaring their utter dislike to "all sorts of Calvinism;" *i. e.*, to the Gospel in all its leading features. A fourth, and a very numerous class, would consist of the "assenters;" men who admit the truth of the Gospel, and wish that they were real believers, but who acknowledge that they have no religious affections, and lament that they know not how to get any. A fifth, and a sixth, and even more classes might be pointed out, of contented Pharisees, lamenting doubters, &c.; but it is needless to enlarge. When do we hear even the three or four classes that I have described addressed from the pulpit? For my own part, I can unhesitatingly say, that having heard various preachers of good reputation within the last dozen years, I find it difficult to remember a single instance of a "rightly dividing the word of truth" in all that time. Yet, unless the preacher honestly endeavours to "take forth the precious from the vile," what right has he to look for the realization of the promise, "Thou shalt be as my mouth"?

S. Will you now, as our time is nearly gone, try to sum up what you have said, that I may be enabled to carry it home, and ponder it at leisure?

P. My saddened view of the state of the Church is drawn from three or four well-known facts. There never was a time, since the days of Whitfield and Romaine, when wealthy professors, worldly evangelicals, were so common, so numerous: yet how rare is it to hear a bold and faithful protest against worldliness and the love of riches from the pulpit! There never was a time when so many young men attended church on the Sunday, and broke the seventh and other commandments on the Monday,—yet what preacher ever dares to speak plainly of the breach of that commandment from the pulpit? There never was a time when so many regular church-goers professed to admire and believe the Gospel, and yet admitted that their hearts were unaffected by it,—yet, when are such persons earnestly dealt with from the pulpit? We read of a preacher of old, who, when he found his congregation listless and unconcerned, sat down and burst into tears. Richard Cecil, under like circumstances, resolved "*I will be heard!*" and called out from the pulpit, "Only yesterday a poor man was hanged at Tyburn!" But, now-a-days, even good and thoroughly enlightened men get up in the pulpit and explain a parable or a promise, see their people calmly self-satisfied at

the beginning and at the end of their sermon, close their book without even a hope that one soul has been awakened by what they have said, and yet go quietly home to dinner, as if all was right, and as it should be!

S. What would you have them do?

P. I would have them do as William Johnson did.

S. What are you alluding to?

P. I thought you would remember the passage. Here is his Life (*reads*):—"I went on speaking morning and night, and on Sundays three times, but saw no fruit. Was sometimes much discouraged; for when I had done speaking, they would come and ask me for clothing.

"At last, one evening, a shingle-maker, Thompson, followed me out of church and wanted to speak with me. I was unwilling, thinking he wanted to ask me for some clothing. But I found that he was in deep distress. He had heard me ask, 'If any one in the congregation had spent on that day five minutes in prayer to Jesus, or in the past day, or in the past week?' He was struck with the question, and could not answer it for himself. He saw that he was wicked; all his sins seemed to rise up before him. He wanted to know what he should do to save his soul.

"What I felt is inexpressible. I pointed him to a crucified Jesus, and the tears ran down his cheek. I was obliged to leave him, for I could scarce contain myself. I hastened home to thank God. Next week several more came to me, and I had such assurance that God had sent me to preach the unsearchable riches of Christ, that there was no room for doubt."

S. You forget that the circumstances are quite different. Johnson had to preach to a number of poor, half-naked, unbaptized heathen; but an English clergyman has a very different sort of work to do.

P. The difference is merely external—in dress, in civilization, wealth, &c. And these things often make the case of the poor English heathen man or woman worse than that of the African. It was to proud, learned, and religious Pharisees that Christ said, "The publicans and harlots go into the kingdom of heaven before you!" But this lamentable state of multitudes of our most regular church-goers should fill the preacher with a deeper feeling of their danger, and of the difficulty of bringing them to a sense of their real condition; and should drive him to cry mightily for Divine aid, to "make these dry bones live."

S. Well, we must conclude. Give me one word at parting, which I may try to remember and think over.

P. Nay, I can add nothing to what I have already quoted from one of the first of living preachers:—"Our object is not

so much to improve men who have been already saved, as to convert sinners." If this be not true, then men may go on, as they too often do now, merely counselling and instructing a few real believers, and adding none to Christ's Church. But if Dr. M'Neile spoke the truth, as I believe he did, then how far below the mark is most of the preaching of the present day! How constantly do we hear sermons from good men, of which we are driven to say, "There is no apparent probability that any soul will be converted by this sermon,—for the preacher seemed to have had no such purpose, no such hope. No doubt God the Holy Spirit may speak to the soul when and where He chooses; but we have no right to expect that men will be arrested and saved, when the preacher, apparently, had no such object in preparing for the pulpit." And are we not now beginning to feel, in a practical way, some of the fruits of this easy, self-satisfied, unaggressive policy?

S. In what way do you mean?

P. Why, it was only the other day that I read, in a speech made by an earnest friend of the Church Missionary Society, this sad and alarming warning:—"A great change has lately come upon us. During the last two years, not more than one candidate for missionary work has offered, from both Universities. In the course of the last half-year not one person has offered from any quarter. Yet there has been a large mortality among the missionaries abroad; thirteen deaths have been reported, and more may be expected to occur; and how were the vacant places to be supplied?" Surely there could hardly be a more appalling statement than this. A living, thriving Church will always be a missionary Church. If none of its members are found to exclaim "Here am I, send me!" we ought to fear that "a spirit of slumber" is falling upon it.

S. Yet, surely, in many respects this is a religious age. How often do we hear, now, of churches raised and endowed by single individuals. And even in the journals of the day, how large a share does religion claim of the current discussions of the passing hour.

P. You are right; it is a religious age, if by that phrase you include all that is not purely secular. But look again; and ask yourself whether a large part of all this flourishing crop is not mere tares, sown amongst the wheat by the great Enemy. Remark the three potent delusions of the time, all springing up within "the field"—within the borders of the visible Church. First, a revival of the whole Romish system by ministers of the English Church, and carried on within the Establishment. Next, a resuscitation of the infidelity of the last century, modified, indeed, and rendered more plausible and less revolting, but still coming to the same point,—the

rejection of the Scriptures,—the denial of their truth and of their authority. And, thirdly, a still more lamentable and perilous snare, because intended chiefly to entrap the living members of Christ's spiritual Church,—Plymouth-Brethrenism; which teaches that there are neither authorized ministers, nor settled order of any kind, nor creed, nor visible Church. Look at the inroads which these three systems are making on every side, and then you will tremble, as I do, at the hesitating, modified, guarded, and ineffective statements of Truth, which are heard, week by week, from so many hundreds of pulpits.

PENSIVE.

RELIGIOUS POETRY, &c.

1. *Hymns on the Holy Communion. By Ada Cambridge, Author of "Hymns on the Litany;" with a Preface by the Rev. Robert H. Baynes, M.A. London: Houlston & Wright. 1866.*
2. *Lyra Consolationis; or, Hymns for the Day of Sorrow and Weariness. London: James Nisbet & Co. 1866.*
3. *The Voice of Christian Life in Song; or, Hymns and Hymn Writers of Many Lands and Ages. By the Author of "Chronicles of the Schönberg Cotta Family," &c. &c. London: James Nisbet & Co.*

THESE volumes, consisting of religious poetry, are one and all much superior to the ordinary run of English hymnology of thirty or forty years ago. Some of them are chiefly translations from the German: some original, and some selected on the whole with good taste. We should have spoken with warmer approbation of the *Hymns on the Holy Communion*, were it not that the title-page is a disgrace to the book. It is an altar-piece, containing a chancel window, in which there is a perfectly disgusting figure in the centre, with the inscription underneath, "In remembrance of me." How the author and editor could permit the volume to be thus maligned is to us incredible. It throws an air of suspicion over the whole collection, and tells us it must be read with caution. And we find this to be the case. Some of the pieces are admirable. The first hymn, on the Lord's Prayer, is the merest trash, especially the first part of it. We recommend the author, who is capable of better things, to adhere more closely to her Bible, where she will find true sublimity in connection with sound doctrine. She has a talent which may be really useful, even to the Church of God.

From the earliest ages of Christianity, the sentiments of faith and love which animate the believer's heart have always found expression in psalms, and hymns, and spiritual songs. But it is interesting to note the varied tones of these hymns, during the succeeding periods of the Christian Church, since the Apostles first sang their praises to God, while Jesus was still upon earth.

The course of faith may be clearly traced in the hymns of the Church, and it is deeply interesting to note the first dawn of error which finds vent in hymns written more in honour of the Cross, than of Him who died upon the Cross for our sins, written by Fortunatus in the sixth century. We select a verse or two, in order to show the nature of the views which were then becoming so prevalent.

“O most elect and pleasant Tree,
Chosen such sacred limbs to bear,
A royal purple clothed thee—
The purple of His blood is there!
Blest in whose arms, in woe sublime,
The Ransom of the ages lay,
Outweighing all the sins of time,
Despoiling Satan of his prey.”

As the author of this work so justly remarks,—

“There is certainly a great contrast between the view taken in these hymns of the Cross itself, as the instrument of the Passion, and that taken in the earlier hymns, and in the New Testament. In the Bible it is called the accursed tree. In the earlier Christian hymns it is more than once spoken of as the *patibulum*, the gallows, and viewed with horror, as the instrument of the humiliation and torture of the Lord. This feeling is surely the deeper, implying a more real comprehension of the cost at which we were redeemed. In later days, when the cross ceased to be known as an instrument of torture, and was regarded only as a sacred symbol, the glory of the victory there won was reflected back on it, and it was honoured as a warrior might honour his sword, or an old Viking his bark, though with a more solemn and reverent emotion, as the weapon of the great victory. From this, superstition descended to far lower depths, till the supposed wood of the cross was worshipped.”

At the present time, there seems to be a strong inclination, on the part of many professed members of the Church of England, to return to these early heresies, and to pay more honour to the material cross than is in any way warranted by the Scripture. It is well that we should all recollect, that, in the time our Saviour lived and died, the cross was generally used by the Romans for the punishment of malefactors, in the same way that the gallows is now in England; and therefore,

instead of looking at the cross itself with any degree of tenderness, we ought rather to regard it as a most loathsome instrument of torture, upon which our blessed Lord suffered for our sins. When we see any Church, or individual, looking away from the Saviour to the cross on which He died, we may fear that real spiritual religion is on the decline.

No sooner had one error crept in, than others followed. From the worship of the cross, they soon came to the worship of the Virgin ; hymns were written and addressed to her, and sung in her honour. Even the glorious *Te Deum* was impiously parodied—for we can call it nothing less—and sung in her praise.

For long ages the voice of Christian song was silent ; nothing was heard but hymns to the Virgin, or pleadings to the saints, to intercede with God for poor sinners ; no coming to Christ alone, no hymns sent up to the throne of God pleading only the merits of His dear Son.

The Church of Rome, surrounded with all the pomp and splendour she knows so well how to employ, had lulled the Christian world into a fatal repose, till the thundering voice of Luther woke the echoes of Europe with songs of triumph and victory, whose reverberations shook the foundations of the Romish system, and startled many from their sleep of indifference and ignorance.

Luther's hymns are well known, no doubt, to most of our readers ; they are remarkable for their clear, evangelical views of Christ's atonement, but perhaps rather wanting in finish and refinement ; but that we could scarcely expect from the rough, sturdy character of the great Reformer. Time would fail us were we to tell of all the hymn writers who now rose up in different parts of the Protestant world,—in Germany, Paul Gerhardt, Count Zinzendorf, and many others ; in Sweden, Gustavus Adolphus and Franzén are the most noted ; and in England, who has not read with delight and profit the sacred poetry of quaint George Herbert, the sublime sonnets of Milton, or the gentler lays of Bishop Ken. The eighteenth century was rich in hymn writers—Watts, Wesley, Cowper, Toplady, and many others—with such depth of piety, and poetry, and accuracy of doctrine as no other nation possesses. Still, however, much remains to be done.

ROME AND CIVIL LIBERTY.

Rome and Civil Liberty. By the Rev. J. A. Wylie, LL.D.
London: Hamilton, Adams, and Co. 1865.

THE relationship of Rome with Civil Liberty is not very apparent; and there are probably but few people who are inclined to believe that the one is the parent of the other. But on this point recent history is rather paradoxical; for although Rome has certainly banished and disowned civil liberty centuries ago, yet the latter, possessed as it were with some vague sentiment of chivalrous generosity, or with erroneous ideas as to its paternity, has of late years considered it a noble and praiseworthy act to invite its ancient tyrant to her shores, and there provide her with a refuge and a home in her declining years; and as though even that were not sufficient proof of the forgiving nature of her really noble heart, she somewhat ostentatiously invites her inveterate foe to sit in her councils, direct her armies, instruct her people, and educate her children, while, as a grateful tribute to her worth, it places at her disposal the handsome sum of three hundred and fifty thousand pounds a-year, in token that the unknown benefits that are to accrue to the nation from such instruction and education are not disparaged.

Such is a true picture of Rome and Great Britain. At present they are, indeed, closely united, entwined in each other's arms, in the apparent embrace of friendship and reconciliation; Rome every instant tightening her perfidious clasp, while she beguiles us with professions of amity and goodwill, as she adroitly betters her position and collects her strength, secretly determined that nothing but a terrible and deadly struggle shall again induce her to release her intended victim. This description may perhaps be regarded as a mere chimera, the result of a heated fancy or a timid and bigoted mind. Is not Rome, it is asked, daily becoming more and more exclusively religious? Are not the Pope's temporal dominions, and with them his power as a temporal sovereign, swiftly passing from him? What ground, then, is there for imagining that a struggle can ever take place between two powers, one of which is spiritual and the other material? You surely do not mean that you would debar the Roman Catholics in this country from freedom of worship, a privilege which we accord to every sect under the sun? No, we answer, certainly not; and there is scarcely an educated man in the united kingdom who would wish to do so. And it is perfectly true that every form of religious conviction, including even Mormonism, is tolerated here; but as soon as

a Mormon deems it his religious duty to take to himself a plurality of wives, he meets with a criminal prosecution at the hands of the law officers of the Crown, and the pleas of religious toleration, conscientious convictions, &c., avail him nothing, and he is punished for bigamy. Most civilised nations are agreed that poligamy is detrimental to the well-being of society, and they have therefore prohibited it, and made it a penal offence. But it is, and from the earliest foundation of society has been, universally admitted that treason is the darkest crime that a man, considered as a citizen, can commit. Dr. Wylie, in the book before us, shows that every Roman Catholic in England is bound by his religion to become a traitor to our Queen and country whenever his holiness the Pope may direct him to do so. Dr. Wylie therefore justly reprobates the policy of our government in treating Roman Catholics as they would the professors of no other creed which they believed to be subversive of the constitution of the country. Government, for instance, does not grant the followers of Joe Smith several hundred thousand pounds a year to propagate the principles of bigamy that they may put the State to the expense of a criminal prosecution against every one who practically carries out those very duties which had cost so much to inculcate. Could anything be more thoroughly ridiculous! And yet this is precisely what Government is doing; and that for a sect whose aim, ambition, and interest it is to overthrow the present constitution, and deprive us of the blessings and privileges which we inherit from the Reformation.

It was said of old, no man can serve two masters; for either he will love the one and hate the other, or else he will hold to the one and despise the other. Parliament, however, is of a different opinion: it receives into its councils, and hires as instructors for its people, men who profess to serve both a Roman Catholic Pope, whom they call their sovereign pontiff, and a Protestant Queen; under the vain hope that by far the majority of them will despise their own religion and cleave to the interests of a Protestant government. What confidence can be placed in such allies? for they must be either men who, for the sake of furthering the interests of their religion, will assume a character which at heart they loathe; or else men who, for the sake of ambition, are willing to enter a service so opposed to their religion that they have frequently to stifle their convictions in order to retain their position. But it may be said, this is a hard way of putting the matter. It may be so; but that does not make it the less true. It only renders it the more imperative that we should satisfactorily prove the assertions we have made; which, by the aid of Dr. Wylie's book on *Rome and Civil Liberty*, we will endeavour to do.

Our first assertion then was, that every sincere Roman Catholic in England is bound by his religion to become a traitor to our Queen and country, whenever it may suit his infallible head the Pope to direct him to do so. Roman Catholics themselves publicly avow this, as the following extracts from their own organs will show :—"Rather than that our loyalty to the holy apostolic See should be in the least degree tarnished, let ten thousand kings and queens (and Queen Victoria included) perish (as such)—*i. e.*, let them be deposed from their thrones, and become mere individuals." . . . "When the Pope and the Queen are placed in antagonism to each other, as has been lately done, and it is intimated that her Majesty will not accept a divided allegiance, we are compelled to say plainly which allegiance we consider the most important, and we should not hesitate to tell the Queen to her face, that she must either be content with a divided allegiance, or none at all (so far as Roman Catholics are concerned)." . . . "We shall never do otherwise than strictly obey the sovereign Pontiff, whoever may presume to forbid it." (*Vide Roman Catholic Indicator.*)

So we are paying three hundred and fifty thousand a year to disseminate among Her Majesty's subjects such principles as these,—to teach men that the Pope is to be obeyed before the Queen, and that, rather than in the least degree tarnish their *loyalty* to the *sovereign pontiff* the Pope, the Queen should be deposed as soon as the laws of the nation clash with the interests of the Pope. That is to say, as soon as the Roman Catholics are in sufficient power in this country, they would, as Hudibras says, prove their doctrines orthodox by apostolic blows and knocks, have a civil war, deluge the country with blood, and once more establish a Roman Catholic, instead of a Protestant, succession to the throne. It is only the old story once again, No man can serve two masters; and the Papists tell us most plainly which master they mean to serve.

The above single extract, taken as it is from a Roman Catholic periodical, is a clear and firm exposition of principles; and many similar quotations could easily be given. The Roman Catholic Indicator, however, goes on to tell us that Queen Victoria, being an heretical sovereign, is not prayed for by their Church, except generally in the prayer for heretics and schismatics; and concludes by affirming that "whatever her boasted authority may be, it is as nothing, and less than nothing, compared with that of the vicar of Christ." The Tablet is equally explicit and equally virulent; it openly declares that "neither in England nor in Ireland will the Roman Catholics obey the law, that is, the law of the Imperial Parliament. They have, or are likely to have, before them two things called laws, which unhappily (or happily) contradict each other.

Both cannot be obeyed, and both cannot be disobeyed. One of them is the law of God, that is, the Pope's command; the other is no law at all. It pretends to be an Act of Parliament. It is not a law, but a lie—a parliamentary lie. The parliamentary lie will be spit upon and trampled under foot."

And why are the laws passed by our Parliament no laws at all in the eyes of the Roman Catholics? Because, forsooth, they have not been submitted to and received the royal consent of Christ's vicar-general upon earth, to whom the care and control of all people, languages, and tongues is said to have been committed; it is therefore that the Acts of the Parliament of this little corner of the globe are null and void and no laws at all: consequently if they call themselves laws, they lie, and a lie, they say, should be spit upon and trampled under foot. But since a lie possesses no more a material form than does the air you breathe, it would be an utter waste of breath and of strength to treat it in the mode here prescribed; for being of a decidedly intangible nature, both the punishment and the contempt would be thrown away upon it. However, we candidly admit that the argument, as far as it is carried, is most cogent, and extremely suggestive—it intuitively leads you one step further, viz., that if a lie is essentially of an ærial and volatile nature, and incapable of being either injured or destroyed, and had moreover nothing to do with its own creation, it necessarily follows that those who formed the lie, *i.e.*, the liars, and not the lie, should be punished. What, therefore, we presume the writer in the Tablet means, if he only dared to say it, is that the forgers of these parliamentary lies, that is, the members of both houses of Parliament, the ministry, and our gracious sovereign herself, should be spat upon and trampled under foot. The writer rides boldly at the gulf of sedition, as though he meant to take the leap most gallantly; but instead of going over adroitly, pulls up his horse at the very brink, leaving the bystanders to imagine what he would have done if he had thought it safe. We confess that we do not expect to see our Government soon treated in the way above indicated. Yet history tells us that, had he the power, it would not be the first time that his holiness has trampled, not figuratively, but literally, upon the necks of kings. We, to cut the matter short, challenge the Roman Catholics to deny that it is not often a meritorious act to torture heretics and put them to death; and under that class, according to their own words, Queen Victoria comes. And as to the circumstances under which such a mode of action would become expedient, it is nothing more nor less than a question of power, in the muscular sense of the word. Rome professes to be infallible; it is, then, tantamount to an impossibility for her to change her

principles; were she to do so, she would prove herself fallible, and divest herself of her supreme authority.

The above extracts have therefore shown, on the admission of Roman Catholics themselves, not only that they are bound to become traitors whenever the Pope may so direct them, but that many of them are even now traitors at heart. We have sown the wind, and we ought not to be surprised if we reap the whirlwind. But it may be urged, there is not at present the slightest prospect of there being a civil war in England; if Rome has the will, she has not the power, nor does she appear likely to have. And more than that, she is every day becoming more and more exclusively spiritual; the Pope's temporal kingdom is fast gliding from his grasp; he will soon cease to be a sovereign in the secular sense of the word, and then what need we fear? His notorious Italian bandits will soon be suppressed, and we shall be able to take our continental tours in the most perfect peace and safety; and his contemptible army will soon be dispersed for ever. How then is it possible for him to organize an insurrection without military men? In reply to this question, we refer to Dr. Wylie's book, and we must say that, from the statement it contains, every impartial observer will discern the nucleus of a powerful army. It is undoubtedly true that the Pope's ostensible power as a temporal prince is rapidly passing away, and that he will soon have neither bandits, army, nor kingdom of his own. But when all this is done, it does not follow that he will be unable to employ the secular and military powers of Roman Catholic sovereigns against Protestants, as he did at the massacre of St. Bartholomew.

The most superficial glance at the condition of Spain, or any other thoroughly Roman Catholic nation, will be sufficient to convince an impartial observer of the manner in which the Pope exercises his spiritual jurisdiction over the bodies and souls of men, and brings both into the most abject submission to his rule, without the necessity of calling in the services of his own small papal forces. Admitting that his direct temporal power as a sovereign is passing from him, we are not without some fears that whatever advantages other nations may reap from the suppression of this miserable mis-government, it may prove rather a calamity to ourselves than otherwise. For when the climax comes, as it soon will, it is not unlikely that His Holiness will follow the example of other crowned heads similarly situated, and flee to England as his safest refuge. We seriously assure our readers that such a step is under the contemplation of the Romish hierarchy, for none of the other great European powers show the slightest inclination to make room in their dominions for the apostolic chair of St. Peter;

they most unaccountably hesitate to be the humble recipients of those untold blessings which follow in the train of Christ's vicar general. It may be that their understandings are darkened. Perhaps so; but at any rate they are unable to divest themselves of the impression that most of the European wars, insurrections, and political commotions of the last forty years, have been promoted by Rome. Popery, say they—this purely spiritual thing, as many affect to regard it—has within the last forty years broken the peace of Europe not fewer than a score of times.

“Let us recall the more prominent of these instances. In 1823, the Netherlands' government had to step in and dissolve two religious confederacies dangerous to the State. In 1824, the tranquillity of Bavaria, Saxe-Weimar, and Saxony was disturbed by religious commotions. In 1825, we find the Bishop of Malines in conflict with the Belgian government. In 1827, the pretensions of the Court of Rome were too much for even the bigoted Ferdinand of Spain, and he had to bar his kingdom to the nuncio of the Pope. The same year the Jesuits in Belgium, allying themselves with the Radicals, whom they hated, effected a revolution, and expelled a Protestant king; at the same time that their brethren in Saxony were creating disturbances by plotting in the opposite interest. In 1830, Charles X., listening to Jesuit advisers, published the famous ordinances which lost him his throne. In 1834, we find the bishops of Spain supporting the Carlist insurrection, and drawing down upon themselves the chastisement of their government. In 1837, the Archbishop of Cologne was in open rebellion against his sovereign, the king of Prussia. In 1838, the Austrian bishops prevailed on the Government to banish the entire population of the Zellerthal, who had become Protestants. In 1842, the bishops of France made war against the Government Universities, as their brethren in Ireland did at a later period. The next exploit in the same country was to compel Tahiti to root out the Protestant missions,—a step which had well nigh drawn on a war betwixt the two countries of France and Britain. In 1847, the war of the Sonderbund, which convulsed Switzerland, grew out of the machinations of the Jesuits. In 1850, we had the quarrel between the Archbishop Franzoni and the Court of Turin, which we have already described. We have had since that time several risings of the Piedmontese peasantry at the instigation of their curés. The brigandage, which since 1859 has been the terror of the Neapolitan territory, has been clearly traced to the Court of the Vatican. Of late years, Louis Napoleon has been compelled, on more than one occasion, to nip conspiracies in the bud by dissolving secret Jesuit societies. And it has been suspected, on no slight grounds, that the war now raging in Poland was planned and set on foot by the Jesuits; certain it is that it has received their active sympathy.” (pp. 257, 258.)

All this confirms what we have previously said relative to the unchanging principles of Rome. We have seen that she has deemed it her duty to *expel a Protestant king*, and has done

so; she at first crept into his kingdom as she is now doing into ours, and as soon as she felt sufficient strength, turned him out of his throne. In another country, having gained over the government, she caused the entire population of a large district to be banished; simply because they were Protestants. In Spain, she fomented an insurrection against the government, as she is ever doing in Ireland. Bearing in mind that the principles of Roman Catholicism are as unchangeable, according to its own statement, as the principles of the Gospel itself; its whole superstructure is built upon the foundation of infallibility; take away the foundation, and the edifice will fall to the ground. This Rome knows well enough. History too recently, and too indisputably, declares her acts of treachery, bloodshed, and oppression, for her to dare to deny them. The history of the past five hundred years confronts her. Should she lie, and deny that such are her principles, she will prove that she is not infallible, and is consequently no more entitled to supremacy than any other professedly Christian Church.

With all these facts still fresh in our memory, with the wail of the oppressed Madii still echoing in our ears, (a husband and wife barbarously and iniquitously punished for presuming to read the Word of God for themselves,)—when ever and anon even the peaceful atmosphere of our own land is broken by the hysterical shrieks of recaptured girls as they are being swiftly conveyed, by their saintly Superiors, to some foreign prison,—are we to be cajoled by Rome because she creeps to our hearths, purring and fondling like a cat in a good temper; and because now and then, for a piece of meat, she gives us a friendly pat with her velvet paws, are we to believe that she has no claws, and that she will not catch a mouse when she is hungry, and delight in worrying it to death whenever she has the opportunity? Such is Rome.

In 1859, when the whole political face of Europe was stormy and upheaving as a troubled sea, and the statesmen of every kingdom were in feverish and anxious excitement and alarm; when France was collecting her vast armies for the Italian campaign; then the British ministry felt the imperative necessity of ascertaining, if possible, from what root this spirit of discord which permeated continental Europe had sprung, and they, the late Lord Palmerston, Mr. Disraeli, Earl Russell, &c.,—men of opposing views,—each put their finger upon the same spot, the Vatican, and declared it to be the fruitful and sole source of all the misery, devastation, and slaughter that then threatened Europe. Every one must feel this decision to be of great weight and authority; since it is not that of ardent Protestant controversialists, but the calm and unbiassed con-

clusion of observant and experienced statesmen, whose object and duty was to trace out the great originating cause of these incessant disturbances and wars. Their decision is therefore undoubtedly entitled to the most profound respect. Yet, in spite of all this, our Parliament has continued, year by year, to increase the emoluments of Rome, and to pave the way for her preferment.

Blackstone, in his well-known Commentaries upon the Laws of England, makes some appropriate passing remarks on the general unfitness, in his day, of most of the newly-elected M.P.'s for the discharge of those responsible duties which they undertook. The complaint is made, not of that inability which is the result of a weak and feeble intellect, but of that unfitness which results from wilful ignorance of the law and history of their country. For being devoid of an intelligent knowledge of the existing laws of their country, and having never taken the trouble to obtain for themselves a comprehensive view of the entire structure of our constitution, many of them were incapable of perceiving the utility, or appreciating the proportions, of many of its various parts. Since the time that Blackstone wrote, we cannot perceive that the state of things complained of has changed for the better; for many of our statesmen seem either to have forgotten, or else never to have comprehended, the fundamental principle of the Reformation, which was, as Dr. Wylie concisely puts it, "the substitution of a divine for a human authority," the placing of the pure and infallible word of God in the stead of the false and fallible teachings of Rome; the conforming of our Government, our laws, and our individual conduct, to the will of our Great and All-wise Creator; instead of submitting longer to guide our political and personal action by the interpretation which one solitary and self-interested individual might choose to give to that will; while he at the same time carefully withheld the original, for fear that it should be compared with his own garbled translation; and even that translation was only circulated among the priests. By these means the desired ends were speedily attained, the priests became revered as gods; they were living oracles. So that, while groping their way under this wide-spreading darkness, well-meaning and conscientious men had no other resort than the priest in every onward and doubtful step. Indirectly, the Pope ruled the nation by ruling the individual conduct of all its members, and took good care to make the whole conduce to his own wealth, grandeur, and supremacy. If we wish to vote for the return of a particular candidate, the priest says, No, you must not do so; that man is an enemy to our Church, and therefore

to God ; if you do, you will be lending yourself to do the work of the devil, and you shall receive the withering curse of the Church on your soul, your body, and your offspring, and your property. This is what Rome, this truly spiritual power, calls exercising an indirect influence on our temporal conduct. If you are doubtful as to how you should treat a neighbour who is of different religious convictions to yourself, the priest alone can tell you ; if your neighbour is a confirmed heretic, and such a course seems likely to further the interests of the Church, then it may become your religious duty to starve and persecute him to death. Sometimes, however, it is true, such a course is not pursued, in consequence of circumstances over which his Holiness may happen to have no control.

If you wish to indulge in the pleasures of sin for a season, money will enable you to do so with perfect immunity. If you wish to enjoy the pleasures of heaven for ever, for a money payment your safe arrival in that happy country will be guaranteed. Thus a true Roman Catholic finds his body, soul, and property under the absolute control of his priest, or of his priest's priest. Should he grow weary of such a state of bondage, and in his search after truth stumble on the right book and choose to read it, then his goods will be forfeited, his body consigned to the galleys, and his soul and his book to the flames, unless, as in the case of the Madiai, circumstances should intervene that render it inexpedient for his Holiness to accomplish all his righteous will. Should our readers think our statements concerning the principles of Rome to be exaggerations, we refer them in the first place to the evidence contained in Dr. Wylie's book on *Rome and Civil Liberty* ; and if that is not deemed sufficiently satisfactory, ample further evidence can be adduced.

By the Reformation the nation freed itself from this intolerable yoke, took the sure Word of God into its own hands, and freely read it. Under the influence of that Word our country has become what it now is. We put the Bible in the place of the Pope ; and our forefathers, having clearly seen the drift and purport of popery, passed laws which prohibited Roman Catholics from taking office under the Crown. From that time to the present, England and Scotland have had such a run of prosperity as has made them the envy and admiration of the world ; while Italy and Spain, those two purely Roman Catholic countries, have sunk into the lowest depths of profligacy and vice, and now scarcely hold a name among the powers of Europe. The Sovereign Pontiff has, through his infallible guidance, brought both nations to beggary, contempt, and infamy. Yet the majority of our statesmen do not seem to see it. We have

already, years since, passed the Roman Catholic Emancipation Act; and now, goaded on by the cry of *Be consistent*, how can we longer forbid them being members of the Cabinet and Prime Ministers? Would it not be much more consistent with the honour of the nation at once to admit that for three hundred years our fathers were consistent, but that for the last thirty years we have been inconsistent, and betrayed the precious and dearly bought trust committed to our charge?

What the new Parliament may do, we cannot foretell; but unless some attempt is speedily made to undo the mischief that has been already done, we shall inevitably continue drifting down the stream, from bad to worse, the Roman Catholic power daily growing stronger, and the Protestant weaker; until one day our plausible friend will see a fitting opportunity to strike a blow for the Crown, not probably for himself, but for some member of his Church. Then will follow a civil war. But, again, it is urged, that the Pope has not, nor is likely to have, the power. In reply to this, we refer our readers to the work before us, a perusal of which will give some useful and rather astonishing information as to the numerical and muscular strength of the Pope's band. We have at present got a kingdom within a kingdom, an empire within an empire; who are the subjects of the one sovereign, and who of the other, does not at present fully appear; but such a state of things cannot last for ever. The student of English history cannot fail to observe the strong resemblance which the political aspect of our country at the present time bears to that previous to the Reformation, regarding the struggles of Rome for power. The Romanists, it is true, press their claims under the plea of religious toleration; and no one, we should imagine, has any desire to prevent them having their own religious convictions. This is a land of religious toleration, and every one may fearlessly profess his faith, whatever it be.

But when the fact is established beyond all question, that Roman Catholic subjects can only give a Protestant sovereign a divided allegiance, or none at all; when they publicly declare that they desire to see our Queen dethroned because she is not a Papist; and when their own duty shows that it is part of their religious duty, by some means or other (and history tells pretty plainly what those means are) to place the whole nation under the foot of the Pope; then we say with Dr. Wylie, and every lover of freedom who will take the trouble to look into the matter, that it is not a question of religious toleration, but of Rome and civil, political, and national liberty; and that to endow the teachers of such a seditious creed with large annual grants from the national revenue is foolish and

suicidal in the extreme. It is absurd longer to affect to regard Rome as a purely religious power; she claims the right of directing the actions of her adherents as fully as the Almighty Himself. So, when we consider that her object is self-aggrandisement, and that God's object is the peace, happiness, and prosperity of His people, we cease to wonder at the miserable contrast which the followers of the one present to the followers of the other.

Perhaps the most eloquent chapter in the volume is that in which Dr. Wylie draws the contrast between Scotland, happy and prosperous with a barren soil and wretched climate, but with a free people and a pure faith, and Italy, the paradise of Europe, languishing and wretched beneath the Pope of Rome.

The work is published at a price which shows that the author postponed all considerations of gain to the desire of serving a good cause. We are pleased to read, in the last monthly letter of the Protestant Alliance, that the Committee have, through the liberality of three friends who supply the funds, sent a copy of Dr. Wylie's book to 300 Members of Parliament. Others in different parts, who see the danger which threatens us, have, we are told, sold or distributed large numbers. It well deserves the widest circulation. If anything can open the eyes of an infatuated Parliament and a careless people, it must be the timely circulation of such a work as this, accurate in its facts, sound in its reasoning, and eloquent in its language. We shall feel happy if we can succeed in drawing to it all the attention it deserves.

OVERTON'S LIFE OF JOSEPH: EXPOSITORY LECTURES.

The Life of Joseph: in Twenty-three Expository Lectures. By the Rev. C. Overton, Author of Cottage Lectures on the Pilgrim's Progress. James Nisbet & Co. 1866.

WE have from time to time expressed our decided opinion that there is no wiser or better way of "rightly dividing the word of truth," than by expository preaching. Thus minded, we hail every indication of the rapid increase of this primitive practice in our own times and our own Church. Those who are acquainted with the "*Cottage Lectures on the Pilgrim's Progress*" will perhaps be interested by our short notice of the little volume now before us, from the same author. We have no doubt that all these Lectures have been delivered to the congregation in the house of God; and we trust that the perusal of them may be made a blessing to others besides. In

these days of conflicting opinion, from a variety of causes, it may be said of many a true lover of our Church, "his heart trembled for the ark of God." While on the one hand,

"Lo, Ceremony leads her children forth,
Content to fight for trifles of no worth ;"

on the other, such unwarrantable liberties are taken with the truth and inspiration of the Bible, as to remove from under us the only firm foundation that we have for our feet. But in the midst of this, it is pleasant to think, that from hundreds and thousands of our churches, from week to week and from year to year, the pure truth of the Bible is simply explained and expounded from the pulpit, and the practical lessons which it inculcates earnestly pressed upon the consciences of the worshippers.

It may give our readers a right idea of what to expect in these Lectures, if we give them, in his own language, the author's views of what exposition of the Scripture should be. Here, then, is an extract from the Introduction of the volume before us :—

"Upon the important principle that no expositor of the Bible is so good as the Bible itself, it may safely be said, the different senses in which we find the word exposition used in the Holy Scriptures, give us the true notion of its real nature and evident intention. For our own part, we are fully persuaded not only that the Holy Scripture 'is the ultimate source of faith,' but also 'that it is its own interpreter.'

"The word, then, is first used in the sense of setting forth the secret meaning that was hid in a riddle. The Philistines could not in three days *expound* the riddle of Samson. Afterwards, when they gave its true exposition, which, by unfair means, they had obtained, the promised reward was given to them that *expounded* the riddle. In the New Testament it is applied again in a sense somewhat analogous to this. A parable, we all know, is a kind of riddle. 'This mode of instruction was peculiar to Him, in the days of His flesh, who spake as never man spake. 'He opened His mouth and taught the people by parables; and without a parable spake He not unto them.' By teaching thus, He gave utterance to momentous truths, which had been kept secret from the foundation of the world. But its right exposition, or inward signification, is the soul of the parable. This its Divine author never failed to show His disciples, when they asked Him privately what these things meant. When they were alone, He *expounded* all things.

"Again, it is often the business of the expositor to unite in one the separate and disjointed parts of truth. The believing Jews were quite perplexed when they had heard only a partial account of Peter's visit to Cornelius. But all their scruples were removed, and every murmur was turned into grateful praise, after Peter had *expounded* the whole matter by order unto them. 'When they heard these things, they held

their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.'

"Another design of expository preaching is to give a fuller and more perfect view of the everlasting Gospel, to those who as yet are only acquainted with its fundamental elements. Here is an instance entirely to the point. Struck with the fervour of his spirit, and the earnest manner in which Apollos proclaimed to others the great truths which he had learnt from the ministry of John the Baptist, while as yet he was unacquainted with anything more, how wise and important was the part acted for this illustrious person by Aquila and Priscilla. They took him unto them, and *expounded* unto him the way of God more perfectly.

"There is yet another important sense in which the word is used. It is applied to the momentous act of bringing the whole testimony of the Bible to illustrate and confirm the great work which the Redeemer of the world has accomplished for every soul of man who truly believes in His name. We are all familiar with the memorable journey to Emmaus, and recollect well what the Lord did for the two disciples as He talked with them by the way. 'Beginning at Moses and all the prophets, He *expounded* to them in all the Scriptures the things concerning Himself.' Very much to the same purpose is St. Paul's long conference with the Jews, as recorded in the last chapter of the Acts. What means did he use for the spiritual benefit of those who resorted to him? To these 'he *expounded* and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening.'

Here then, it is conceived, we have the *expository preacher* in all the different phases of his work. To the best of his ability, and according to the wisdom given unto him, let him solve what is *enigmatical*, let him explain what is *parabolical*, let him unite what is *disjointed*, let him perfect what is wanting, either in the doctrinal views or the practical conduct of those whom he addresses. And last, not least, as an able minister of the New Testament, let him never forget that, in all the Scriptures which he expounds, he must have constant reference to the wonderful person, the glorious work, and the indispensable offices of the incarnate Redeemer. What powerful and constraining motives he has to be always mindful of this in all his ministrations. If in the Holy Scriptures we *think* we have eternal life, we *know* and are *sure* that this life is in the Son of God, and that it becomes actually ours by faith in His name."

After this extract from the Introduction, we have no space left for any further quotation from the lectures themselves. Only we will remind our readers, for their satisfaction, what the author affirms in the Dedication, they will find nothing in these pages to diverge from "the old paths," and "the good way;" and we are sure they will be persuaded that is right, when they know that the school of theology to which the writer belongs is that of the Milners and the Scotts.

OBITUARY.

THE LATE GEORGE SIMPSON, Esq.

WE have to record with deep sorrow the death of one of our oldest friends, George Simpson, Esq., of Lincoln's-Inn, and Upper Tooting, Surrey. In some respects our readers are sharers in our loss, though not in our sorrow, for he was of late years one of our frequent contributors; and if we may accept the judgment of those whose opinions we value, he was amongst the most profound and conclusive writers who have favoured us with their contributions for many years. We need point only to his essays on Inspiration, and to more recent ones on legal subjects, bearing his initials, as well as to other papers with various signatures. On Pews, for instance, his articles are not so much opinions as judicial decisions, and are so accepted by those who are best able to appreciate their value. Mr. Simpson was educated at St. John's, Cambridge, where he took a high degree as a Wrangler. He was distinguished at College as a consistent Christian as well as a sound scholar. His course at the Bar was such as to give him a foremost place in the respect of all who knew him professionally. We believe it was only not more brilliant because his modesty led him to acquiesce in chamber practice. The soundness of his judgment was almost unequalled. Its importance was felt in the committees of the Pastoral Aid Society for many years. After a short illness, he sank under congestion of the lungs; and though not aware of immediate danger, was not the less prepared for his eternal home. On his death-bed he was what he had been through life, full of gentleness, full of peace; grateful for the least attention, and thankful for his mercies, especially his freedom from pain. "My mind," he said on one occasion, when a chapter was read to him, "runs on that text, Accepted in the Beloved." In the evening he said to his sons, one of whom is in orders, "Pray for me, my children, that I may be accepted in the Beloved." How much he was valued in his own neighbourhood may be gathered from the fact, that prayer was offered for him in almost all the neighbouring churches; in some of them especial prayer. Some points in his character are so well drawn out in a funeral sermon preached by Mr. Bellamy, at Balham chapel, that we must apologise to that gentleman for transcribing them without his permission. "One, brethren, is gone from amongst us, removed in God's wise counsels, transplanted in His most careful love. Who knew him, and did not mark him?—quiet, gentle, grave, and thoughtful; yet, amongst intimates, most cheerful. Just and upright he was in all his walk, setting the Lord always before him; his great care was to approve himself to Him. A ready, wise counsellor he was to all who sought him for counsel; patient and tender, peaceful and peace-making. He was at peace with God, and at peace with man. He spake for God, he acted for God, gave for God, wrote for God. All he had he acknowledged he had from God; all he did he did as unto Him. He laboured for God

because God required it of him as His servant. With him it was the natural occupation of the new man, and labour for Him became to the servant a delight. He felt 'that in His favour was life.' The spring, brethren, of his labour was love and gratitude to God. The secret of his cheerfulness and his peace was the sense of his reconciliation through the blood of Christ; the knowledge and assurance that for time and eternity he was 'accepted in the Beloved.' 'His heart was fixed trusting in the Lord.' Such is his commendation in the Church, such by God's favour may be your's and mine. We look for him, but his place is empty and shall know him no more; he has gone from us and has entered into his rest. We lose his example, his companionship, his instruction. We lose, but rejoice in his unspeakable gain."

With a mind catholic enough to embrace all true Christians of every name, few men were ever more affectionately attached to the Church of England, or better knew the grounds of their attachment. Never did we know a man of his powers who was so patient a listener to very inferior preachers, if only they preached the Gospel. He received with meekness the engrafted word, for he felt that it was able to save the soul. We fear to add more, lest we should tread on the sanctities of private life. We feel too that what we write may seem extravagant to those who knew him not. But to him it matters not, he has entered into his rest. Amongst the laity of our Church may there be many found to walk in his steps.—EDITOR.

CORRESPONDENCE.

ORIGINAL CORRESPONDENCE.

WE resume our selection of letters from the Evangelical divines of the last century, from our number for November of last year. We add two from Berridge, written in extreme old age; the last we shall give from that venerable old man. The reader, if he can overlook the style, which is by no means what we admire, will, we think, be struck with the depth of Christian experience, and the holy, cheerful submissiveness which they display. With regard to the style, it is difficult to say how or from whom he and other good men of his day learned it. John Wesley especially guards his preachers against it. He never admits the expression "dear Lord" in his hymn-book; and in one of his sermons he denounces what he calls a *fondling* use of such expressions as applied to the Lord Jesus; perhaps running, in these respects, a little into the other extreme. In the manly theology of the Reformers, there is nothing offensive except in the doctrines themselves; nor in those of the Puritans, until their piety dwindled, in the later years of Cromwell, into a noisy clamour. Robert Hall has given us, in his address "On the Work of the Holy Spirit," an instance how the most spiritual truths may be preached without the slightest violation of the purest taste. Some of our friends may be alarmed lest they should thus lose the simplicity of the Gospel. Let them not be

uneasy. The truth as it is in Jesus will be hated by the world, even if delivered from the lips of an archangel.—ED.

“Everton, Nov. 23, 1789.

“DEAR AND HONOURED LADIES,—Grace, mercy, and peace be multiplied upon you, and upon all that love the Lord Jesus Christ in sincerity. I frequently hear of you from London friends, by which I know you are yet on your pilgrimage, though daily drawing near to its period when sin and sorrow, darkness and dulness, will be done away, and the Lord will become your everlasting light, and the days of your mourning will be ended. I am now an old pilgrim, crawling up towards eighty, and crawling on towards Jesus, my mental faculties much decayed, and my animal spirits often low. At times I feel what you may feel, spiritual affections languid, prayers feeble, and faith weak, dropping into the embers, and no fire felt. Formerly, when frames were gone, all seemed to be gone; but the Lord is now teaching me to live by faith upon His precious word. I tell him, when my faith is weak, ‘Lord, I do believe in Thee, for my whole trust is in Thy blood and righteousness; and Thou hast said, Whoever believeth in Thee hath everlasting life, and shall never come into condemnation.’ ‘Pooh, pooh,’ says Satan, ‘thou art a dead soul; no life in thee.’ I wont hearken to his lies, but tell him I have life, though it be feeble; for my heart is daily yearning after Christ: and mourning for an absent Christ is as sure a sign of spiritual life as rejoicing in a felt Christ. What is dead has no mourning: a dead body cannot mourn for the world, nor can a dead soul mourn for Christ. Nay, says Satan, you will be slain at last, notwithstanding all your fond hopes. I tell him, though the Lord should seem about to slay me, I will keep on praying and believing, and, like Abraham, against hope believe in hope. By thus holding up the shield of faith, you will quench the fiery darts of the wicked one. The conflict will be over, when the body of sin is broken down, and you will enter into peace, and see that Jesus whom your soul loveth, and be for ever with Him. O blessed world! O precious Jesus! who will then fill our souls with everlasting love and joy, and we shall have to fill His heaven with everlasting praises. Come then, dear ladies, go forward, run, or walk, or crawl, as you can; heaven’s gates are open to receive you, and crowns of glory ready for you, bought with Jesu’s precious blood. Hallelujah! Give my hearty love to the ladies who assemble at your chamber: the Lord bless you all abundantly, and bless His poor old

“JOHN BERRIDGE.

“P.S.—My eyes are so weak, I can scarce see how to write; if yours are the same, send no answer; for, though agreeable to me, it must be troublesome, and perhaps painful, to you; therefore, forbear. Poor Lord Huntingdon: the Lord support his mother.”

“Everton, April 10, 1790.

“DEARLY BELOVED LADIES,—Grace, mercy, and peace be multiplied upon you, and upon all that love the Lord Jesus Christ in sincerity. You are now bereaved for a while of a sister in Christ, and in her loss Jesus has shown you how tenderly he treats His drooping saints, when He removes them. Oh! His compassions are infinite! Love Him and

trust Him for ever. What can He not do, and what will He not do, for His ransomed people, worthless, indeed, in themselves, yet bought with His blood? His eye is ever upon them, His heart ever with them; nor will He cease tending His sheep, till He brings all safe home to His fold. Jesus calls death the sleep of His saints; but our sister stepped out of life in a sleep, and did not awake till she reached the kingdom of glory. What transports must she feel, to find herself released from sin and sorrow, doubts and fears, for ever, and behold herself encircled with glorified saints, praising God for another inhabitant; yea, and Jesus Himself, with smiles of love, meeting His daughter to welcome her home. Now she can join with her Baron in singing eternal praises to God and the Lamb, expecting you both very soon, to blend your joys and praises with her's, and meet to part no more. Well, then, my dear ladies, lift up your heads and rejoice, for your deliverance is nigh. A little more praying and trusting, a few more conflicts with sin and sorrow, and your wilderness trials are over. Jesus stands at His gates, crying out, 'Fear not, only believe: I am with you, and will not forsake you.' Disturb not yourselves about the manner of dying, but leave it to Him to sweeten the passage. In Lady Smith He has given you a sample of His love and tenderness. Therefore again I say, fear not, only believe; for such as trust in Him are never confounded. If a conflict should batter your faith, hope still against hope, and trust Him in darkness as well as in light, when you can see Him and when you can not. In the meantime, give Him thanks daily for what He has done, for calling you out, and keeping you out of the world, and trust Him for what is to come. And now, may the God of my life, and God of my love, and God of my hope, conduct you safely through the wilderness, guide you comfortably over Jordan, and bring you triumphantly home to His Canaan. So prayeth your affectionate servant,

"JOHN BERRIDGE."

NOTICES OF NEW BOOKS.

Bishop Stillingfleet's Opinion of Popery even as Explained for the Conciliation of Protestants. Edited by W. Goode, D.D., Dean of Ripon. London: Hatchard & Co., 187, Piccadilly. 1866. — In addition to many invaluable services to the cause of the Church of England, Dean Goode has most opportunely republished a portion of a work, published by bishop Stillingfleet when Dean of St. Paul's, entitled "The doctrines and practices of the Church of Rome truly represented; in answer to a Book intituled, A Papist misrepresented and represented, &c. London. 1686." The work to which it is a reply was published anonymously, but was written by John Gother, an eminent controversial writer of the Church of Rome in the time of James II., (see Dodd's Church History, iii. 482,) with a similar object to that which Bossuet, bishop of Condom and after-

wards of Meaux, had in view in his "Exposition of the doctrine of the Catholic Church in matters of controversy," namely, to give *such an exposition of the doctrines of Popery as would best commend them to Protestants*; for which purpose he arranged his work in two parallel columns, one giving an exaggerated statement of the doctrines of Popery, and the other a plausible and attractive representation of them, under the name of "*that Popery which the Papists own and profess*"—the creed of "a Papist whose faith and exercise of his religion is according to the *direction and command* of his Church." Dr. Pusey, in his recent *Eirenicon*, expresses a hope that the Church of Rome may offer us such "*explanations*" of her doctrines as may open the door to our reunion with her. The reader of these pages may see what such *explained* Popery was even at a period previous to the recent additions to her articles of belief, and the opinion which one of our greatest divines had of it *even as thus represented*.

The Sabbath and the Decalogue. A Reply to the Speech of the Rev. Dr. Macleod, delivered at a Meeting of the Presbytery of Glasgow, on Thursday, 16th Nov., 1865, and since published by him. By Henry Stevens, M.A., Minister of the Episcopal Chapel, Sydenham, and Secretary of the Society for Promoting the Due Observance of the Lord's Day. (pp. 60.) London: Seeley, Jackson, and Halliday. 1866.—The views of Dr. Macleod relative to the Sabbath-day and the Fourth Commandment are not new, but they have been suddenly elevated into a prominence which they hardly possessed before, by the fact of his having promulgated them with all the authority and prestige of his high literary and ecclesiastical position. On this account, and also because of its careful elaboration, his speech has been regarded, by men of all classes, more in the light of a public manifesto than a mere Presbytery address. His point is that the Decalogue, as written on the tables of the Covenant, and including necessarily its Sabbath law as the sign of the Covenant, has been abrogated and buried in the grave with Jesus, not only as a ground of justification, but also as a rule of life. It is this position of Dr. Macleod which Mr. Stevens has attacked in the pamphlet before us, by an argument characterized throughout by inexorable logic, Scripture authority, and Christian temper. Writing as a clergyman of the Church of England, and with the consciousness that many of his readers would be members of that Church, he has devoted a few pages to show the view of his own Church on the point in dispute. He then discusses the question, how far Dr. Macleod was justified in the quotations he adduced from the Reformers, and in the sweeping assertion that not one of the Fathers, in a single instance, connects the sacred day with the Sabbath of the Fourth Commandment. Having entirely overthrown the supports derived from these sources by which Dr. Macleod attempted to bolster up his unscriptural position, Mr. Stevens proceeds to his main task, which is to prove, by Scriptural argument, that the Decalogue, and therefore the Fourth Commandment, is of perpetual obligation. The proof is so complete and irrefragable, that we do not well see how it could be met. Here is one link of the chain, as a specimen of the whole:—

"Let us turn to another place in the writings of the same Apostle—the sixth

chapter of Ephesians. Here the Apostle says, 'Children, obey your parents in the Lord, for this is right.' Now surely here, if ever, there is an opportunity for the Apostle to put us right. If the Decalogue, as a code of laws, is set aside, St. Paul has here put the Fifth Commandment on a new, a New Testament, basis. Not another word need be added. The precept is given in words of simplicity by the inspired Apostle of God. And if anything more is needed to impress this Commandment upon the Church of Gentiles and Jews, will the Apostle, to use the words of Dr. Macleod, 'lead us to Exodus or to the Gospels and Epistles?—to Sinai and the Decalogue, or to Cavalry and Christ?' Which will most enlighten the conscience? Let the experiment be made by any earnest man. Let us, however, return to the Apostle Paul, and he, as we shall see, will lead us to the Decalogue. 'Children, obey your parents in the Lord, for this is right.' Then, to repeat with authority his monitions, he thus quotes the Fifth Commandment, 'Honour thy father and mother; which is,' not which was, 'which is the first,—thus the numerical series and order remain still,—which is the first Commandment with promise: that it may be well with thee, and that thou mayest live long in the earth.' Now, these last words are most remarkable. The only Commandment of the Decalogue that seemed from its phraseology to apply only to the Jew, is this one. And modern writers have unwittingly quoted this same to show that these Commandments were intended for Jews only. But here we see this Fifth Commandment is mentioned as if on purpose to show that the whole series is still binding. For instead of the original words, 'that thy days may be long in the land which the Lord thy God giveth thee,' the Apostle says, 'that it may be well with thee, and that thou mayest live long on the earth.'"

The deduction from this in favour of the argument, whether general as regards the entire Decalogue, or special as regards the Fourth Commandment, is obvious. Equally conclusive is the criticism of that part of Dr. Macleod's speech which reiterates the stereotyped pleas drawn from Rom. xiv. and Col. ii. 16. The truth is, that, with the abrogation or abolition of the Fourth Commandment as a peremptory obligation, there falls to the ground every precept against work on the Lord's-day. We deeply regret to see a man of Dr. Macleod's standing lending his sanction to the views propounded in his speech. But we cannot doubt that the result, under God, will be to call forth such an array of argument and Scriptural proof as will tend to establish more firmly than ever the principle of the consecration of God's holy day. Among the efforts already made with this object, we are disposed to place a high value on Mr. Stevens's able and timely pamphlet, and we have great pleasure and satisfaction in heartily commending it to our readers.

(1.) *The First General Epistle of St. John the Apostle, Unfolded and Applied by Nathanael Hardy, D.D.* Edinburgh: James Nichol.

(2.) *An Exposition of the First Epistle of John, by James Morgan, D.D.* Edinburgh: T. and T. Clark.—We took occasion, not long since, to express our satisfaction on the appearance of a volume expository of St. John's First Epistle, by Mr. Stock. We are not less gratified by the appearance of these two volumes. The first is one of the reprints in small quarto of one of our old divines of the seventeenth century. We owe much to Mr. Nichol for the very able manner in which, assisted by a council of publication, his series of commentaries, with a life of the author prefixed to each, is carried out. We hope that he will meet, as we are sure that he deserves, encouragement. It is now in the power of almost every clergyman, even of our curates, notwithstanding their disgraceful poverty, to provide themselves very

cheaply with a library of sound English divinity. The present volume is a favourable specimen. It is much in the style of Matthew Henry, and is no doubt one of the writers from whom he learned his style. Thus, on 1 John ii. 15, 16, we have, quite in his style on fleshly lusts, "the lust of covetousness considered: it is, first, insatiable: there is no such word as enough in the worldling's dictionary; as it is the sin of the covetous, so it is his punishment, that his desire cannot be replenished, &c. 2. The lust of keeping is unprofitable. It swells the principal to no purpose, and lessens the use to all purposes. The covetous man pretends to hoard up much for fear of want, and yet, after all his pains and purchase, he suffers that really which before he feared vainly, and by not using what he gets, he maketh that to be actually present and necessary, which before was but future, contingent, and possible." Thus he proceeds to show that this lust is enslaving, tormenting, insatiable, and lastly cursed. Then follow pious counsels and advice. We think we have quoted enough to show that, in a single page of such a writer, there lies hid many a sermon which only needs to be extricated from its quaint, if not pedantic trammels, and fitted for modern use. If our modern young preachers are censured for preaching badly, they have been well advised not to go down to the Philistines to sharpen their goads, but to the still blazing forges of these old writers. They may consider, too, with advantage, that their own fathers were scorned in their day for trying to preach well. It was positively disreputable, and a hindrance against preferment rather than a help to it. If a clergyman dared to preach extempore, pert boys and girls, who did not know the meaning of the word, said it was *tautology*; and their elders said that the parish priest was the model man. The parish priest was one who walked out with his parishioners, dined with them, supped with them, joked with them, gave an hour in the morning to his schools, if there were any, and then administered the Lord's Supper to the sick and dying. Thus, the fathers have eaten sour grapes, and the children's teeth are set on edge.

Louis Napoleon the Destined Monarch of the World, and Future Personal Antichrist, foreshown in Prophecy to confirm a Seven Years' Covenant with the Jews about Seven Years after the Millennium, and [after the Resurrection and Ascension of the Wise Virgins has taken place two years, and from four to six Weeks after the Covenant,] subsequently to become completely Supreme over England and most of America, and all Christendom; and fiercely to Persecute Christians during the latter half of the seven years, until he finally Perishes at the Descent of Christ, at the end of the War of Armageddon, about or soon after 1873. Twelfth thousand. By the Rev. M. Baxter, Author of "The Coming Battle," &c. London: William Macintosh, 24, Paternoster-row.—A classical writer says that men are easily persuaded to believe what they wish to be true. If so, the sale of this book is ominous indeed; for it seems to have had a wider circulation than all the works on prophecy together which have been published within the last ten years. We have the twelfth thousand before us, and we must suppose that a vast number of its readers have embraced the author's theory; and a pleasant theory it is for an Eng-

fishman; for we read on page 98, in letters as large as those we use on our title-page, "THAT IT IS ABSOLUTELY CERTAIN THAT ENGLAND WILL FALL UNDER THE POWER OF LOUIS NAPOLEON." However, as this was written ten years ago, and we are still very good friends with our Imperial neighbour, we venture to hope that the prediction will not come to pass. We shall not attempt to examine, much less to refute, the extravagances of such a book as this. We shall use no hard words, and therefore merely say that the assumptions are gratuitous, and the conclusions false; and that such works are calculated to produce infinite mischief. The title ought to be, "An endeavour to bring the study of Prophecy into contempt."

Wayside Pillars. By the Author of "Village Missionaries," &c. London: Seeley & Co. 1866.—This volume is from the pen of a lady who is already favourably known by two or three very popular volumes. Its plan is new, and it commends itself both to the feelings and the judgment. In the Scripture narrative of the life of Jacob, we come to four events, the memory of which the Patriarch desired to perpetuate. These are,—

THE FIRST COMMUNION. "And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar." Gen. xxviii. 18.

PARTING. "And Jacob took a stone, and set it up for a pillar: . . . And he said, The Lord watch between me and thee, when we are absent one from another." Gen. xxxi. 45.

RETROSPECTION. "And God appeared unto Jacob again, when he came out of Padan-Aram, and blessed him." "And Jacob set up a pillar in the place where He talked with him." Gen. xxxv. 14.

BEREAVEMENT. "And Rachel died, and was buried in the way to Ephrath. And Jacob set up a pillar upon her grave." Gen. xxxv. 19.

These four events in the Patriarch's life, with a concluding paper on "Our Father's House," furnish abundant matter for a very pleasing and interesting volume. As a specimen of the author's manner of treating them, we copy a page from the second paper, on "Parting":—

"The parting of one's life! Our Mizpah! Strangely various are the pictures which come to different minds at the mention of that word. And still more strange the thought that in our common every-day comings and goings, we hurry carelessly past full many a spot thus consecrated in the memories of others concerning whom we know nothing.

"It may be that this garden-gate, which to you and me is nothing more, dwells in the recollection of some far-distant ones, encircled with all such associations. Beside it stood, perchance, father, mother, brethren. Upon it, some little one was supported, and waved farewells which it scarcely understood. Around it, last words were spoken, last embraces interchanged. Every shrub, every smallest feature of this site, is in some heart sacredly enshrined. We heedlessly follow the path which bends out of sight, and dream not that at this turn of the road the severance was completed which made this place Mizpah, or that in the day which gave it that name it was christened with parting tears.

"Or it may be that towards the sea-shore which we are heedlessly treading, distant hearts are turning with the yearning unspeakable of farewell memories. That here the little foot of water separating friend from friend, brother from sister, parent from son, widened into the great gulf of pathless distance; that here children wondered why words of good-bye need be spoken, seeing that they were so sad, and said within themselves that when they should be grown

up and their own masters they would never part; that from hence some turned away exclaiming in the first numb anguish of separation, 'Surely the bitterness of death is past.' And in their ears, the rise and fall of the wave to which thousands passing by give little heed, would seem to be repeating over and over, and for them only, the history of that parting, and faintly to echo the longing cry 'The Lord watch between me and thee.'

"I have sometimes thought the same in marking at some way-side station a little company evidently gathered together for wishing God-speed to one going forth from among them. There is generally on such occasions an absence of demonstrative grief. Many eyes are looking on with careless, unsympathetic glance. There is nothing to soften those last moments in the business-like hurry and regularity of the departure, or in the necessary despatch and abrupt termination of farewells. But you may yet know that this is a life-parting—that underneath that 'Keep up heart, mother—I'll be sure and write to you,' and beyond that apparently careless, 'I wonder what the children will be like when I see them again,' there is a sob which can hardly be kept down;—you may see that those few tears which have welled up slowly, but which yet will not be restrained, come from too deep a source to be unlocked by any mere surface grief, as the 'God bless you' of condensed emotion follows the already retreating form of the traveller. Perhaps a flower or two from the home-garden, borne away with an unexpressed idea of their supplying a last link, however frail, with the old familiar life left behind for ever, are held up with answering gesture. And you look back for a moment, ere passing completely out of sight, and see that the barriers of self-restraint have broken down now, and that those who are once more turning slowly towards the homeward path which they must tread alone, have consigned away from them one whose life was bound up in their own. And the thought that many such scenes daily take place on the right hand and on the left, in no degree lessens the impulse of sympathy which leads you to ponder for a while the farewells by the way. (p.62.)

We must not forget that each section is followed by some good verses,—“Songs of Parting,” “of Retrospection,” “of Bereavement,” &c. On the whole, of the “gift-books” of the present year, we have seen none better worth notice than this modest, but really valuable, little volume.

PUBLIC AFFAIRS.

FENIANISM has grown from a contemptible into a very serious affair. Of this no other proof need be advanced than that Earl Russell, with the consent of Lord Derby in the House of Lords, and Sir George Grey in the Commons, have moved the suspension of the Habeas Corpus Act, and that the Bill passed both houses on one and the same day, and received the Royal Assent early on Sunday morning, while Parliament continued its sitting. Thus it became law soon after one o'clock on Sunday morning, and early on Monday morning it was vigorously carried into effect in Dublin. It is no time for half measures. We repeat what we had occasion to say on the Jamaica massacres, that when a mob, or an insurrection, becomes bloodthirsty, promptitude and severity are in the end the gentlest treatment. Cases full of hand-grenades, similar to those which were thrown into the carriage of the Emperor Napoleon, and which scatter certain death to a

crowd wherever they may fall, have been discovered in the houses of Fenian conspirators, not to speak of pikes, rifles from America, and other murderous implements. These discoveries have been made public in instances quite sufficient to justify the course which her Majesty's ministers have taken, and we may suppose there is much more they have not thought prudent to make public. The Irish priesthood profess to be alarmed, and we have no doubt they are really so. They have nurtured Ireland in rebellion; their bishops have scarcely ever delivered a charge, or their clergy attended a public dinner, without denouncing England as a tyrant; and now that their pupils are putting in practice their own lessons, they are afraid, to use the Scotch proverb, "of the report of their own gun." Parliament has shown how little it really understands of Popery, in seizing the opportune occasion for a repeal of the oath by which the Protestants of England were cajoled into acquiescence when the Catholic Emancipation Act which was passed in 1829. Lord Palmerston then went down to Cambridge, and won over many of his constituents, who would otherwise have opposed his return at the next election, by assuring them that an oath would be framed which would draw the sting from the measure, and leave the Protestant constitution unharmed. It is said the security has proved useless; if so, it strikes us that the measure was even more dangerous than it seemed to be. But we believe amongst men of honour, though Roman Catholics, it is still held binding. On demagogues like O'Connell it is of little force.

We have incurred, we are told, no little odium amongst those who profess to be the negro's friends in England, for having refused to join with them in what seemed to us their partial view of the Jamaica question, and their unjust censures of Governor Eyre. We have already a sufficient vindication of our conduct. The last mail brings us an account of what the feeling was in Jamaica on the arrival of the news there of the party-spirited violence of the negro's friends in England. Her Majesty's Commissioners had arrived, and the Commission had opened its proceedings. It is evident that three questions would lie before them. The reality of the insurrection itself, involving the question of General Eyre's policy, the only point, our readers will bear in mind, on which we have ventured an opinion. Secondly, the work of the Maroons and soldiers; and how far they exceeded the strict bounds of justice and humanity. And lastly, the wrongs of the Africans, what they were, and how far they were due to the oppression of the Whites.

First, then, as to the conduct of the Governor, whom Mr. Bright denounced, a few evenings ago in the House of Commons, as a murderer, who deserved the gallows for his conduct with regard to Gordon, and for the atrocities committed at Morant Bay. On this point no further evidence is required. We think it due to ourselves, as, of the public press, the earliest advocates of Negro emancipation, to place our justification on record.

The news of the unjust condemnation of Governor Eyre in England, produced at once a feeling of indignation and astonishment in Jamaica. Addresses immediately poured in upon the Governor, all deprecating the unjust conduct of those who claimed to be the friends of the negro

in England, whose sense of justice could not even permit them to wait for the result of a Commission, as they themselves allowed, very fairly chosen, including some who had been the hereditary advocates of emancipation; but, with a violence unusual in England towards the worst political offenders yet untried, even clamoured for his blood.

Setting aside other addresses, there are two, the substance of which we must place on record,—the one from the clergy, the other from the dissenting ministers of various denominations long resident upon the island. The former of these “was signed by the bishop, arch-deacons, and nearly nine-tenths of the clergy, in a few days.” We must copy it at large:—

“Sir,—We, the undersigned clergymen of this island, feel strongly called upon at the present crisis to express our deep sympathy with your Excellency, and our utter condemnation of the hasty and uncharitable judgment passed upon you. We feel the utmost indignation at the attacks made upon you by a portion of the British press, by persons who are incapable of appreciating the dangers and difficulties of our position, who, falling into the very error they would condemn, are clamouring for the punishment of persons whose crimes exist only in their imaginations.

“We fully share in the conviction, general in this island, that your promptness, decision, and energy have saved Jamaica from ruin. And we would hope that the time is not far distant when many of those who have been led to join in unfair attacks upon your Excellency will be convinced of their error, and will be forward to acknowledge that they have grievously wronged you.

“Those of us who have had the privilege of private intercourse with your Excellency are prepared to testify that never were charges of injustice and inhumanity more inappropriate than those with which your detractors have assailed you; but rather, that decision, kindness, and humanity have uniformly characterized your conduct.

“The lasting gratitude of the colony will, we believe, follow your Excellency for your successful endeavours to bestow on us a form of Government calculated to insure peace and security, and to promote the welfare of all classes of the community, and our individual prayer will attend your Excellency, Mrs. Eyre, and your family. May the blessings of the Almighty grant you a happy issue out of all your difficulties, and a long future of successful administration as a Colonial Governor; and, whenever it may be needful, an honourable repose from the arduous toils of high office, brightened by the remembrance that in the opinions of those best able to judge, you have faithfully done your duty.

“We are, &c.”

The second is from the Dissenting ministers of Jamaica. It will soon become an historical document. Our readers will observe that, “without knowing what evidence there may be of an organised conspiracy, or expressing any opinion upon isolated facts, and regretting the great loss of life which has occurred,” they are still anxious to offer their cordial thanks to Governor Eyre, while they deeply deplore the partiality and injustice of a large portion of the British press. They say:—

“Sufficiently removed from the more immediate scene of action to be able with some degree of calmness to judge of its real nature, whilst sufficiently near to feel the emergency of the case, we cannot but express our most solemn conviction that to your Excellency’s prompt, energetic, and decisive measures we owe it, that the scenes of Morant Bay were not enacted throughout the island. Unbiased by political feelings, and with no party to serve, we feel ourselves the more free to express our conviction, from the evidences of our own observations, as well as from the official and other sources of information open to us, that a spirit of insubordination to law has long existed among a

large portion of the population of this island, and that lately the teachings of ignorant and wicked men have served to fan the flame into sedition. We know not what evidences there may be of an organized conspiracy; and if there were any, we are satisfied that it was by no means universal among the labouring population; but in the state of our community we feel convinced that the slightest indecision, delay, or miscarriage in dealing with the first spark of rebellion as exhibited at Morant Bay, would have caused the spread of civil war throughout the island. Under such circumstances, we would record our firm conviction, that the most energetic and stringent, and even severe measures, which the constitution placed within your Excellency's power, were necessary for the protection and safety of Her Majesty's peaceful and law-abiding subjects in this colony, and we would gratefully recognize the hand of Providence in placing at the head of affairs one who so vigorously and effectively determined to do his duty to the utmost in that time of imminent peril. Without expressing any opinion on isolated acts, and regretting the great loss of life that has occurred, involving, we fear, to some extent, the innocent with the guilty, we would, nevertheless, cordially express our conviction that the general policy pursued by your Excellency was absolutely necessary to meet the exigencies of the case, and was dictated simply by a sense of duty, and of the responsibility which rested on you at a period of such alarm and extreme danger. At the same time, we would also express our regret at the unqualified censure pronounced by a large portion of the British press, arguing at a distance from our island, and manifesting deplorable ignorance of its population and condition; and while we would sympathize with your Excellency as to the unfair criticism of your acts, and the improper imputation of motives, we cannot refrain from also recording our feeling that the sentiments so expressed in England are already producing a most mischievous influence on our population, and are likely, when fully circulated, to go far, not only to reproduce the scenes of massacre which we all so much deplore, but also to paralyze the efforts of those in authority.

"We have the honour to be, your Excellency's obedient servants,

"JONATHAN EDMONDSON, General Superintendent of Wesleyan Missions, 31 years in this island.

"JAMES WATSON, Presbyterian Minister, East Queen-street, 40 years in the island.

"SAMUEL OUGHTON, Baptist Minister, East Queen-street, 30 years in the island.

"JOHN THOMPSON, Baptist Minister, Mount Charles, 26 years in the island.

"WILLIAM HOLDSWORTH, Wesleyan Minister, 19 years in the island.

"WILLIAM JAMES GARDNER, London Missionary Society, 17 years in the island.

"WILLIAM GRIFFITHS, Methodist Free Church, 5 years in the island.

"JOHN RADCLIFFE, Church of Scotland, 17 years in the island.

"A. J. MILNE, M.A., Assistant Minister of the Church of Scotland, Principal of the Collegiate School, and Inspector of Wolmer's Schools, 10 years in the island.

"ENOS NUTTALL, Wesleyan Minister, 3 years in the island.

"ELISHA PENROSE, Methodist Free Church, 12 years in the island."

"Jan. 6."

So far the case is closed. Nothing which may come to light hereafter can, as it appears to us, affect the testimony of so many excellent men—Churchmen and Dissenters, the Bishop (and a coadjutor Bishop) and Baptist Ministers. And we find a sanction for our own refusal to join in the clamour against Governor Eyre in these documents. The Commission now sitting will do justice to all parties, and we shall wait with patience for their report. We have no doubt the blacks in Jamaica, where they have not been misled by factious and wicked men, are a loyal race, proud of their allegiance to Victoria, and of the slightest smile of her approval. Their brethren in America

have lately given a lesson of moderation and good sense, which some of our English people of the labouring class may just now reflect upon with considerable advantage to themselves. There is a Radical party in America which, with the view of crushing out the spirit, and, indeed, putting an end to the political influence, of the Confederate States, had resolved that every negro should at once be put in full possession of the franchise. A large meeting of the negroes themselves was assembled by their own leaders, and they voted unanimously that no black man should enjoy the right of voting at elections until he could at least read and write.

We could say much more; but upon the whole we prefer to wait another month before we discuss the almost numberless motions which have already been brought forward in Parliament. Many of them will, no doubt, have perished in the mean time. Extreme politicians say that Parliament itself will have but a short existence; this, however, it seems to us, is merely the opinion of those whose wish is father to the thought. One deputation after another has waited upon the Archbishop; some to deprecate, and some to ask for, alterations in our Prayer-book. We shall attempt, in a future Number, to discuss these questions calmly. In the meantime, we shall only say, that it behoves Churchmen and Convocation to consider that these are questions which are no longer entirely in their hands, and which, it is too probable, will be taken from them altogether. The House of Commons shows no indifference to discuss such questions; and the middle classes, the strength of every national institution, only want leaders to put down popery on the one hand, and infidelity on the other. They will have a Protestant Church, or none at all. The feeling is daily gaining strength; and we implore our rulers, both in Church and State, to be wise in time.

TO CORRESPONDENTS.

H. S. inquires where Sir Isaac Newton anticipates the time, when men will possess the power of travelling at the rate of fifty miles an hour. If anywhere, it would be found in his explanation of the Revelations; but it is, we believe, a mere exaggeration. As to Voltaire, we must confess that our acquaintance with his writings is very superficial.—We have to thank many Correspondents, whom we cannot name seriatim. For the future let it be understood, that we can insert only one communication on each side on any point which may be argued in the "Christian Observer." Our space is narrow, and our Correspondents, we are happy to say, are not a few. The letter of "An Aged Reader" is in type, but the pressure of other matter has obliged us to postpone it for another month.

THE CHRISTIAN OBSERVER.

NEW } No. 340.
SERIES.

APRIL.

[1866.]

NOTES ON CONVOCAION.

THE more the subject is considered, the more untenable will appear the claim set up by Convocation, to be considered a body in which is vested authority to originate and deliberate upon questions affecting the interests of religion, the services of the Church, or the arrangement of matters having reference to Ecclesiastical affairs.

It might be difficult to produce the original, or even a very early form of the Writ under which the great Council of the nation was assembled. The earliest form which we have met with is that dated the 6th of February, 1523, which was addressed by Henry VIII. to the Archbishop. Burnet says, "The summoning of Convocations he assumed by virtue of his legatine power, of which there were two sorts: the first were called by the king; for with the writs for the Parliament there went out always a summons to the two Archbishops for calling a Convocation of their province; the style of which will be found in the collection. It differs in nothing from what is now in use, but that the king did not prefix the day, requiring them only to be summoned to meet with all convenient speed. The king's writ is dated 6th February, anno regni 14 (1523), the Archbishop's mandate fixed the 20th of April as the day of meeting."

If the observation made by Dr. Burnet, that "the summoning of Convocations he (the king) assumed by virtue of his legatine power," is intended to apply to any other than the meeting in question, it is open to objection; because there is very conclusive evidence that the authority of the sovereign of

these realms to assemble the Great Council of the nation, calling the clerical and the lay members of the community to meet for the consideration of divers weighty and important matters, existed long before a papal legate, or papal authority, ventured to plant a foot in this country.

It is probable, when the sovereign issued his writ for assembling the temporal peers and the lay members of that Council, he might at the same time have issued another writ to the archbishops, or the higher ecclesiastical authorities, directing them to take the necessary steps for summoning the representatives of the clergy to meet at the same time and place, and that the two parties so assembled, probably the lords spiritual and temporal in one place, and the representatives of the people clerical and laic in another, to consider of such subjects as should be placed before them.

We understand the clergy form a part of the Council or Parliament of Sweden, one of that body being elected from the rural deanery of every ten parishes; and it is probable some similar arrangement may have prevailed in this country.

When, however, under the papal intrusion, it was decreed at the Council at Berghamsted in 696, and at that at Cloveshoo in 742, that the property of the Church should not be subject to the taxation imposed by Parliament, but that the clergy should themselves vote such subsidies as they might choose towards the expenses of the nation; when it became a question of taxation, the clergy withdrew, and in a separate locality agreed among themselves upon the amount they would contribute. This was the first occasion of the representatives of the clergy separating themselves from the representatives of the laity. Shortly afterwards they declined altogether to sit with their lay brethren; and, forming themselves into a separate society, laid the foundation of the present House of Convocation. "It is said that the clergy were allowed to recede from Parliament about the middle of the reign of Edward III., when their appearance in Convocation at the king's call was accepted as an equivalent." (Hody, Pt. ii. 224, 225.) In 1547, Edward VI., thinking themselves not sufficiently respected, and that the Parliament debated upon questions of church polity without consulting them, they petitioned to be permitted to reassemble with the lay members of the House of Commons; but that petition was not complied with, and they continued to assemble, and do still assemble, as a separate body. Yet the clergy are not unrepresented in the House of Commons, inasmuch as they have, equally with their lay brethren, the privilege of voting at the election of Members to sit in the Commons House of Parliament. That privilege was conceded to them in 1663, when they ceded the claim to be exempted from

the taxes imposed by Parliament. Whether, when separately assembled, and possessing the privilege of granting subsidies, and of being exempt from the general taxation of the country, the Convocation, as a church assembly, did or did not assume an authority to which they were not lawfully entitled, may be a question open to disputation between those who take different views of that assembly; but the measures which were subsequently taken will lead to the conclusion that they did trespass upon the Royal authority. The Act 25th Henry VIII. c. 19, expressly resumed to the Crown of this realm certain rights and prerogatives which had evidently been encroached upon by the clergy. By that Act it is set forth that the clergy of this realm of England have not only acknowledged that the Convocation of the same clergy is, always has been, and ought to be, assembled only by the king's writ; but also submitting themselves to the king's majesty, have promised that they will never from thenceforth presume to attempt, allege, claim, or put in ure, enact, promulge, or execute any new canons, constitutions, ordinances provincial or other, or by whatsoever name they shall be called in Convocation, unless the king's most royal assent and license may to them be had to make, promulge, and execute the same, and that his majesty do give his most royal assent and authority in that behalf. (Rogers' *Ecol. Law*, 81; Burnet's *Hist. of his Own Times*, vol. i. 35, 3rd Edit., 384; Godol. Ab., 99; *ibid.* 858.)

By that Act the power of assembling the Convocation, or a Church Synod, which had previously been exercised by the Metropolitan, is now vested in the King, who, having by authority of his writ commanded the archbishops to summon the clergy for State purposes, may choose whether he will let them act as a Church Synod or no. (Rog. *Ecol. Law*, p. 281; Archbp. Wake's *State of the Church*; 2 Burn's *Ecol. Law*, 24.)

In 1663, the Convocation ceased to grant subsidies, the purpose for which they originally assembled themselves, or were assembled in a separate body, therefore no longer existing; they were in fact an assembly without a lawful object, unless they were considered as a body to which the Parliament could appeal for advice when questions relating to ecclesiastical affairs were under consideration. Rogers, in his *Ecclesiastical Law*, says,—“The Lords and Commons were sometimes wont to send to the Convocation for advice in spiritual matters; but only by way of advice, for the Parliament have always insisted that their laws, by their own force, bind the clergy, as the laws of all Christian princes did in the first ages of the Church.” (p. 281.)

An attentive perusal of the proceedings of the general, national, or provincial councils, or even diocesan synods,

will show that the inferior clergy were not consulted at those assemblies. The Decrees or Acts were laid before them, not for their consideration, or even approval, but for their information and observance.

If such was the treatment to which the inferior clergy were subject in the general, provincial, and diocesan councils, it appears extremely improbable that an assembly, constituted as is the Parliamentary Convocation, should possess authority to originate, or even entertain, questions of a reforming, enacting, or legislative character, unless the subject, previously arranged, be placed before them by competent authority, for their information and concurrence.

The Convocation is the creature of circumstances; of circumstances which have passed away. It was not formed originally for ecclesiastical, but for secular, purposes; and the object for which it was formed no longer exists. Since the year 1663, when they ceased to grant subsidies, they have not passed any Synodical Act.

It is at this time, as it has been since the Reformation, assembled by virtue of a writ under the Great Seal, issued at the same time as the writ for the assembling of Parliament, directed to the archbishop who circulates it, accompanied by a mandate from himself. Whatever authority Convocation may possess is conferred and limited by such writ and mandate: it has no inherent prerogative; it is assembled at the pleasure and discretion of the sovereign; it cannot assemble without such authority, and when assembled it cannot legally entertain any question (except presenting to the president any *gravamina*) but such as may be by due authority placed before it, nor lawfully give an opinion upon any subject which has not been by similar authority submitted for its consideration.

The writ to the archbishop, under which it is assembled, says,—“By reason of certain difficult and urgent affairs concerning us, the security and defence of the Church of England, and the peace and tranquillity, public good, and defence of the kingdom, and our subjects of the same, we command you, entreating you by the faith and love which you owe to us, that having in due manner considered and weighed the premises, you call together with all convenient speed in lawful manner all and singular the bishops of your province, the deans of your cathedral churches, and also the archdeacons, chapters, and colleges, and the whole clergy of every diocese of the same province, to appear before you in the Cathedral Church of Saint Paul’s London, on _____, or elsewhere, as it shall seem most expedient, to treat of, agree to, and conclude upon the premises and all other things which to them shall then at the same place be more clearly explained on our behalf.”

Such is the form of the writ which since the Reformation has been and still is in use. It is probably a transcript, or at least framed upon that which was previously in use. During the time when Convocation had the privilege of voting subsidies, it is possible they may have assumed, and even trespassed upon, the Royal authority; but they have no such adventitious support at this time. The mandate of the archbishop is but an echo of the words of the Royal writ.

If the writ issued prior to the Reformation were in the same terms as the one before quoted, it was probably the original summons to the clergy to send their representatives to meet the representatives of the laity in the great Parliament of the nation, to consult upon such things ecclesiastical and secular as were necessary or desirable with a view to the public welfare; and if the same form were continued after the clergy had withdrawn themselves from the Commons House of Parliament, and were wont to meet in a separate locality, the directions in it would apply to the granting such subsidies as the exigencies of the nation might make necessary. Unless, being so assembled, the Crown or the Parliament should be inclined to ask their opinion upon any ecclesiastical question which might be at the time under consideration.

What is the Convocation of Canterbury? It cannot of its own authority legally communicate or exchange sentiments with the Convocation of the Province of York, nor yet with the provincial Convocations in Ireland. A communication made by the Crown to any one province is not by that act lawfully made known to, nor is it lawfully cognizant by, the Convocation of another. How then is it possible to entertain the question, that a body so limited in authority, so restricted in power, so deficient in every accident calculated to attach credit or to give weight to anything it may suggest, can be profitably or beneficially, even if it could be legally, employed in entertaining or discussing questions of Church polity, and still less in suggesting rules which in their operation must apply to and affect the whole Church of the realm?

In reference to the change which took place in 1663—64, when the property of the Church again became subject to the taxes imposed by Parliament, Mr. Lathbury, in his work upon Convocation, p. 308, says, "The Act entitled, An Act for granting a Royal aid to the King's Majesty, contained a clause in the following words,—'That nothing herein contained shall be drawn into example to the prejudice of the ancient rights belonging to the Lords Spiritual and Temporal, or the Clergy of the realm;'" and he seems to infer that such proviso might have reference to the privileges and authority presumed to belong to Convocation; but the introduction of the words

Lords temporal will surely place a bar to such an inference. Without the Act of Parliament and an opportunity of studying the other provisions of it, and the words in immediate context with the above quotation, it were perhaps difficult to define the precise meaning of the words. Subsequently to the passing of the Act 25 Henry VIII., Convocation, beyond the granting subsidies, might, as before observed, present any *gravamina* which the inferior clergy might desire to place under the eye of the archbishop or of the sovereign, and they might signify their approbation of such subjects *as should be placed before them for their concurrence or approbation by the Royal authority*. Beyond that they could not lawfully go.

When the Prayer-book was revised in 1661—62, under the special authority of the Crown, writs were issued to the Convocations of Canterbury and York, to enable them to entertain the question. But when, in consequence of the great desire to expedite that work, it was found impossible to remit it to York, for the information and concurrence of the Convocation of that province, the Archbishop and Bishops of the province of York, who were in London engaged upon the work, wrote a pressing letter to the prolocutor of the York Convocation, directing him to send a proxy to certain men then in London, and members of the Convocation of Canterbury, to authorize them to signify—what? Why, *the concurrence* of the Convocation of York—that is, of the inferior clergy of that province—with what was being done in London. In this communication there was not one word in respect of the opinion of the inferior clergy—not one word in reference to consulting them; but they were required to send a proxy, authorizing the persons therein named to signify their *concurrence* in changes, of the nature of which they had not received the least intimation.

Again in 1689, when the Prayer-book had been revised by a legally-appointed committee, and was submitted for the concurrence of the lower house of the Convocation of Canterbury, the members of that House were refractory. They would not concur in what had been done; but they did not venture to question or discuss the alterations which had been made. They chose the ignoble part of deserting their post. The Prolocutor absented himself, the House could not be formed, the orders of the sovereign were defied, and the question itself was lost.

When, in 1562, the lower house of the Convocation of Canterbury set their signatures to the Articles of Religion which had been placed before them for their concurrence, for the purpose of disclaiming all pretence to a legislative authority in matters of religion, they appended after their signatures the following words:—"Ista subscriptio facta est ab omnibus sub

hac protestatione, quod nihil statuunt in prejudicium cujusquam Senatus Consulti; sed tantum supplicem libellum, petitiones suas continentem humiliter offerunt,”—i. e., “This subscription is made of all with this protestation, that they resolve on nothing in prejudice of the privileges and rights of either House of Parliament; but only humbly offer this supplicatory book of Articles containing their requests or petitions.” (Strype’s Ann. p. 291.)

In 1701, the Convocation were proceeding to censure a book of one Poland; but on the opinion of Northey, afterwards Attorney-General, they stopped. He thought the condemning books was a thing of great consequence, since the doctrine of the Church might be altered; and since the Convocation had no license from the king, they might incur the penalties of the above statute, viz. 25 Henry VIII. c. 19,—that is, of a *Præmunire*.

In 1711, the Convocation again ventured upon the dangerous path, by inquiring into the character of a work, with a view to censure or condemn it. And each House drew up a statement in reference to the subject, to be laid before the Sovereign. Whether those statements were or were not submitted to the Queen, we are not able to say; but we think we are correct, when we assert, that Queen Anne did not return any answer to them, and that the Convocation was forthwith prorogued for ten years. The death of the queen was the occasion of that sentence not being fully carried out. Upon the accession of George the First, the Convocation was, as usual, summoned to meet at the same time as the Parliament, with permission to treat of certain subjects; but before they were gone through, the Lower House brought up the complaint about Bishop Hoadley’s sermon, and the Convocation was prorogued.

Convocation has never yet so conducted itself as to entitle it to the confidence of the nation. We will not dwell upon its conduct in 1640, when it conspired with Charles the First to carry on the affairs of the nation without the assistance of Parliament. But we will refer to the conduct of that Assembly upon the restoration of the Monarchy, when, in 1661, the Prayer-book was about to be restored to our Church. It was understood by the nation (Dr. Sheldon, bishop of London, having assured the assembled divines that the bishops did not wish any alteration to be made in the Prayer-book which was in use before the rebellion), that the Prayer-book, as revised in 1604, was to be restored; yet whilst the Act for restoring and reappointing the use of that book was passing through Parliament, Convocation was secretly and sedulously engaged in making alterations in another copy, which was, at the last

moment, introduced into the House of Lords, and substituted for the copy of 1604, which had previously accompanied the Act. The consequence was, that the Act had to be altered to suit the *revised* and *altered* Prayer-book, and had to be passed again through the House of Commons. The proceeding gave great offence, yet the work was accomplished. The alterations introduced were calculated to give countenance to the teaching of the Laudian party—of that party which had been chiefly instrumental in causing the rebellion.

W. P.

MEMOIR OF THE LATE REV. JAMES CARVER.

BY THE VENERABLE ARCHDEACON PHILPOT.

THE memory of the late James Carver of Islington is precious to the many brethren who enjoyed his friendship, and ought not to pass away without some especial notice. Will you kindly admit this brief memoir of him, by one who walked with him in unbroken brotherly love for nearly threescore years?

Our dear brother was of an old and respected family, living at Wymondham in Norfolk. He was brought up, as he used to tell us, in the "stiff and dry school;" but with strict principles of uprightness, and warm feelings of benevolence. Well do I remember, in the summers of 1810 and 1811, while pursuing our academic studies with four other pupils under the same tutor, the restraining influence of Carver's strict integrity and high moral character.

It was not, however, till after his ordination that he was called into the fulness of the blessing of the Gospel. And this was partly through the instrumentality of the well-remembered Henry Tacy, then curate of Wymondham, who died in his eightieth year at Swanton Morley, beloved and valued to the last.

Thus prepared, our dear brother entered upon a rural charge in Norfolk, where his earnestness to save souls led some wealthy farmers in the parish to complain of the new and strange things brought to their ears. Dr. Bathurst, then bishop of Norwich, in reply to the rector's communication on the subject, wrote,—“No objection seems to be urged against Mr. Carver but that of too much zeal in the discharge of his professional duty; and this, *ætas leniet, dies mitigabit*. Lukewarmness is a more common fault.” During this pastoral

charge, he enjoyed the full confidence and affection of the poor, and the great majority of the rich.

In 1823 he entered upon the curacy of St. Nicholas, Lynn; and was at the same time appointed evening lecturer at St. Margaret's. Some will yet remember how entirely his clear strong voice filled those large churches, and how eagerly his sermons were listened to by very large congregations.

In October, 1828, Mr. Carver was appointed chaplain to the Debtors' Prison for London and Middlesex. And, with the exception of six years, during which he held the sad and solemn office of Ordinary of Newgate, the rest of his ministerial life was spent as the pastor of that ever-changing congregation, of different creeds and races, and from almost every rank of life, brought by common tribulation to hear from his lips the Gospel of deliverance from the bondage and guilt of sin.

His faithful teaching in that prison chapel is gratefully remembered by many whom extravagance or misfortune brought within the sound of it. It was a clear and forcible exposition of Gospel doctrine, which he was wont to sum up in these words:—"We are justified judicially by God the Father; meritoriously by God the Son; instrumentally by God the Holy Ghost; and evidentially before men by good works." Though avowing himself a very decided Calvinist, Mr. Carver in later years dreaded dry dogmatic statements, and earnestly desired that the solemn truths connected with God's sovereignty should be practically and tenderly treated.

During his residence in the City, his house was much resorted to by the afflicted in mind, body, or estate, some of whom had been brought under his ministry, and all of whom received from him the gentlest courtesy and the soundest counsel. He had the art of drawing from each sufferer the story of his suffering, whatever it might be. One came, conscious of earnest seekings after Christ, but harassed and tempted by the fear that she could never reach the heavenly shore in safety. Mr. Carver taught her that God's grace, in leading her to seek Him, was an evidence that He had chosen her, not for good seen in her, but of His own free mercy. That He would therefore love her to the end—justify and sanctify, and finally glorify her in Christ. Then the troubled spirit of the mourner took courage: the doctrine of our election in Christ was full of sweet, pleasant, and unspeakable comfort, and she departed in peace. It is to be regretted that Mr. Carver did not take notes of his intercourse with the many poor in this world, whom he loved and honoured as heirs of the kingdom of heaven.

At a very early period of his life our departed brother began to take a deep interest in the restoration and conversion of

Israel. With ever-increasing desire he looked forward to the return of Israel's King as the great hope of the Church, and the time of the regeneration of the whole earth. No human writer expressed his desires on this subject so well as Cowper, in the *Winter Walk at Noon*. That beloved poet was one whom he specially longed to recognize in the life to come.

Of his ministry in the Debtor's Prison he often said, that he loved it so well that he did not wish to survive it, and that he would rather have the work without the income than the income without the work. He had suffered many disappointments and anxieties there; but the Lord had permitted him so frequently to see the fruit of seed sown long before, that he felt he could never weary of preaching the Word of God.

In some cases he had the additional comfort of knowing that men who had first sought God in their prison affliction, had experienced, through subsequent years of honourable prosperity, the truth of that scripture, "Godliness has the promise of the life that now is, as well as of that which is to come."

Two of his beloved children entered into their rest before him. Of a daughter, who was taken from her husband and infant son and missionary work, he used to say that he felt her nearer to him in paradise with Christ, as well as safer, than in Benares. From that time he rarely expressed any earthly wish but to see his grandson, Brocklesby Davis, from India. That this wish had been granted, and that God had blessed him so abundantly in and with his only son, were amongst the subjects of thanksgiving enumerated in his last illness.

Up to the 3rd January in the present year he continued his labours in Whitecross Street, generally walking to and fro from Douglas Road; but on the Wednesday following, in addition to the gouty lameness, which had hitherto been his only infirmity, he was attacked with pain in the chest, and appeared for some time absorbed in serious thought, remarking that probably his time on earth would now be very short, but expressed no anxiety about anything earthly. This warning pain, however, quickly passed away.

On Friday, the 12th January, after a comfortable night, he was cheerful even beyond his wont; and listened with delight whilst his youngest daughter read to him a letter from a dear suffering friend, on a subject always of peculiar interest to him, "the true humanity of our blessed Lord," whereby He was touched with the feeling of all our infirmities. In reply to some difficulty suggested, Mr. Carver earnestly repeated, "He made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." At this time he read with much interest "The Rock Witness to the Narratives of the Bible." In these days of scepticism, such evidence of

the historic truth of the Old Testament was especially valued by him. Almost the last words marked by that hand, which never trembled for a moment, and only gradually chilled after death, were those bright ones of Luther, spoken during a very beautiful spring:—"If only sin and death were absent, we should be satisfied with such a paradise. But it will be much more beautiful when the world and the old state of things will be entirely renovated, and an eternal spring begin, which will be and continue for ever."

In the evening of that day he greatly enjoyed hearing the report of the Islington Clerical Meeting, especially the Vicar's address. A few minutes after his cheerful "good night," Mrs. Carver rang the bell. In moving, he had apparently fainted; but the soft breathings and perfect calm of the countenance had the appearance of natural sleep. In that state, and almost instantaneously, the spirit took its flight.

They were a family dwelling together in unity, and Jesus loved them; but this sudden separation was, for a time at least, a severe trial of faith. Seventy-five years had silvered his head, but most of the familiar signs of age were absent. The years had not come when he could say, "I have no pleasure in them." Neither sight nor hearing were impaired; nor had aught in daily life or work become a burden to him. Rather did his exceeding brightness on that last day of earthly existence (January 12, 1866) cheer his family with the hope that their beloved father might long be spared to make their home happy.

Under their present most severe trial, his family remember the comfort once given to their father, after the death of his eldest child, by their beloved friend H. Tacy.

In speaking of a consumptive lad, whom he had taken into his house to nurse in his last illness, the boy, when questioned about the grave, said with a smile, "Oh, Sir, I shall not be there; when you, Sir, leave your home, Mr. K—— brushes your clothes and places them on your wardrobe, but you know nothing about it; when you return and want them, they will be there: and my body will be taken care of—I shall have it again."

So do we know that our dear brother's body, which now sleeps in the dust, shall be safely guarded, till, at the voice of the Redeemer, it shall awake in His glorious likeness, and be satisfied with the pleasures at God's right hand for evermore.

ROBERTSON'S LIFE AND SERMONS.

Life and Letters of Frederick W. Robertson, M.A. By the Rev. S. Brooke. Two Vols. 8vo. London: Smith and Elder. 1865. Sermons. By Frederick W. Robertson, M.A. Four Vols. 8vo. London: Smith and Elder. 1861—65.

IN the winter of the year 1851, we found it necessary to seek a short relief from various mental labours, by a visit to the most accessible of all our watering-places. Arriving there on the last day of the week, we enquired about the places of worship nearest to our hotel, and we were immediately told of a young man of the name of Robertson, the minister of one of the chapels in the immediate neighbourhood. We recognized the name as being that of a recent curate in Mr. Boyd's Church at Cheltenham, and determined to attend at Trinity Chapel on the morrow.

We found the place worse attended than we had expected to see it; being scarcely half full. But this was probably to be attributed to the season of the year. In the months during which Brighton is generally crowded, we have no doubt that Trinity Chapel was crowded also. As it was, the service and the whole place had a chilling effect. The minister seemed to feel the effect of the empty pews; for he certainly exhibited nothing of that life and vigour which we expected to have found in him.

Still, it was abundantly clear that in intellect he was considerably above par; and we lost not a word of his sermon. But it neither pleased nor edified us. It had one feature which we have sometimes remarked elsewhere; and which (especially in a young man) is always both saddening and repulsive. Having opened his subject, he proceeded to say, "This passage is interpreted by High Church divines in this way;—and by the Evangelicals in that way. They are both wrong; but I will now explain to you the real meaning of it."

We say, we have sometimes heard a congregation addressed in this way in other places than Trinity Chapel, Brighton: but it has generally been by one of the "Broad Church" school. And surely it must betoken no small amount of assurance and self-complacency, when a young man, who has scarcely been half-a-dozen years in orders, can calmly inform his hearers that he neither holds with such men as Jewell and Hooker, Scott and Simeon, on the one side; nor with Andrews and Horsley, or Keble and Pusey, on the other; having, in his greater learning and superior critical acumen, discovered "a

more excellent way" of his own, which his hearers might be sure to be far safer than any of the old roads. For our own parts we must confess, that this sort of assumed superiority on Mr. Robertson's part did not at all charm us. We went no more to Trinity Chapel during the rest of our stay in Brighton. But, in turning over, recently, the published volumes of Mr. Robertson's Sermons, we have fallen repeatedly on similar expressions. "I agree neither with the bishop of Exeter, nor with Mr. Gorham;—listen to me, and I will tell you the real meaning of Baptism." And then follows an hypothesis, presented as more true than either the bishop's or Mr. Gorham's; but which is, in fact, far more nebulous and obscure than either of the others. Touching Mr. Robertson's Sermons, however, we shall speak more at length at the close of this article; preferring to consider, first, his recently-published Memoir.

That Memoir has been given to the world with unusual *éclat* and pretension; two rather bulky volumes being filled with an account of a man who was a curate for three or four years, and then the minister of a small chapel for five or six years more, and who died in his thirty-seventh year. It is, however, less a memoir than a romance; and as a romance it may expect, and will probably obtain, a short-lived popularity.

We call it a romance, because it is evidently not the Frederick Robertson who lived that is brought before us, but "A sallow-faced, Werter-like sort of a man," who has just the same sort of claim on our sympathies that was possessed by one of Lord Byron's heroes. This "dressing-up for a tragedy" is perceptible in every chapter, and almost in every page. A youth is pictured to us, full of enthusiasm, courage, poetry, pity for the oppressed, and worship for woman. But, as all this sweetness might cloy, some acid is dextrously thrown in. This amiable and loveable man is always unhappy, for he is always "misunderstood," "isolated," and ill-used. Now this is genuine romance, but it is not human life.

To take a single instance of this dressing up, let us look at young Robertson's college life. He possessed, there can be no doubt, talents of a superior order. He had been well prepared, under able masters; and he read assiduously while at Oxford. And yet, although neither wealthy nor indifferent, he declined to offer himself even for a second or third class! Why was this? The biographer throws no light upon the subject, preferring to leave the matter in that mist and haze which is the atmosphere of the whole story. It is only from one or two of Mr. Robertson's own letters that we gather, that his college life was marked by "a season of long, utter, and inexpressible darkness," caused principally by "his own worldly-minded-

ness" (p. 34); that he "waked at last out of a long trance, caused partly by his own inconsistencies" (p. 33); and that for a year and a half he was "in a restless and unsettled state of mind." (p. 43.) On a review of his whole college course he says, "I now feel that I was utterly, mournfully, irreparably wrong." (p. 29.) To all these self-condemnations his biographer adds, at p. 54, this mysterious sentence: "Events had occurred during his college career which had shaken him terribly. He speaks, in one of his later letters, of a shock received in youth from which he never altogether recovered; but which carved its story most deeply into his heart."

Now this is not writing biography. Mr. Robertson's favourite memoirs, in his best and happiest times, were those of Brainerd and Martyn. We find no such mysteries in those lives. Brainerd's disgrace at college, Martyn's ill-requited attachment, are both simply narrated as essential portions of their history. But we find no such Christian simplicity in Mr. Brooke. He exhibits to us a man of talent and education, spending his time laboriously at Oxford, and yet shrinking from an examination at last. When we are bewildered at this inconsistency, we are left to find out reasons of a saddening kind in Mr. Robertson's own letters, and then we are favoured at last with a vague mention of "terrible events," and "a shock," of the nature of which we hear not one word. We say again, this is not biography, but romance.

From college Mr. Robertson steps, in due course, into the ministry. We ought, perhaps, rather to say, he was pushed into it. His own will, his own choice, was overruled, and it was by his father's order, and in opposition to his own inclinations, that he was sent forward to aver, in the face of the congregation, that he was "inwardly moved by the Holy Ghost to take upon him the office and ministration;" when, if he could have had his choice, he would have preferred all the perils of a soldier's life, even in the plains of Hindostan. "His enthusiasm for a military life," says Mr. Brooke, "was born with him." His own words are,—"I was rocked and cradled to the roar of artillery, and the very name of such things sounds to me like home. A review impresses me to tears. I cannot see a regiment manœuvre, or artillery in motion, without a choking sensation." "On leaving Edinburgh," says Mr. Brooke, "the secret wish of his heart to enter the army had grown into a settled purpose." "The Church was proposed to him as a profession: but his answer was, '*Anything but that.*' I am not fit for it.'" (p. 9.)

Such things, we believe, as the overruling such a warning of conscience as this, are not uncommon, but their frequency detracts nothing from their sadness. Young men are thrust

forward by their friends, at every ordination, and almost compelled to say that they "trust that they are inwardly moved by the Holy Ghost to take upon them the ministry," when, if they dared to speak the truth, they would say, "Anything but that!" In one case out of a thousand, perhaps, the especial grace and mercy of God pardons the sin, and makes of the sinner a vessel of mercy. But, in the vast majority, the falsehood which begins the course, is continued to the end of it; and while some become mere sensualists, others take even the more perilous course, of being false prophets—blind leaders of the blind.

The next stage in poor Robertson's life was unquestionably the happiest and the best. Yielding to his father's wishes, and going into the ministry, while "all his life long he was a soldier at heart" (p. 55), he found, at the outset, the most favourable circumstances. "At Cheltenham," says his biographer, "the preaching of Mr. Boyd and Mr. Close, and the society of many Christian friends, produced a fervour as well as a sober resolution for the cause of Christ;" and at Winchester, his first curacy, he found in Mr. Nicholson an elder brother of the most affectionate and simple-minded piety. Four years after (1844), on Mr. Nicholson's death, he exclaims, in a letter to Mrs. Nicholson on her great loss:—"Oh, what days those were; and what kindness did you both show to me, as a brother and sister, and more!" (p. 59.) Writing at the time, (1840,) he says:—"I would rather be doing my little nothing in Christ's vineyard, than enjoying the wealth and honour of the country." (p. 58.) In October of that year, (1840,) he writes:—"With regard to my own work, I trust it is not entirely unblest, though it might well deserve to be so. . . . Every day convinces me more and more that there is one thing, and but one, on earth worth living for; and that is, to do God's work, and gradually to grow in conformity to His image." (p. 61.)

We say with confidence, that this was poor Robertson's best period. And this was his own judgment also. "Long afterwards," says his biographer, he wrote thus:—"I am conscious of having developed my mind and character more truly, and with more fidelity, at Winchester than anywhere." (p. 63.)

We naturally ask, why this connection, so pleasant and so profitable, was broken? But Mr. Brooke, with his usual haziness, furnishes no reply. We gather from Mr. Robertson's letters, that he had to travel for his health; but substitutes are constantly found, in such cases as these; and thus we remain in doubt, why the best period in poor Robertson's life was suddenly terminated. Recurring to Mr. Brooke's obscurity with regard to something "terrible" which occurred at Oxford; and to his neglect to tell us that the Winchester curacy was given up, or the reason, we are obliged to remark, that a bio-

graphy written on this plan should not be called "A Life," but "Some Passages from the Life of, &c."

However, in the autumn of 1841 he visited Geneva, where he had sundry long conversations with Dr. Malan, who, rightly gauging his real character, told him:—"My dear brother, you will have a sorrowful life and a sorrowful ministry!" and in the summer of 1842 he entered upon the curacy of Christ Church, Cheltenham, of which the Rev. Archibald Boyd was then the incumbent. And it is important to notice the real state of his heart on entering on this new post of duty, since we thereby learn the true reason of his lamentable fall.

"Impulse," he himself says, had "set him in motion" at Winchester. (p. 64.) Sensitive and enthusiastic, such preaching as that of Mr. Boyd and Mr. Close could hardly fail to impress him. Lives like those of David Brainerd and Henry Martyn, of which he speaks with delight (pp. 58, 80), deepened the impression, and he resolved to live for God. But in the short period of nine months the "impulse" began to lose its force, and he complains of deadness and inertness. In March, 1841, he writes:—"My work does not prosper,—it appears at a standstill, and my own energy and heart for the work seem gone for the present. Oh, it is a heavy, heavy weight! I begin to think and tremble as I never did before, and I *cannot* live to Christ. All I do is a cross and not a pleasure,—a continual struggle against the current." (p. 69.) It was while in this state of mind that he gave up his curacy and went abroad; and it was after opening his heart to Dr. Malan, that the latter predicted for him "a sorrowful life and a sorrowful ministry;" "a prophecy," says Mr. Brooke, "so sternly fulfilled afterwards." (p. 76.)

He returned to England still in the doubtful, hesitating mood which had made Dr. Malan tremble for him, and it was while in this undecided state that he accepted the Cheltenham curacy. Here for a while the "admiration which he felt for his rector" (p. 105) renewed the "impulse" which had originally given life to his ministry at Winchester, and he seemed again to be happy. But this ray of light was but for a moment. A fearful temptation was preparing for him, and before it he fell.

We talk too often of the troubles which come upon the Church of Christ, as if they were accidental, or fortuitous, or caused by human errors, and what we call "reaction." But such is not the teaching of the Word of God. When Job was enjoying the full sunshine of God's favour, Satan tauntingly asks, and obtains, permission to try him. When all Israel was in peace, "Satan stood up and provoked David to number Israel." (1 Chron. xxi.) When Zechariah saw "Joshua the

high priest standing before the angel of the Lord," he saw also "Satan standing at his right hand to resist him." The apostles all similarly speak of the Great Enemy and his devices.

A great wind of false doctrine came upon the Church (and of its author we can have no doubt) between 1835 and 1842, leading men to rush back again into Roman bondage. It carried away two hundred of the clergy of the Church, and these, not of the High Church party only. Mr. Newman had been the secretary of a Bible Society; Mr. Sibthorp had often occupied the pulpit of Daniel Wilson; Mr. Dodsworth was the friend of Henry Drummond. For more than seven years this wind from the bottomless pit continued to blow; until most of those who were accessible to its influence had been carried away; and then it relaxed its force, and a different temptation came in its room.

The Great Engineer is a master of his art, and has all the experience of nearly 6000 years to aid him. Often, when blasts of persecution have been tried, and have done all they can, he sends in their room the sunshine of courtly favour, and melts those whom he could not freeze. In the present case, immediately the Tractarian gale began to subside, a pestilential wind came up from an opposite quarter. Like multitudes of others, Robertson had withstood the lures of Newman and Froude, but fell before another and a deadlier temptation.

As at Winchester, so now at Cheltenham, he began with ardent hopes and energetic resolves; which, after a few weeks or months, rapidly faded away. He soon writes of his "bewildered path" and of his "heavy heart." And while in this prepared mood for the tempter, a temptation was soon provided for him.

A Mephistopheles was sent across his path. We accept Mr. Brooke's account of this dangerous friend. He speaks of "a friendship which influenced him largely, with a gentleman deeply read in metaphysics, and well acquainted with the results of the sudden outburst in this century of theological and philosophical excitement in Germany." "Their conversations were frequent and interesting, and it was partially, at least, due to this friendship that Mr. Robertson escaped from the trammels which had confined his intellect and his spirit." (p. 107.)

What a picture! Imagine an ardent, enthusiastic young man, accepting a curacy under such men as Dr. M'Neile or Dr. Miller, with a sincere admiration of his rector, and a determination to follow in his steps; and yet, shortly after, allowing an adept in German metaphysics to fasten upon him, taking long walks together, having "frequent and interesting

conversations ;" the results of which conversations begin to show themselves in the altered character of his preaching. What would naturally and inevitably follow, but wonder and dissatisfaction on the part of the congregation, finding expression at last in reproofs from the incumbent? Would not this changed position of affairs occur in any kind or description of church or ministry? Let a young man offer himself to Mr. Maurice as a curate to-morrow, expressing his entire sympathy with the Maurician theology ; and let him, six months hence, study and be convinced by Jewell or Hooker or Ussher, and begin to tell his hearers, in the plain English meaning of the words, that Christ made upon the Cross "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world"—that "He was crucified, dead and buried, to reconcile us to His Father, and to be a sacrifice for the sins of men ;" and that at the final judgment, "the wicked shall go away into everlasting punishment, but the righteous into life eternal :"—what will follow? Will not the congregation, composed of Mr. Maurice's admirers, complain ; and will not Mr. Maurice himself say,—“Sir, you are a different man from the Mr. ——— whom I engaged, and our connection must soon cease and be ended”?

Yet, although Mr. Brooke fully admits that the change which took place in Cheltenham was a change in Mr. Robertson, and not a change in Mr. Boyd or in Mr. Boyd's congregation, he still persists in keeping up the romantic tone of his story. Always, from first to last, Mr. Robertson is the enthusiastic, ardent, "misunderstood," and ill-used man. Thus, no sooner is he launched in his Cheltenham course, than Mr. Brooke begins to tell us of "his great despondency," because he was "depreciated" and "misconceived." (p. 89—90.) "Sad and dispirited" is his description of himself in 1845. (p. 92.) And no great wonder. He had taken mental poison. The books and studies which had made his Winchester life a happy one, were now laid aside, and Carlyle and Tennyson, Niebuhr and Dante, were his daily study. He himself well describes the painfulness of his position, when he says, (p. 101,) "To be where we and those around us are living in two different worlds of feeling, is ten-fold more intolerable than to be where a foreign language, not one word of which we understand, is spoken all the day long."

It was in 1844, says Mr. Brooke, that "doubts and questionings began to stir in his mind. He could not get rid of them. They were forced upon him by his reading and his intercourse with men. They grew and tortured him. *His teaching in the pulpit altered*, and it became painful to him to preach." (p. 110.)

Clearly he was, as Mr. Brooke confesses, "in a false position." His hearers were now continually grieving Mr. Boyd with protests against the dangerous speculations they heard from Christ Church pulpit; while Mr. Boyd, feeling a real affection and pity for him, hoped that he was merely passing through a strong temptation, and at last counselled him to leave duty, and to take a continental ramble for the restoration of his health. The steady friendship of his rector for him was shown in the offer, spontaneously made, to find a substitute, and to keep the curacy open for him for six months. Accordingly, in September, 1846, he started for the Continent. But while there, instead of relieving his mind of troublous thoughts, and studying mountains and waterfalls, "he plunged deeply into German metaphysics and theology. So the holiday which should have been given to health, was given to the solution of those hard problems by the consideration of which his health had been undermined." (p. 114.) Who can read these words, without being reminded of the wretched infatuation of the opium-eaters of China, who know that the poison is killing them, yet cannot give up the destructive enjoyment!

The end of all this was inevitable. To return to Cheltenham, again to try the patience of the congregation, and again to need the kind protection of his rector, seemed impossible. He finally resigned his post. St. John had said, long before, of such, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." And Christ Himself had spoken of some, "who when they hear, receive the word with joy; but have no root; which for a while believe, and in time of temptation fall away."

Returning to England, poor Robertson was for a while unemployed. In May, 1847, the curacy of St. Ebbe's, Oxford, was offered to him, and for six or eight weeks he occupied that pulpit. But before he had even become thoroughly at home at Oxford, the offer came to him of Trinity Chapel, Brighton, and after a short hesitation he accepted it. And now we open the history of "Robertson of Brighton," of Robertson in his third stage—the Robertson who is now held up to universal admiration. Let us look steadily at his character, and see whether it be worthy of imitation, even as it is presented to us in these warmly eulogistic volumes.

Robertson of Winchester was a decided and earnest Evangelical; Robertson of Brighton hated the Evangelical system. He had now, we are told, "escaped from the trammels which had confined his intellect and his spirit." (p. 107.) He had "emerged into clearer light." (p. 114.) "He struck out boldly into the open sea." (p. 131.) He had left "narrow interests and a confined sphere of thought" behind him, and had

come to a place where "a bold freedom of thought" prevailed. In a word, the first temptation had been repeated in his case, and, like Eve, he had fallen. "Eat of the tree of knowledge, and ye shall be as Gods, knowing good and evil." He took of the tree, as criminally and as foolishly as the first mother of mankind, and, like her, he soon knew good by its loss, and evil by its corroding power.

Let us compare the Robertson of Winchester with the Robertson of Brighton, in two or three leading and essential points. First, at Winchester he was a man of prayer. Mr. Brooke tells us, that "Prayer was his constant resource." And he himself writes,—*"I can always see, in uncertainty, the leading of God's hand, after prayer; when everything seems to be made clear and plain before the eyes."* (p. 64.) *"He systematized prayer at Winchester: he set apart certain subjects for each day in the week—Sunday, the Parish; Outpouring of the Spirit: Monday, Act of Devotion: Tuesday, Spread of the Gospel: Wednesday, Kingdom of Christ: Thursday, Self-Denial: Friday, Special Confession: Saturday, Intercession."* (p. 66.) The sketch of his life at Winchester is very brief, not extending over more than sixteen pages, but his habit of prayer is a chief feature in it. We pass on to his Brighton life, the account of which occupies nearly five hundred pages. When we had finished it, the utter absence of this feature struck us forcibly. We turned back, and looked again over the story, and we believe that we are correct in saying, that during all these six years, amidst hundreds of letters and other records, scarcely a reference to prayer is made!

His studies, and the ordinary employments of his mind, exhibit the same change. During the years from 1837 to 1841, *i.e.* during his studies for the ministry and his Winchester life, the books which are named as among his favourites are,—Calvin's Institutes, Collier's Church History, several on the Tractarian controversy, Bishop Butler, President Edwards, Taylor's Ancient Christianity, Bishop Andrew's Devotions, the Lives of Martyn and Brainerd, and *"The Imitation of Christ."*

We pass on to his Brighton life, and how total the change! The authors, and the only authors now mentioned as his favourites, are such as Thomas Carlyle, Niebuhr, Dante, Goethe, Schiller and Krause (p. 124), Shakespeare, Wordsworth, Tennyson, Coleridge, Philip von Artevelde, Fichte (p. 203), Lessing (p. 230), Miss Martineau (p. 249), Shelley (p. 280), Dr. Channing (p. 284), Schlegel, Bushnell, Leigh Hunt, Guizot, Marg. Ossoli, Theodore Parker, Prescott, Cellini, Maurice, Walter Scott, Lytton Bulwer, Ullman. He himself says,—*"I read little of divinity; much more of literature."* (vol. ii. p. 44.)

Again, at Winchester, prayer for the spread of the Gospel

was a portion of his system ; and at Oxford " he took a large interest in missionary work." (p. 19.) At Brighton, living for six years in the midst of Bible and Missionary Associations, if he ever took any share in the work, his biographer has omitted to mention it. But, in fact, Mr. Brooke rather exults in the total change. He says, speaking of his Winchester life,— "Those who are acquainted with his later career will feel astonished at the contrast it presents to this period. The austerities, the seclusion from society, even the reading of that class of devotional books which rather tend to weaken than to strengthen character, were all put aside at Brighton." (p. 66.)

Here Mr. Brooke boldly professes to know better what tends to happiness than Mr. Robertson himself ; for in the midst of his Brighton career, (1849 or 1850,) he writes to a friend :— "I perceive more than ever the necessity of devotional reading ; I mean the works of eminently holy persons, whose tone was not merely uprightness of character and highmindedness, but communion—a strong sense of personal and ever-living communion—with God besides. I recollect *how far more peaceful* my mind used to be, when I was in the regular habit of reading daily works of this description." (p. 326.) Thus Mr. Robertson puts on record, that while a student of such books as Martyn's and Brainerd's Lives, his mind was far more peaceful than in after years. His biographer, who has formed a different notion, and insists that his hero shall conform to it, tells us that the reading of such books "tends to weaken rather than to strengthen character." And this way of dressing up, instead of fairly describing, his hero, prevails throughout the book. Thus, at p. 68, Mr. Brooke tells us, that "the sermons preached at Winchester do not exhibit much power. Contrasted with those delivered at Brighton, they are startlingly inferior." This is Mr. Brooke's own opinion. Yet a friend, who heard these very Winchester sermons, writes :—"His sermons (at Winchester) did prophesy of his future excellence. I am disposed to say that they were never at any time more impressive." (p. 68.) But it matters not. Mr. Brooke has formed his own idea, and neither the testimony of Mr. Robertson himself, nor of one of his intimate friends, is to be accounted of any value, if it does not accord with Mr. Brooke's preconceived theory.

The Brighton period of Mr. Robertson's Life extended from 1847 to 1853, and it is impossible for us to give any detailed account of it. Those portions of his life and labours which were external to his own chapel and congregation, were given to more secular objects than most clergymen engage in. The European convulsions of 1848 exceedingly interested him. He took a large share in founding a "Working Men's Institute." In the following year "Mesmerism" and the Early Closing

Association attracted his notice. In 1850 he engaged in the Sabbath controversy, maintaining that the Sabbath was abrogated, and was again called upon to aid the "Working Men's Institute." In the next year he preached in London a sermon to working men, and in 1852 gave the Brighton Institute two lectures on Poetry. The Brighton election "roused in him combative enthusiasm"; and the proposal to open the Crystal Palace on Sundays occupied his thoughts and his time. In 1853 he gave a lecture on Wordsworth; but his disease now gained ground, and terminated his life in the summer of that year.

These six years spent at Brighton naturally constitute, in his biographer's eyes, the most valuable portion of his life. They occupy more than three-fourths of the whole narrative. That they were active and stirring years, we readily admit: a more important question is, Were they useful and happy ones?

Were they useful years? What fruit did they yield? In the records of other eminent men, we generally hear of the earnest, working churches which they built up; the large bodies of communicants, the willing and liberal offerings, the schools and churches raised. Of one such man we remember that it is recorded that his communicants exceeded six hundred: of another we read, that in a single year his congregation raised more than £8000 for the spread of the Gospel. In several instances which occur to memory, a congregation of wealthy persons resolved to build and endow a church for the poor. In others, they undertook to maintain a missionary or missionaries in Africa, or among our heathen at home. A church which is not "rich in good works" cannot be reckoned a really thriving church.

Now, either Mr. Brooke has thought little of such fruits as these, or else he had none to record. That Mr. Robertson had crowded congregations, we are frequently told; but that these congregations heard to any good purpose, we are not told. That they contributed liberally to send the Gospel to the heathen abroad, or to the heathen at home, is never recorded. That they built new schools, or enlarged or improved their own chapel, we do not hear. The absence of all mention of such fruits as these leads rather to the conclusion, that intellectual gratification, centering in self, was the principal object which drew crowds to Trinity Chapel.

But let us not urge our own conclusions; let us hear from Robertson himself:—"If you knew how sick at heart I am,—how humiliated and degraded I have felt, in perceiving myself quietly taken for the popular preacher of a fashionable watering place; how slight the power given by it of winning souls." (p. 196.)

But another and most important question is, Was Mr.

Robertson's Brighton life a peaceful or happy one? We do not mean, Had he any pleasure or enjoyment? We know that a man of science will often find great enjoyment in solving a problem, which has no moral bearing of any kind. An advocate will feel gratification in winning a cause, even when he is conscious that truth and justice preponderate on the other side. Nay, an apostle admits that there are "pleasures in sin," though but "for a season." (Heb. xi. 25.) Our inquiry is not of this kind; we ask merely, Had Mr. Robertson real happiness or solid peace at Brighton? If his biographer has truly described this part of his life, he had no such tranquillity or calm satisfaction. On the contrary, a sadder or more joyless picture of a Christian minister's life, we have never seen.

We go not beyond Mr. Brooke's own pages to justify this statement. The narrative of the Brighton life begins at p. 131, and even as early as p. 144 we hear of "painful isolation." At p. 150 he is "misunderstood and reckoned an enemy." Then follow "the excitement, which is killing" (p. 159), "a hornets' nest" of "enemies" (p. 165), "abundance of slanderers" (p. 166). "Alone, lonelier than ever" (p. 181), "sick at heart, humiliated and degraded to the dust" (p. 196), "distress of mind—keenly wounded" (p. 197), "when tortured by the noise of slander, he took refuge in *chemistry*!" or in "the healing influence of *poetry*!" (p. 198) "exhausted and painfully depressed" (p. 227), martyrdom by a lingering death" (p. 233). "He suffered keenly—a gloom deepened over his heart" (p. 248), "feels himself a homeless and heartless stranger" (p. 263), "dispirited and lonely (p. 285), "sorrowful and deep depression" (p. 315), "never have I felt a more fixed and settled depression" (p. 352). Then in vol. ii. "mental pain and inward struggle" (p. 39), "shattered, mentally unfit" (p. 45), "my laugh is now a ghastly, hollow, false lie of a thing" (p. 58), a "feeling of defiant isolation" (p. 76), "the applause was enthusiastic, yet all seemed weary, stale, flat, and unprofitable" (p. 107), "low spirits and deep depression" (p. 127). Then positive disease comes on, and frequent attacks of headache are mentioned.*

Other men have suffered from depression, springing from physical causes; but in Mr. Robertson, much of his wretchedness is distinctly attributed to the conflict going on in his mind. He had fixedly resolved to leave "the old paths;"—with a settled purpose he determined neither to preach the

* We might easily have augmented this list of groans and complaints, until we had filled whole pages. But Mr. Brooke not unreasonably observes that many such expressions dropped from

Mr. Robertson in the exhaustion which followed his Sunday labours. We have therefore endeavoured, as far as possible, to avoid this class of expressions.

Gospel which he had proclaimed at Winchester, nor yet the semi-Romanism of the Tractarian school. But he found no satisfaction or consolation in this course. Continually we meet with expressions of disgust and weariness with reference to his pulpit labours. "Zest and interest are wanting. I am struggling as yet with poor success, but I will not tamely yield." (p. 352.) "Would to God I were not a mere peppercruet to give a relish to the palates of the Brightonians." (p. 28.) "It is not the overstrained intellect that is wearing life out, but the emotional part of nature." (p. 32.) "I wish I did not hate preaching so much; but the degradation of being a Brighton preacher is almost intolerable." (p. 59.) "It was with extreme repugnance and aversion that I contemplated preparation for Sunday." (p. 109.)

Yet his place and his course had been of his own choosing. "He could no longer brook to walk in leading-strings," he said. So he left Cheltenham, went to Heidelberg, "plunged deeply into German metaphysics and theology," and came to Brighton to teach what he had learned. How can we read the above lamentations, without calling to mind the case of the deceived ones described by Milton, who

"Greedily plucked

The fruitage fair to sight, like that which grew
Near that bituminous lake where Sodom flamed;
This, more delusive, not the touch, but taste
Deceived: they fondly thinking to allay
Their appetite with gust, instead of fruit
Chewed bitter ashes."

A more touching confession of a sad and terrible change, we have never read, than that which is recorded in a letter written in 1853, the last year of his life. He says,—

"On Sunday, after service, a lady came up to me whom I had known in the very outset of my ministry (*i.e.* at Winchester). She talked with me of the past, and said, *with tears*, 'But oh! you are so changed in mind; it is quite heart-aching to hear you preach: it was *no longer the bright, happy Mr. Robertson.*' The truth is, I had been preaching on St. Paul's thorn in the flesh, and this would partly account for what she remarked. Yet conversation with her brought back those days at Winchester strongly, and *I felt that she was right*, and that the shadows of life had settled down." (Vol. ii. p. 223.)

Just so might one of the celestial visitants whom Milton describes, have paid a visit to Eve in the wilderness, and have wept, if angels could weep, at the sad contrast between present and former days.

No; poor Robertson was not useful, was not happy, at Brighton. His biographer, bent on describing things, not as they were, but as he deems they ought to be, may talk of

his "emerging into clearer light" at Brighton; of his "escape from the trammels;" of his "contest and victory;" but whenever the unhappy man is allowed to speak for himself, we hear a very different story. "I am conscious of having developed my mind and character more truly, and with more fidelity, at Winchester than anywhere." (Vol. i. p. 184.) "I recollect how far more peaceful my mind used to be when I was in the daily habit of reading 'the works of eminently holy persons.'" (Vol. i. p. 326.) "Conversation brought back those days at Winchester strongly, and *I felt that she was right.*" (Vol. ii. p. 223.)

But Mr. Brooke attempts to answer, 'See what a work he did; see the permanent fruit of his ministry in his published sermons, and their wide popularity.' Or, to give his own words: "The work which he has done upon human hearts is as imperishable as his own immortality." (p. 257.)

Now, no one was ever more decided or more vehement than Mr. Robertson in distinguishing between popularity and usefulness. The value of any man's teaching is always to be tested by one enquiry, "What remains?" Robertson received, believed, and preached Evangelical doctrines. He then "plunged deeply into German metaphysics and theology," and threw off the faith of Bradford and of Jewell, of Hooker and of Ussher. What did he give us in its room?"

Simply nothing. Mr. Brooke confesses, "He taught no schemes of doctrine." "He never became the leader of a sect or the follower of any religious school." (p. 165.)

In a word, during the last six years of his life, he had no connected or consistent religious faith of any kind or description. If he had taken up the Articles of the Church of England, and read them honestly, in the plain and literal meaning of the words, he must have confessed that he did not believe one half of them. Had he turned to the Confession of the Church of Scotland, or to the Decrees of the Council of Trent, he must have made the same confession. In fact, his "German metaphysics and theology" had levelled, in his view, the Temple of Truth, and had left merely materials for a macadamized road. This is the general character of the Broad Church theology. It can destroy, but it can build up nothing. No two of its teachers can agree in any consistent scheme of doctrines. Take, for instance, the important question of the future state of man when this life is ended. Scripture is clear and definite on this point. The Creeds speak distinctly. Augustine and Luther, Jewell and Hooker, never felt any doubt or hesitation. But if we ask Mr. Maurice, he tells us, that after this life all men, good or evil, are pardoned and saved. If we ask Mr. J. Llewellyn Davies, he tells us of a purgatory, a

punishment for the wicked, but only for a time. And if we turn to Mr. Robertson, he confesses that he finds it difficult "not to believe in everlasting punishment." (p. 163.) Thus, among the first three, perhaps, who could be named among Broad Churchmen, we find three different and utterly irreconcilable opinions. And so is it to the end of the chapter. It is natural that it should be so; for Truth is one, but error is multifarious, and endlessly inconsistent.

The last point we touch reluctantly, and with hesitation and pain. We would not approach it, were we not in a manner forced to do so. The picture presented to us in these volumes is that of a man who had tested and tried the Evangelical creed, and had left it for something better. His case is set before us at great length and with much particularity, as a living proof of the unsoundness of the system in the belief of which Hooker and Jewell, Scott and Newton, Cecil and Henry Martyn, lived and died. We are told that "he transmuted the dross of his nature into gold by the alchemy of Christian effort" (p. 197); that, "at last, emerging victorious, he went up upon the hills to see, with clearer vision than before, the shining of the Celestial City." (p. 111.) "The incarnation, atonement, and resurrection of Christ were not dogmas to him. In himself he was daily realizing them. They were in him a life, a power, a light." (Vol. ii. p. 169.)

These are large assertions, and we shall oppose to them no doubts or questions of our own. But recorded facts ought to be laid beside them, so that men may judge how much is truth, how much romantic eulogy.

Robertson, in what he himself admits to have been his most peaceful and happy days, delighted in the biographies of such men as Brainerd and Martyn. But when "German metaphysics and theology" had poisoned his mind, we hear no more of his admiration for these devoted men. He now saw, his biographer tells us, "with clearer vision the shining of the Celestial City." Let us compare, then, the last hours of the three men, and profit, if we can, by Robertson's advancement beyond the prospects of Brainerd and of Martyn.

Brainerd's last hours are thus recorded:—

"Oct. 2, 1747.—My soul was this day, at turns, sweetly set upon God. I longed to be with Him, that I might behold His glory. I felt sweetly disposed to commit all to Him,—my dearest friends, my flock, my absent brother, and all my concerns,—for time and eternity.

"Oct. 4.—As Mr. Edwards's daughter, who chiefly attended him, came into the room, he said, 'Dear Jerusha, are you willing to part with me? I am quite willing to part with you; I am willing to part with all my friends; I am willing to part with my dear brother John. I have committed him and all my friends to God, and can leave them

with Him. Though, if I thought I should not see you, and be happy with you in another world, I could not bear to part with you. But we shall spend a happy eternity together.'

"Oct. 6.—He lay for a considerable time as if he were dying. He was then heard to utter, in broken whispers, such expressions as these,—'He will come; He will not tarry. I shall soon be in glory. I shall soon glorify God with the angels.'"

Henry Martyn, before his last illness, was once seized with what he believed to be death. He thus describes it :—

"This morning, while getting up, I found a pain in the centre of my body, which increased to such a degree, that fever and vertigo came on, and I fainted. The dreadful sensation was like what I once felt in England, but by no means so violent or long-continued; as then, also, I was alone. After recovering my senses, and lying in pain which made me almost breathless, I turned my thoughts to God; and oh, praise to His grace and love, I felt no fear; but I prayed earnestly that I might have a little relief, to set my house in order, and make my will. The day was spent in great weakness, but my heart was often filled with the sweetest peace and gratitude for the precious things God hath done for me.

"I found delight at night in considering, from the beginning, all that God had done in creation, providence, and grace, for my soul. O God of love, how shall I praise Thee! Happiness, bliss for ever, lies before me! Thou hast brought me upon this stage of life, to see what sin and misery are; myself, alas! most deeply partaking in both. But the days and the works of my former state, fraught with danger and with death, are no more; and the God of benevolence and love hath opened to me brighter prospects. Thine I am; 'My Beloved is mine, and I am his;' and now I want none but Thee. I am alone with Thee in this world, and when I put off this mortal tabernacle, I shall still be with Thee, whatever that unknown change may be; and I shall be before Thee, not to receive honour, but to ascribe praise. Yes, I shall then have power to express my feelings. I shall then, without intermission, see and love; and no cloud of sorrow overcast my mind. I shall then sing, in worthy, everlasting strains, the praises of that Divine Redeemer, whose works of love now reach beyond my conception."

Frederick Robertson is held forth to us as one who had "burst the trammels" which bound and cramped such men as Brainerd and Martyn, and had "risen to a brighter day." His last hours are thus described :—

"He had passed through the day without intenser suffering than usual. He was moved from his bed to the sofa, near the open window, where he lay until the evening. But towards ten o'clock, a change took place. The pain returned with bitter violence. Feebly crying at intervals, 'My God, my Father!—my God, my Father;' he lived for two hours in a mortal agony, during which he never lost consciousness. His mother, wife, and one friend, with his physician, watched over him with devoted care. At last they sought to relieve him by

changing his position. But he could not endure a touch. 'I cannot bear it,' he said; 'let me rest. I must die. Let God do His work.' These were his last words. Immediately afterwards, at a few minutes past midnight, all was over." (p. 238.)

It may be said, perhaps, that a comparison with such men as Brainerd and Martyn is hardly fair. Let us take, then, a more recent instance,—the last hours of another English clergyman, who died, like Robertson, of brain disease, and within three years of the latter's death. Edward Bickersteth was arrested, like Robertson, in the midst of his labours, by the sudden failure of the mental powers. From his published Memoir we copy a few lines:—

"He said to his medical attendant,—'You have had a troublesome office, Mr. D., but it is nearly over now.' 'No, sir, you have had the trouble and the suffering.' 'Nothing compared with my deservings. I find all my principles confirmed by my last hours. I have believed in the Lord Jesus Christ, and He supports me now. I commend Him to you, my dear sir, as an only and complete Saviour. You have done all you could for my poor body, it is right that I should commend Christ to you.'" (p. 472.)

"On Monday, about midnight, while one of his children was holding his hand, his eyes lightened up again. 'Dearest father,' she said, 'is Jesus with you?' His lips tried in vain to move. 'If He is, press my hand.' He did so, looking earnestly upon her. 'Have you no fears?' He again tried to speak, but his voice failing him, pressed her hand again. She asked a third question, but the gleam of consciousness had disappeared." (p. 480.)

"A few minutes before five, the breathing, which had been slower and slower, suddenly ceased. It seemed as if life were gone, but after a pause of nearly a minute, with one sob the breath returned again. Six or seven times this affecting pause was repeated. A shade of deeper awe seemed then to pass over his countenance, which presently was lighted up with an expression of radiant joy. The breathing was noiseless, his eye grew brighter and brighter, and at length the breath parted, and returned no more. The light still lingered in his eye, and those who watched around his pillow, scarcely knew the moment of the departure, when his spirit forsook the body, to be 'at home with the Lord.'" (pp. 481, 482.)

We have made these closing remarks with pain and with hesitation, and we earnestly desire that they should not be misunderstood. They are strictly limited to a single point. Mr. Brooke has chosen to represent that his friend was compelled to abandon the Evangelical belief by its narrowness, its coldness, its want of sympathy and expansiveness; and that he embraced a faith much more large, more free, more bright, and more joyous. We have felt compelled to test this assertion by the facts which Mr. Brooke himself has given us. We have carefully studied both Mr. Robertson's course and its closing, and

we feel compelled to say, that, neither by the one nor by the other, is Mr. Brooke's assertion justified; rather, we should say, that his theory is refuted by the story which he has given us.

We cannot close this review without some brief notice of Mr. Robertson's Sermons. We confess that, for some time past, the alleged popularity of these volumes has been a wonder to us. Remembering our experience of Mr. Robertson in his own pulpit at Brighton, we could not hear of a twelfth or fourteenth edition of his Sermons without surprise. What there could be in his Sermons to emulate in popularity those of Henry Blunt and Henry Melvill, and only to fall short of those of Guthrie and McCheyne, we could not understand. But, within the last few weeks, we have examined three of the volumes, and are no longer astonished at their success. Mr. Robertson had felt, and sympathized with, a real, wide-spread craving in the Church; he had exactly met a popular want; and there can be nothing surprising in the rapid and extensive sale of his volumes.

Deterioration is a law of our fallen human nature. Always do we find, as Tertullian said, that "what is first, is true; and what is later is corrupted." Abraham was the friend of God, noble, faithful, frequent in converse with his heavenly Father. Isaac was a good, easy man, married by his father, and managed by his wife. Jacob was a "supplanter," sinning in various ways, with idols in his household, and many disorders in his family. This sort of falling-off is common in the Church. John Newton and Charles Simeon were specially called to the Lord's service; and they were ardent, enthusiastic, and effective. Had they left sons and grandsons, we should probably have seen torpid Isaacs and sinning Jacobs.

The outpouring of the Holy Spirit which was seen in the Church of England at the close of the last century, has left hundreds of sons and grandsons of the followers of Newton and Simeon; and many of these repeat, with dull and sleepy tongues, the lessons which their fathers taught. Ardent and restless and enquiring men, in our day, get tired of these drowsy repetitions, and call them "platitudes." Robertson himself had this feeling; and when "German metaphysics and theology" had acted on his mind, as opium or ardent spirits act on the physical organisation, he set forth on a new career of "bold" and "free" and "untrammelled" interpretation. The Tempter, who had succeeded in perverting him, now sent him forth as an agent to pervert others. And the craving for novelties, which he himself had felt, existed in tens of thousands of other souls. Hence, when he preached, and when his sermons were printed, hearers and readers were found in multitudes.

His Sermons are not like other sermons, and they have been popular for this very reason. He seems to have begun his ministry at Brighton with a settled determination to quit the beaten track, and to give his congregation something unlike what they had ever heard before, or could hear elsewhere. This, in a man of talent, was a sure way to notoriety, and a very probable way to gain popularity.

Yet, still there was truth in the wise man's saying,—“There is nothing new under the sun.” The saying was modernized by Niebuhr, when he said of a would-be discoverer, that in his lucubrations, “That which was true was not new, and that which was new was not true.” The words might well be given as a cautionary motto to Mr. Robertson's Sermons. In many pages, in spite of his desire to be always “fresh” and never “commonplace,” we find only old truths clothed in attractive language. But in too many other places, we do indeed find novelties, and in those novelties we find hurtful and perilous fantasies. We will give, as briefly as we can, three or four specimens of these dangerous perversions of the words of Scripture.

In the Sixth Sermon of Volume I., we find the following rash and blamable statements :—“The history of the Sabbath-day is this. It was given by Moses to the Israelites, partly as a sign between God and them, marking them off from all other nations by its observance ; partly as commemorative of their deliverance from Egypt.” “There is not in the Old Testament a single trace of the observance of the Sabbath before the time of Moses.” “The observance of one day in seven, therefore, is purely Jewish.”

Now, first, having taken this ground, that the Sabbath was a merely Jewish institution, “given by Moses,” Mr. Robertson immediately sets to work to refute himself. Just six pages after the above statements, we find the following, which are utterly irreconcilable with the former. “Eternal as the constitution of the soul of man, is the necessity for the existence of a day of rest. On this ground alone can we find a defence of the proportion,—‘one day in seven.’ The thing has been tried ;—one day in ten, prescribed by revolutionary France, was pronounced by physiologists insufficient. So that we begin to find that, in a deeper sense than we had first suspected, ‘the Sabbath was made for man.’ Even in the contrivance of one day in seven, it was arranged by unerring wisdom.”

This is all very true and valuable ; but how can it be reconciled with the former statement, that “the Sabbath was given by Moses to the Israelites, as a sign marking them off from all other nations ;” and that the observance of one day in

seven is "purely Jewish," "no trace of it being found until the time of Moses"?

Taken together, Mr. Robertson's two statements come to this:—That the necessity of a weekly day of rest is "as eternal as the constitution of the soul of man:"—that "the necessities of human nature" demand it: that a rest "of one day in seven" was "arranged by unerring wisdom." And yet, though "the sabbath was made for man," man was left for 2500 years without it! That neither Adam, nor Noah, nor Abraham knew anything of it. That the wretched human race was left for five and twenty centuries without a provision, "the necessity of which" is as "eternal as the constitution of the soul of man."

Such is, or was, Mr. Robertson's notion, or theory, of the Sabbath. To us it appears transparently untenable. It appears also to contradict the plain words of Scripture. In the very first page of the Bible we read, that in the world's first week, "God blessed the seventh day, and sanctified it, or set it apart." Set it apart for whom? For Himself, or for the angels in heaven? Surely not: but for man, for the whole human race. "For man" was "the sabbath made,"—not for the Jews, as Mr. Robertson would fain teach us. And what else meant the seven days observed by Noah;—or the reference to the past made by Moses? Before the giving of the Ten Commandments, he speaks to the Jews of the Sabbath, not as a new thing, but as an institution well known to them. Yet, had he taught it to them only within the few months which had elapsed since his return from Midian, that fact would surely have been recorded.

Another palpable absurdity is involved in Mr. Robertson's theory of the sabbath. The law of the Ten Commandments was one code, given at one time, by one voice, and written by one finger. Did Mr. Robertson suppose that this law, in all its main features, was then for the first time revealed to man; after having been kept secret from Adam, from Noah, and from Abraham? Did he imagine that the ancient patriarchs, who conversed with God, were ignorant that it was their duty to love Him, to honor His name, and to eschew idolatry? Were they never informed that murder and adultery and theft were sins, or that covetousness and lying and disobedience to parents were hateful to God? Mr. Robertson would never have ventured on such an assertion. He would have acknowledged that nine of the ten Commandments were well known to Adam and to Abraham; but he would have excepted one little commandment, standing in the middle of the code; and would have asserted that it, and it only, was a novelty! And, strangely enough, he would have thus picked out from the code

of ten, as a new thing, then for the first time "given by Moses," just that one commandment which bore upon its very face the evidence of its antiquity. As if to rebuke its modern impugnors, this command, and this only, commences thus, "*Remember the Sabbath-day to keep it holy,*"—words which clearly imply a previous knowledge.

At page 161 of vol. i., we read such fearful language as this, applied to the propitiatory sacrifice of Christ:—

"Let no man say that Christ bore the wrath of God." "We are sometimes told of a mysterious anguish which Christ endured, the consequence of Divine wrath, the sufferings of a heart laden with the conscience of the world's transgressions, which He was bearing as if they were His own sins." "The Redeemer bore imputed sin. He bore the penalty of others' sin. He was punished. Did He bear the anger of the Most High?" "In the name of Him who is God, not Caiaphas, never!"

Two great faults are here apparent. Mr. Robertson admits the vicarious character of our Lord's sufferings. He acknowledges that "the Redeemer bore imputed sin; bore the penalty of others' sin," and "was punished:" but he insists on taking a wretchedly inadequate view. The punishment which belongs to sin is twofold—bodily and spiritual, temporal and eternal. Mr. Robertson is ready to admit that Christ bore the lesser punishment, but he denies that He bore the greater. If so, then man is not redeemed. The immeasurably greater punishment attaching to sin still hangs over Him. If so, why did Christ come, if man is only partly redeemed?

The worst fault, however, of this passage is, that it is at variance with the facts and with the language of Scripture. The 69th Psalm, one of the most distinctly Messianic of the whole hundred and fifty, uses language which declares Christ's chief sufferings to have been soul-sufferings. "Thy rebuke (or reproach) hath broken my heart." "Hide not thy face from thy servant, for I am in trouble." The 22nd Psalm, also a prophecy of Christ, says,—"*My heart is like wax; it is melted in the midst of my bowels.*" These predictions were literally fulfilled; physicians have pronounced a decided opinion, that the Saviour did not die from the effect of the nails or the spear; but from a broken heart. Upon Mr. Robertson's hypothesis, that "the Lord did (*not*) lay upon Him the iniquity of us all," and that "His soul was (*not*) made an offering for sin," this mental conflict, this agony of soul, remains wholly unaccounted for. Hundreds of martyrs have gone into the fire or into still greater tortures, rejoicingly and triumphantly: if the Lord had only to bear, like them, bodily sufferings, how came His forti-

tude to be less than theirs? In a word, if there was no Divine wrath, if He was not "made sin for us," then the awful agonies of Gethsemane, and the dreadful "forsaking" of the Cross, remain wholly inexplicable.

In the fourth Sermon of Vol. II., the greatest possible amount of darkness and confusion is cast upon the doctrine of Baptism. First, we have a bad simile,—“Coronation makes a sovereign, but, paradoxical as it may seem, it can only make one a sovereign who is a sovereign already.” “Similarly with Baptism: Baptism makes a child of God in the sense in which coronation makes a king.”

Nothing can be more fictitious or more confusing than this. Still, it seems to declare, to assert, that Baptism does something. The next page, however, negatives this. For Mr. Robertson goes on to say,—

“Take care. Do not say of others, that they are unregenerate, are of the world. Do not make a distinction, within the Church, of Christians and not Christians. That wretched beggar that holds his hat at the crossing of the street is God's child as well as you, if he only knew it. Humanity is joined in Christ to God. Do not say, that the separating work of baptism, drawing a distinction between the Church and the world, negatives this. Do not say, that because the Church is separated from the world, therefore the world are not God's children.”

Thus, according to Mr. Robertson, Baptism makes a difference which is not a difference; confers a privilege which, however, is common to the whole race, and therefore is no privilege! When we have listened to this sort of stuff for half an hour, we only feel that we have heard a great quantity of words, without gaining a single idea.

In the fifth Sermon of Vol. III., the doctrine of Absolution is thus, not explained, but obscured:—

The preacher quotes 2 Cor. ii. 10, “To whom ye forgive anything, I forgive also: for to whom I forgave anything, for your sakes forgave I it in the person of Christ.” He then thus explains this text:—

“Observe now, it is quite true here that the apostle absolved a man whose excommunication he had formerly required; but he absolved him because the congregation absolved him; not as a plenipotentiary supernaturally gifted to convey a mysterious benefit, but as himself an organ and representative of the Church. The power of absolution, therefore, belonged to the Church, and to the apostle through the Church. It was a power belonging to *all* Christians: to the apostle because he was a Christian, not because he was an apostle.” “It is a power delegated to you and to me, and just so far as we exercise it lovingly and wisely, in our lives, and with our lips, we help men away from sin: just so far as we do not exercise it, or exercise it falsely, we drive men to Rome.”

What, then, is this Absolution, as described by Mr. Robertson? "It belongs to the Church, to all Christians; not to the apostle as such." Where, then, is it to be had?

Collectively, it is not to be had in the Church of England. The Church never comes together to absolve or condemn, to bind or to loose. If a man wants it, he may seek it here in vain. The Church, as a whole, never gives it.

But "it belongs to *all* Christians," "to you and to me." Can it be found, then, to any purpose, by seeking it of individuals? Why, is it not notorious, that whenever any public offence is committed, there are contrary opinions immediately heard? Some are for condemning, some for excusing. How is the vote to be taken? Does the first person applied to, by his "absolution," quiet the conscience, even when the second or the third speaks nothing but censure? What can there be in such a sentence as this, on which the unquiet conscience can rest? Absolution, on Mr. Robertson's principle, seems to mean nothing more than a predominant public opinion, ascertained no one knows how.

In the next Sermon, the sixth of Vol. III., a plain declaration of Scripture is made to bend to a theory, or sudden fancy, which Mr. Robertson has taken up. "The Illusiveness of Life" is made to appear striking by including in it even the very promises of God! Thus we are told that "God promised Canaan to Abraham, and yet Abraham never inherited Canaan." "The surprising point is, that Abraham, deceived, as you might almost say, did not complain of it as a deception; he was even grateful for the non-fulfilment of the promise: he does not seem to have expected its fulfilment." "Let it be clearly understood, in the first place, the promise never was fulfilled. I do not say the fulfilment was delayed. I say it *never* was fulfilled. Abraham had a few feet of earth, obtained by purchase; beyond that, nothing; he died a stranger and a pilgrim in the land."

Now, no man had any right thus to speak of a great Scripture fact, without having made himself acquainted with it. This promise to Abraham, like many other Scripture promises, was developed by steps. It is found in Genesis xii., xiii., and xv. In the twelfth chapter God says to Abraham, "I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing." In the thirteenth, He says, "All the land which thou seest, to thee will I give it, and to thy seed for ever: and I will make thy seed as the dust of the earth." In the fifteenth, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years: but in the fourth generation they shall come hither again; for the

iniquity of the Ammonites is not yet full." "Unto thy seed have I given this land."

Now we say, in direct contradiction to Mr. Robertson, that the promise, given by God to Abraham, was most exactly and literally fulfilled. Mr. Robertson says, "It never was fulfilled." Most rash, unfounded, and criminal is that statement. Taking the above three chapters conjointly, as containing the promise given to Abraham, we say, that he never could expect, and never did expect, to possess Canaan for himself or his son Isaac. It was promised that it should be given to his seed, four hundred years after, and exactly according to the promise it was given. To say, as Mr. Robertson does, that the promise was "illusory," that God never intended to fulfil it, and never did fulfil it, is a most unjustifiable and most blamable representation.

And it is followed by a second. Not content with describing Abraham as deceived, Mr. Robertson goes on to represent the whole people of Israel as similarly deluded. He says,—“His (Jacob's) descendants came into the land of Canaan, expecting to find it a land flowing with milk and honey: they found hard work to do,—war and unrest, instead of rest.” “They expected to find their reward in a land of milk and honey. They were bitterly disappointed.”

Thus, having set up an hypothesis of his own, that all things in this world—even the promises of God!—are illusory, Mr. Robertson goes on to “wrest Scripture” to prove his point. But what is the fact?

The land promised was found to be indeed a land flowing with milk and honey. So confessed the unbelieving and murmuring spies. “We came to the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it.” And it was given to them, and they found rest in it. “It came to pass a long time after the Lord had given rest unto Israel from all their enemies round about,” that Joshua said, “Ye know in all your hearts, that not one good thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass.” And yet, with all these words before him, Mr. Robertson dares to construct an argument resting on the assumption, that the promises of God to Abraham and to Israel were “illusory,”—never meant to be fulfilled, and never fulfilled in fact!

Such are the Sermons of Frederick Robertson, of which it is boasted that the circulation has been larger than that of almost any other works of the same kind in our day. The fact is a lamentable one; but, when the real nature of the books is considered, there is nothing very wonderful in it. When Mr. Robertson describes himself as tired of “Evangelicalism, worn

threadbare by trite thought, and guiltless of mental power or fresh thought" (p. 167),—and when one of his friends lauds him as "having done more than almost any of his contemporaries to remove the dust and rust from what I may call the currency of the Church," so that "great truths, which platitudes had done its best to degrade into immoral shibboleths, he relieved of their dross, and sent forth into the world as pure coinage, bearing the image and superscription of the Heavenly King" (p. 323),—we perceive at once the real nature of his popularity and his fame. But fame and popularity do not confer happiness; and few things, we believe, in modern literature have been made more clear, than the mournful fulfilment of Cæsar Malan's prophecy, "My dear brother, you will have a sorrowful life and a sorrowful ministry!"

"THE FORMER AND THE LATTER RAIN."

In the prophecies of Hosea, there are found the words, "His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." We depend upon the morning, we look for it with a certainty the event is continually sanctioning; the sun sets, but sets to rise again; the covenant of the day and the covenant of the night cannot be broken. And the morning, as it comes, dispels the darkness; it banishes with its own shed rays the gloom of night, not all at once, but gradually as the light of the sun "shineth more and more." We are familiar with the truth of this, and we can enter into the appropriateness with which it illustrates divine things.

Not otherwise need it be with the similitude of "the former and the latter rain." The analogy between nature and grace is very close. God employs nature as a typical thing. He designs through it to image forth diviner things. He would have us be observers of nature, to look through nature up to nature's God. The air as it sighs amid the trees; the brook that murmurs as it flows; the tender plant; the field that waves with corn,—in each and all may creation be viewed as a religious type. Years ago, an observing writer told how he "viewed the ravages of winter as the Jews did the desolation of their temple when its expressive types and symbols were demolished or defaced by the Babylonian armies, and thus he viewed spring as the rebuilding of the creation-temple, in which are renewed all the sweet and significant emblems of the everlasting Gospel." In the same spirit may we consider the "early and latter rain," the second of the two images employed

by the prophet Hosea. Now, we read about the "former and the latter rain" in other parts of Scripture as well as in Hosea. Thus in Deut. xi. 14, "I will give you the rain of your land in due season, the first rain and the latter rain." So in Jeremiah, v. 24: "Neither say they in their heart, Let us now fear the Lord our God that giveth rain both the former and the latter in his season." So too in Joel ii. 23, "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter in the first month." And again in St. James v. 7: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient." Rain typifies and sets forth divine influence and grace. It falls to fertilise where all was dry and fruitless. It falls to renew the face of the earth. It falls to ripen and mature the grain. In Judæa the rain fell plentifully twice in the year. About September, and about March, it chiefly and more copiously fell.

Now, the month Abib, or March, was the first month in the ecclesiastical or holy year; and hence we have light thrown on the expression, "the latter rain in the first month." It may be just observed, in passing, without any undue pressing of the similitude, that rain being the vapours exhaled by the sun, would cease to fall were the sun withdrawn from the firmament. The parallel between growth in nature and growth in grace, being clear and express, we are taught at once that divine grace comes not apart from Him who, being the Son of God, died on the Cross for our sins, that through the Holy Ghost sent down, the fruitless soil of our fallen nature might have fertility—be quickened into newness of life. Now, it strikes us as interesting that, in the passages we have cited, beginning with the Book of Deuteronomy, and ending with the Epistle of St. James, there should be seen a certain order which we may follow as we try briefly to exhibit some truths suggested by our subject. In Deuteronomy, we read how God would give the first rain and the latter rain. Passing on to Jeremiah, we see how the people refused to fear the Lord who giveth rain both the former and the latter. In Hosea we read of the fuller knowledge to be enjoyed by those who serve the Lord. In Joel we read of the joy of the children of God to whom had been given the former rain. Then in St. James we read of the patience that becomes the Christian as he waits for the coming of his Lord. Undesigned as this order may be, it is nevertheless interesting. It suggests to us the thought of progressiveness. As the noon surpasses in brightness the first

streaks of day, as the Christian dispensation is fuller, brighter than the Jewish; so the believer should advance, following on to know the Lord. Beginning, then, with the words of Deuteronomy, we read in chapter xi. 13, 14: "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul; that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Here, in these words, we have Moses, the servant of the living God, urging the people to fear and love the Lord their God. He tells in earnest words of the claim the Lord has upon them—of their redemption from the land of Egypt; and he bids them love their Redeemer, and seek the blessings promised and attached to obedience to His commands. He tells of the promised land—a land which was "not as the land of Egypt," but "a land of hills and valleys, and drinketh water of the rain of heaven." There was fertility: there the land should yield its increase, and the trees of the field their fruit; there should they dwell in their land safely and be at peace. As Israel sought spiritual blessings, so should Israel enjoy temporal blessings as well. These were the terms of the divine covenant. Grace, free and undeserved grace, itself the outflow of the Divine love, would bestow these blessings. Now, Israel is the model people. On them, as on some chart, God has mapped out clearly the nature of His dealings with men for all time. One greater than Moses has purchased by His own shed blood a redemption for us from a worse than Egyptian bondage. Placed by nature in a dry and thirsty land, where "the early and the latter rain" come not, God bids us leave that land, and seek, whilst He will prevent and guide us always, a better and a promised land. It is a solemn call. Mighty consequences are in it. Blessed are they that hear and obey the voice that speaks—on whom the first drops of mercy and grace, that precede the fuller shower, descend. These are they that come up from the wilderness, leaning upon their Beloved. And "ye are come (the Scripture says) unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." And the word is sure, "Seek ye first the kingdom of God and His righteousness, and all these things (temporal necessities) shall be added unto you." Whilst the wrath of God is over those who seek Him not, we are responsible creatures; and the fault and the sin are surely ours, if we keep from God, and scorn to mind His words.

Thus the prophet Jeremiah speaks:—"But this people hath a revolting and a rebellious heart, . . . neither say they in their heart, Let us now fear the Lord our God, that giveth

rain, both the former and the latter in his season." In the days of Moses, multitudes of the Israelites had turned from God. They entered not into the promised land, because of unbelief. On them "the former and the latter rain" never fell. So, in the days of Jeremiah, many feared not God, who yet saw how His covenant with nature was kept, and around whom privileges were gathered.

Thus in each graceless soul, in these our days, those ancient Israelites are seen again. If the wilderness of our souls receive no gracious rain from heaven, and the fallow ground of our heart be not broken up, we are under the curse. And thus, having not the Spirit, we have no sanctioned claim on God for temporal blessings. Spiritual things are first sought in the Lord's Prayer, then temporal.

The words of the prophet Hosea (ch. vi. 3) tell of the bright and blessed results of real repentance,—“Then shall we know, if we follow on to know the Lord.”

We observe in this verse that “the latter rain” is placed before “the former;” and it may be just said by the way that “the latter rain” (*malkush*, from a verb “to delay”) was more probably that which fell in the autumn, and “the former rain” (*jirah*) that which fell in the spring; though this is questioned. (See Calmet's Dict.) Without seeing in this uncertainty any explanation of the precedence of “the latter rain” in the verse in Hosea, something perhaps may be inferred as to the inseparableness of “the former and the latter rain.” Grace is glory begun. And so the apostle Peter speaks: “And hope to the end (or, “hope perfectly,” *τελειως ἐλπισατε*), for the grace that is being brought unto you (*φερομένην*) at the revelation of Jesus Christ.” Life eternal being the knowledge of God, and of Jesus Christ whom He has sent, divine grace, typified by the early rain, must cause this knowledge to take root in our heart. And then, little and limited though that knowledge be at first, like the shower's first drops, yet “we shall know, if we follow on to know the Lord.” Where rain has come, rain will come. Renewal follows and succeeds regeneration. God's covenant in grace, firm as His covenant ever was with nature, secures the growth of all believers. “They go from strength to strength.” Sin, as they follow on, becomes less strong; God becomes more “the strength of their heart.” So the prophet Joel speaks of the joy of Christians: “Be glad and rejoice in the Lord your God, for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain in the first month.”

In this verse, we are directed in the margin to observe that “the former rain *moderately*” is in the Hebrew “the . . . ac-

cording to righteousness." In the Septuagint the literal rendering would be, "For He gave to you (the) food (τὰ βρώματα) towards (or 'with reference to') righteousness, and will rain for you rain early and late (latter), according as before."

It does not seem quite plain how we are to take the words, "the former rain according to righteousness," or "a teacher unto righteousness" (as Hebrews will have it), if they are not taken in some way to have regard to a teacher (perhaps Joel himself) typical of the Messiah. Concerning ourselves, however, with the rendering of our Authorized Version, "the former rain moderately" (or "in due measure"), we shall see that the children of Zion were to be glad and rejoice in the Lord their God, giving glory to Him who had kept and remembered His covenant, who had sent and who would send the shower to fructify the earth, and who had shed abroad in their hearts the very grace that shower should typify. "Be glad and rejoice;" your hearts have been disposed to holiness through divine grace; God will perform the good work in you which He has begun. So spake the inspired prophet. And, in truth, joy becomes the Christian. The early Christians, amid much to try and cast down, were yet a joyous people. Neither losses nor persecutions hindered their joy, nor yet guilt. "They joyed in God through our Lord Jesus Christ, by whom they received the atonement." And if indeed it be a good land which the Lord our God giveth us, and we have within ourselves the earnest of blessings to come, what heart should fail?

But this joy, we remember, requires patience. And St. James, in the last passage remaining for us, speaks of "patience:" "Be patient therefore, brethren, unto the coming of the Lord;" and he proceeds to employ an illustration fetched from the tiller and the field. Sowing must be in hope; the accomplishment is not yet. The grain must not be cut down green to hasten the harvest. In due season the husbandman will reap. Meantime, the process is advancing to maturity. In the purpose and promise of God, precariousness has no place; and between seed time and harvest nature exacts her needed interval. Time is needed for the early, time for the latter rain to fall. So spiritually; and more also. Natural rain may be withheld; drought may be instead. Grace shall always come, if rightly sought. It cannot fail. And the very storm sends its rain more down than rain is used to fall in calmer times. Patience becomes the Christian; the word of God sown in his heart shall not be left waterless. But a span separates the early from the latter rain. To every Christian, to the advanced and aged specially, the time is very near when

each will be gathered in, like a shock of corn fully ripe, in his season. To none should the time be either too long or yet too short. "Be patient unto the coming of the Lord."

And once again, there is encouragement in the thought of the rain, the latter rain, where there may have been a declension, where watchlessness may have been allowed, or where trial and temptation may have chilled devotion and zeal. Rain sought again, shall fall to revive. Never forsaken by a covenant God, penitent Israel, idolatrous and prayerless no more, will receive the blessing of abundance of rain: "he shall grow as the lily" and "revive as the corn."

A. D. P.

MR. POYNDER ON THE TRUE CHARACTER OF THE CHURCH OF ROME.

A GREAT difference of opinion exists among the clergy of the Church of England respecting the real character of the Church of Rome. Some of them affirm, like the Rev. Henry Melvill, that "she is a true and Apostolic Church, her bishops and priests deriving their authority in an unbroken line from Christ and His apostles. Accordingly, if a Roman Catholic priest renounces the errors of Popery, our Church immediately receives him as one of her ministers, requiring no fresh ordination before she allows him to officiate at her altars; and if his ordination be not valid, neither is ours. If we have derived our ordination from the Apostles, it has been through the Roman Catholic Church; so that to deny the transmission of the authority in the Papal priesthood, would be to deny it generally, and thus we should be left without ordination that could be traced back to the Apostles. There is no doubt, therefore, on the principles of an Episcopal Church, that the Roman Catholic is a true branch of Christ's Church. However corrupted and deformed, it is a true Church, inasmuch as its ministers have been duly invested with authority to preach the Word and dispense the Sacraments; and it is a true Church moreover, inasmuch as it has never ceased to hold the head, which is Christ, and the oneness of the truth, that Jesus died as a propitiation for the sins of the whole world."

Dr. Wordsworth, archdeacon of Westminster, holds somewhat similar views to Mr. Melvill. He speaks of the Church of Rome as a Christian Church, and says:—"By reason of God's goodness to her, Rome received in the beginning His Word and Sacraments, and through His long-suffering they are

not yet utterly taken away from her, and by virtue of the remnants of *divine* truth and grace, which are yet spared to her, she is still a *Church*. But she has miserably marred and corrupted the gifts of God. She has been favoured by Him like Jerusalem, and like Jerusalem she has rebelled against Him. *He would have healed her, but she is not healed.* And, therefore, though on the one hand, by His love, she was, and has not yet wholly ceased to be, a Christian Sion; on the other hand, through her own sins, she is an antichristian Babylon." Again; "He has lifted the mask from her face, and with His Divine Hand He has written her true character in large letters, and has planted her title on her forehead, to be seen and read by all: 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE ABOMINATIONS OF THE EARTH.'"—(Babylon: or, the question examined, "Is the Church of Rome the Babylon of the Apocalypse?" (pp. 100, 106.)

Dr. Wordsworth approves of the recognition of Romish Orders as valid, although there is no warrant whatever for this vicious practice. It is difficult to conceive how any clergyman of the Church of England, possessing a clear head and a well-balanced mind, can believe the Church of Rome to be a Christian Church. In the Homily for Whitsunday, Part 2, our Church distinctly states, "The Church of Rome is so far wide from the nature of the true Church, that nothing can be more." And it is only necessary to compare the 19th and 28th Articles together, to see that she has no claim to the title of a *visible* Christian Church. It is thus clear that the Church of England nowhere recognizes the Church of Rome as a Christian Church. In the absence of such evidence, Dr. Wordsworth and Mr. Melvill draw an unjustifiable inference from an unwarrantable practice. The sin of recognizing as valid the Orders of an idolatrous, and therefore antichristian priesthood, lies at the door of those bishops who have permitted converted Romish priests to officiate in their dioceses without having ever been properly ordained. These cases, however, are very few and far between.

Dr. Wordsworth seems to make too light of idolatry, and to forget how utterly incompatible this sin is with Christianity. At p. 99, he says,—“Rome may be a Church, and yet Babylon.” By a Church, does he mean a Christian Church? Does he really believe that there can be such a thing as an idolatrous Christian Church? *Professedly* Christian she may be, but profession goes for very little. Dr. Wordsworth contends that many holy men have belonged to the Church of Rome who did not communicate in her errors. It is difficult to conceive how any one can belong to the Church of Rome without being guilty of idolatry. Romanists cannot partake of the Mass, or bow down

to the Virgin Mary, who is the great idol of the Church of Rome, without being guilty of this sin. Bishop Wilson, of Calcutta, says,—“For one knee bent to God, a thousand are bowed to the shrines of the Virgin and the Saints.” This is not Christianity, but Mariolatry; and Mariolatry is Idolatry. It is inflicting a great injury upon poor deluded Romanists to tell them that the Church of Rome is a Christian Church, in which salvation is attainable. Away with such false and spurious charity! It is ruinous to the soul.

Dr. Wordsworth speaks of “the unanimous consent of the Christian Church.” Where is this unanimous consent to be found? Certainly not in the tomes of the Fathers, which have been aptly called “the grand magazine of all opinions.”

Those persons who believe that the Church of Rome is a Christian Church maintain that she holds the Head, and retains the fundamental doctrines of the Gospel. It may be desirable to ascertain the opinion of those who were most competent to give one on this subject.

Bishop Davenant thus bears his faithful testimony against the Church of Rome:—“Col. ii. 19. ‘And not holding the Head,’ &c. This is that capital crime of seducers; whilst they would have angels to be worshipped, they proceed to diminish the dignity of Christ; for they take away from Him the prerogative of the Head. *They hold not the Head*, because they themselves neither rightly judge of the virtue and sufficiency of this Head, nor preach it to others. . . . Hence we infer, the primary object of Satan is, by seducers, who are his ministers, to withdraw Christians from Christ the Head, and to persuade them to rest for salvation upon other aids, not upon Christ alone. . . . To adhere to the Roman Pontiff as a visible head, does not constitute a true member of the Church; but to adhere to Christ, the Head. Therefore, hypocrites and the ungodly are not true members of the Catholic Church, to whatever visible Church they may join themselves, unless by the joints of the Spirit and of Faith they are united to Christ. . . . The Papists err, who will have the Church to draw the doctrine of salvation, not alone from Christ the Head, but from human traditions.” (Rev. J. Allport’s Translation of Bishop Davenant on the Colossians, vol. i. p. 511.)

The following remarks of Bishop Newton’s are much to the purpose:—“This is the very essence of Christian worship, to worship the One True God through the One True Christ; and to worship any other God or any other Mediator, is apostasy and rebellion against God and against Christ. It is as St. Paul saith, (Col. ii. 19,) *not holding the Head*, but depending upon other heads. It is as St. Peter expresseth it, ‘denying the Lord that bought us,’ and serving other lords; and the denial of

such an essential part may as properly be called *apostasy*, as if we were to renounce the whole Christian faith and worship. It is renouncing them in effect, and not treating and regarding God as God, or Christ as Christ." (Bishop Newton's Dissertation on the Prophecies, Dobson's edit. p. 418.)

"The Popish worship is more the worship of demons than of God or Christ." (*Ibid.* p. 482.)

That sound theologian, Joseph Milner, in his Church History, thus writes:—"The last-mentioned evil (profaneness) admits of no coalition with Christian holiness, but superstition, to a certain degree, may co-exist with the Spirit of the Gospel. When that degree is exceeded, and general idolatry takes place, the system then becomes too corrupt to deserve the name of the Church of Christ. I have marked this limit to the best of my judgment in the course of this History, have exhibited the MAX or SIN, matured in all his gigantic horrors, and from that epocha I despair of discovering the Church in the collective body of nominal Christians. Every reader will observe the various features of Antichrist described in this volume, and some may perhaps be enabled to form a more distinct and adequate conception of the nature of Popery than they had before acquired. Leaving, therefore, the general Church of Rome, after she had *entirely ceased to hold the Head*, I either travel with faithful missionaries into regions of heathenism, and describe the propagation of the Gospel in scenes altogether new, or dwell with circumstantial exactness on the lives and writings of some particular individuals in whom the Spirit of God maintained the power of godliness while they remained in Babylon." (Milner's Church History, vol. iii. Preface.)

"Sophistry may evade, but it cannot confute. When men cease to *hold the Head*, and to be satisfied with Christ as their all, they fall into these or similar errors. The heart which feels not the want of the living God as its proper nutriment, will feed on the ashes of idolatry." (*Ibid.* p. 159.)

Abundance of evidence might be adduced to prove that the Church of Rome does not retain the fundamental doctrines of the Gospel. The exclusive Mediatorship of Christ is one of these doctrines which the Church of Rome distinctly denies. In fact, the whole system of Popery is constructed upon a denial of this all-important doctrine. Let it never be forgotten that Christ will be our only Mediator, or He will be no Mediator at all, for He will not share the glories of His mediatorial throne with any created being. If that throne is surrounded with a halo of subordinate mediators, He will be sought in vain.

Bishop Burgess, in his letter to Lord Melbourne in 1835, says:—"My Lord, if the public prints have faithfully reported your speech, in moving the second reading of the Irish Church

Bill, your Lordship is represented to have said, that the doctrines of the Roman Catholic Church are fundamentally the same with the Church of England. . . . But, my Lord, the doctrines of the Roman Church are so far from being fundamentally the same with those of our Church, that they are fundamentally and essentially opposed to them."

Dr. Howley, archbishop of Canterbury, was addressed by the Church of Geneva, at its Jubilee of the Reformation, to send representatives from the English Church to the solemn festival. In his reply, his Grace prays that the Church of Geneva may be "united by the Spirit of Christ in the profession of pure evangelical faith, and be for ever preserved from that antichristian despotism (Popery) which is equally hostile to intellectual improvement, to civil and religious liberty, and to the fundamental principles of the Gospel." (*Christian Observer*, 1837, p. 260.)

Archbishop Sandys says,—“Beware of this merchant (the Pope), lose not your labour, cast not away your money; it is not meat, but poison, which he offereth you. His physic cannot heal your diseases; his holy water cannot wash away the spots of a sullied and defiled soul, as he untruly would bear you in hand; his blasphemous masses do not appease, but provoke, God’s wrath: they cannot benefit the quick, much less the dead; . . . his rotten relics cannot comfort you; his blind, dumb, and worm-eaten idols can do you no good. . . . By his Latin service ye cannot be edified or made wiser. . . . Yet this trumpery they sell for money. . . . Thus you see a manifest difference between Christ and Antichrist, true teachers and false, sound and counterfeit religion. . . . *We disagree in the very foundation. They lay one ground and we another.*” (Abp. Sandys’ Sermons, Parker Society Edition, p. 11.)

“The Church of Rome may arrogate to herself the title of the Catholic Church, but as she teaches doctrines fundamentally erroneous, she has no right whatever to the sacred designation. She may be termed the Church of the Pope, or the Synagogue of Satan, since she teaches doctrines which originated in the father of lies; but the Church of Christ she cannot be.” (*Protestantism the Old Religion; Popery the New.* By the Rev. T. Lathbury, p. 21.)

It thus appears evident that the Church of Rome is not a Christian Church, but a blasphemous, idolatrous, antichristian community, neither holding the Head, nor retaining the fundamental doctrines of the Gospel. Now, what is the conduct of the Tractarian clergy in reference to this Church? Many of them are using their best efforts to unprotestantize the Church of England, and assimilate her to that of Rome. The infection has spread even to some of the heads of our Church. When did we

ever hear those bishops whose sympathies are with Tractarianism, speak of the Church of Rome as an idolatrous Church? *Never!* They studiously and systematically avoid the use of a term which is decisive against a Church being a Christian Church, and which militates against their mistaken notions respecting the real character of the Church of Rome. They would fain have us believe, that when their friends abjure Protestantism as a heresy, secede from the Church of England, and go over to the Church of Rome, they have joined a Christian, not an idolatrous, Church. What is apostasy, if this be not? By so doing, the Reformation is ignored and Protestantism repudiated. What rational hope can we entertain of the salvation of such men? They were brought up in the light of Protestantism; but they loved the darkness of Popery better.

If there be one thing which God hates more intensely than another, or punishes more severely than another, it is *idolatry*. This sin excites His hottest displeasure, and calls down His heaviest judgments. The true Christian keeps at the greatest possible distance from this sin, and avoids all incentives to it. Not so the Romanist, the Tractarian, and the man of the world. They trifle with idolatry, and treat it as if it were no sin at all. They wilfully shut their eyes, and are determined to see no idolatry, even where it most abounds and exists in its grossest form, as in the Church of Rome.

Robert Southey, in his *Book of the Church*, p. 191, calls the Church of Rome "a prodigious structure of imposture and wickedness:" and well he may, for all history attests the truth and justifies the severity of the accusation. What are the mock miracles of that Church but impious frauds and daring impostures? Do the Newmans, the Mannings, and the Wilberforces really believe in the liquefaction of the blood of St. Januarius; or do they look upon this pretended miracle as a juggling trick, invented by knaves to impose upon fools, whom they fleece out of their money?

The Rev. Philip Skelton, an able writer on the side of Protestantism, who was born in 1707, thus writes:—"We insist that every Church, setting herself forth as empowered to work miracles, when she knows she is not, is a fallacious Church, and must be held responsible for all the juggling pranks of her party. Now, the heads of a Church cannot possibly be ignorant, whether they are entrusted with the miraculous powers or not; and therefore if, knowing their own inability herein, they actually set up for these powers, they are infinitely worse than a gang of banditti, because they attempt to spoil us of somewhat, in comparison of which our worldly possessions are nothing, and that not without a design on our purses as well as our minds; they rob on the road to heaven, and commit the vilest

sort of crime in the name of God. A sanctified impostor, a holy villain, are of all others the most detestable appellations; and he that deserves them may dispute precedency with the grand deceiver.

But can it be possible that this most enormous crime is chargeable on any church presuming to call itself by the name of Christ? Yes; the Church of Rome universally lays claim to the power of working miracles; and Cardinal Bellarmine makes it the eleventh note, whereby that church may be proved to be the true Church.

Heresy in the Church, and treason in the State, ought to be nipped in the bud; instead of which, they have been allowed to proceed a great deal too far, owing to those in authority shrinking from their duty, instead of faithfully and fearlessly performing it. There can be no doubt that a Christ-dishonouring soul-destroying heresy has long been raging in our Church; while no efficient measures have been adopted for its suppression. We are now reaping the bitter fruit of such grievous remissness. The heads of our Church are at last beginning to bestir themselves, but the mischief may be done. It is of little use to shut the stable-door after the steed is stolen.

Our political rulers are also beginning to bestir *themselves*, now that treason has assumed such a formidable character, that it may be no easy matter to put it down.

But little confidence is to be placed in our leading statesmen of either side. They have all been charged with truckling to Popery for the sake of place; and judging from their policy towards Romanists, it is to be feared that there is too much truth in the charge. They cannot, or rather will not, see any material difference between Protestantism and Popery. They vainly imagine that the Churches of England and Rome are based on the same foundation, and believe in the same Mediator. They never speak of the Church of Rome without betraying profound ignorance as to her blasphemous, idolatrous, and antichristian character. They set up their judgments against the most pious and learned divines that ever adorned a church, who were unanimously of opinion that the Church of Rome was a grossly idolatrous Church. And to crown all, they lay the flattering unction to their soul, that they know better than these divines what constitutes idolatry. The barriers which our Protestant forefathers in their wisdom raised up against the encroachments of Popery, these degenerate statesmen are in their folly and recklessness for throwing down. Thus we see presumption and folly going hand in hand together, destroying all confidence in those to whom we ought to be able to look up with reliance and respect. Lastly, they are for placing Romanists in this country, who acknowledge an alle-

giance to a foreign and hostile power, on precisely the same footing as those who acknowledge no such foreign allegiance ; than which nothing can be more unjust or unreasonable.

Under these adverse and distressing circumstances, it is a great consolation to feel that "the Lord reigneth," and that He will shortly put all enemies under His feet. Among these enemies, the blood-stained harlot of Rome or Apocalyptic Babylon, will occupy a prominent place, "whom the Lord shall consume with the spirit of His mouth and destroy with the brightness of His coming."

G. POYNDEE.

[P.S.—Mr. Poynder might have strengthened his position by quoting a very significant letter, addressed to himself, and by him kindly communicated to the *Christian Observer*, p. 142, 1863 :—

"Lambeth, February 10th, 1852.

"SIR,—I have to thank you for sending me the memorial which accompanied your letter. I agree with the opinions expressed in it, that it is a *mistake* to admit Roman Catholic orders as entitling to minister in our Church. For this there exists no authority, though certainly the practice has prevailed, but I believe to a very small extent ; and I also believe, where it has prevailed, that the result has been disappointment.—I have the honour to remain, Sir, your obedient and faithful servant,

"J. B. CANTAUR."

"G. Poynder, Esq."

Dean Alford spent a winter at Rome, and denies that the religion of that city is Christianity in any sense. Their God is not the God of the Bible. Their worship is not that which God enjoins, nor their doctrines those which the Bible teaches. Just what the Homily for Whitsunday teaches, "The Church of Rome is so far wide from the nature of a true church, that nothing can be more ;" or Bishop Newton, when he writes, "The Popish worship is more the worship of demons than of God or Christ."—EDITOR.]

SERMONS BY THE LATE REV. H. V. ELLIOTT.

Sermons preached before the University of Cambridge, in 1850, 1853, and 1854. By the late Rev. Henry Venn Elliott, M.A., sometime Fellow of Trinity College, Cambridge, and Perpetual Curate of St. Mary's, Brighton. Rivingtons, London, Oxford, and Cambridge ; H. and O. Treacher, and G. Wakeling, Brighton. 1865.

BEFORE us lies a choice volume of Sermons, such as might have been expected from one whose ministerial ability equalled

his personal worth, while both these were the companions of a highly-educated mind and purified taste. No ambition of style appears in these discourses—no effort to produce what might attract, by its adaptation to those who are unwilling to be put to any pains of thought, and whose attention must be kept up by an exciting strain of address. Indeed, eloquence, or any attempt at it, does not properly characterize these Sermons; by which no disparagement is intended, for they possess far deeper excellences than are often found in discourses which aim at oratory. We believe that no writer was ever truly eloquent who set it before himself as an end to be such. Style is, properly, the dress of thought; though it is not unfrequently made the substitute for it. True eloquence is when deep convictions clothe themselves in language which fitly represents them; when, the “heart being” already “hot within” upon a momentous subject, while the man is “musing, the fire burns,” and so his tongue speaks. To this standard Mr. Elliott rose in his preaching, his strong understanding and cultivated taste always regulating and chastening his diction. These are delightful Sermons, abounding in fresh thoughts, which sprang up in the mind of the author as the result of a habit of close study of the text of Holy Scripture, and matured reflection on its meaning and spirit. He was an incessant student of the Bible, in its originals: his practice, in this respect, was with him as much a matter of conscience as of delight, and was the foundation of that acceptableness with which it pleased the Head of the Church to honour his long ministry.

Our object being to give an idea of the characteristics which won for that ministry so great admiration, and led so many visitors and residents at Brighton to be constant attendants upon it, the space allowed for this notice will be largely occupied by extracts from the volume.

The First Sermon, on “Zacchæus,” replete with “life-giving lessons,” concludes with the selection of two specially commended to his younger hearers in the University:—

“1st. Let the Name of Jesus, the Name of Jesus, the Name which is above every name, be honoured and glorified in this conversion of Zacchæus. It is a specimen of His infinite power and love; of the free and sovereign grace with which He visits those who seek Him not, arrests sinners in their career to destruction, opens the door of its prison to the close heart, and quickens into spiritual life, those who were dead in trespasses and sins.

“I feel it a great privilege, my brethren, and a solemn delight, to be permitted to speak good of the Name of Jesus in such an assembly as this, the school of many future scholars in Divinity, and ministers, and of many high influences that will shortly give their tone and stamp to the age in which they are to act.

"2ndly. If there are here those who feel that their characters are selfish, low, and unworthy, requiring the same utter transformation which Zacchæus experienced (and let me say that such persons are not the least hopeful in a congregation, if only they desire to get rid of their earthly and carnal mind), to all such persons let me, from this history, proclaim that the grace which changed Zacchæus' whole nature can change you. The love of money is not, indeed, the temptation of the young. But there may be equal selfishness and heartlessness in extravagance and gambling (only the victims are not strangers); equal debasement in gluttony and drunkenness; an equally reckless disregard of the welfare of others, and equal cruelty" in sins of unchastity "(only that there your own ruin is also involved). Nay, all sin is selfish and degrading; and even the student whose one ambition it is to achieve for himself, without any respect to the glory of God, a literary reputation, is guilty of equal malappropriation of what has been entrusted to his hands."

The Second is a heart-searching discourse on "Godly Sorrow, and its work, Repentance." The difference between it and the sorrow of the world is set forth in striking contrast, especially in these two points—the latter "has not its face turned toward God; nor has it any sure remedy or well-grounded hope of relief."

"If you inquire, you will scarcely fail to find some parent, husband, wife, or friend who cannot recover from the stunning blow of God's bereaving hand. Or a grosser form of the world's sorrow, and therefore less affecting, may fall within your notice, in one who droops under the failure of his speculations, or the loss of his fortune. . . . The soul refuses to be comforted, and refuses to be moved. . . . It is the sorrow of the world, that worketh death. . . . Godly sorrow, on the contrary, has hope in the midst of evil; and, with hope, it immediately addresses itself, under affliction, to prayer, and to humiliation and amendment."

Pointing out that genuine repentance will "investigate all the hidden corners of the heart," the author assists in such investigation by adding that

"Repentance of the right quality will not be satisfied by confessing, We are all sinners, all frail and weak; we all need the blood of Christ to cleanse us from sin. True repentance has very little to do with the plural '*we*,' and a great deal to do with the singular '*I*.' '*I* have sinned, and done wickedly.' '*I* am unclean.' '*My* sins are more in number than the hairs of my head.' '*I* abhor myself, and repent in dust and ashes.' Read the fifty-first Psalm; and when a man really repents, mark how personal his prayers and confessions become."

Of this sort, with greater or less degrees of intensity, but with equal fidelity of application to the conscience and heart, are all the Sermons which compose this volume. A single and strong desire to fulfil "the ministry which he had received of the Lord Jesus, and to testify the Gospel of the grace of God,"

is apparent throughout. Self is wholly lost sight of; and the "profit of" the "many, that they may be saved," is evidently the sole impulse of the preacher.

A striking passage occurs in the third of these discourses,—
"St. John the Baptist."

"Experience and conscience confirm this view of the condition of multitudes in the visible Church of Christ. We do them no wrong in addressing them as dead in trespasses and sins. On the contrary, our only hope for them is in beseeching them, in the Name of Him who hath no pleasure in the death of the sinner, 'Turn ye, and live.'

"Yet we may not deny that there are those who, having received with their adoption into Christ's Church by baptism the spirit of adoption, never afterwards *quench*, though they *grieve*, the Blessed Spirit—never so backslide from the path of life as to need to be converted. Their communion with God in Christ is never altogether broken off, and they pass from one stage to another in their pilgrimage, still God's witnesses on earth, exhibiting, though with variations and occasional declensions, the power of faith and the beauty of holiness.

"Of course, such persons cannot assign any date or circumstances to their conversion to God, for they cannot remember the time when they were unconverted. Happy are they! but I believe such persons are comparatively rare in the lists of the saved. When we meet with them, it is a great delight to contemplate their inward peace and their bright path."

Very instructive, both as an application of the passage, and as exhibiting his personal humility, are the following reflections on the words, "Notwithstanding, he that is least in the kingdom of heaven is greater than he":—

"How solemn the thought! Is every Christian minister, even the individual who now addresses you, entrusted with an office higher than that of John the Baptist? viz., to proclaim more of Christ, to speak of Him not only as come, but of all that He came to do and suffer, of His life and words, of His death, resurrection, ascension, and intercession. Oh! that with the higher message we had more of the spirit of the first messenger!

"Oh! if we could but realize that truth, we that are Christ's ministers, and you who are to be candidates for that most responsible office. If we could but realize each one of us the truth—God by His Spirit has called me to a function equally distinct, and more noble than that which was entrusted to the hands of John the Baptist! Have I then the character that Christ so commended in His forerunner?—decision, energy, self-denial, oneness of aim and life, knowledge of Christ? Oh! that the sevenfold gifts of the Holy Ghost may descend with a Pentecostal effusion upon our Church; for we need them!"

The case of "Cornelius" furnishes the occasion for some valuable observations:—

"His introduction to us," in the first verses of the tenth chapter of

the Acts, "is so favourable, that, even at that stage, we should have pronounced him not far from the kingdom of God. . . . But the Redeemer, the Messiah, was come; and he knew it not. Greater religious light was therefore needed; and He who giveth liberally wisdom to every soul that asks it, in the case of Cornelius provided means by which wisdom should visit him, and chase the lingering darkness. Now, there may be not a few here much in the same state as Cornelius, not far from the kingdom of God, yet not in it. Their blameless behaviour encourages the best hopes: their very presence is usually felt to be a check on evil that would be spoken and evil that would be done. They pursue steadily, and it may be with distinction, the knowledge which this great seat of learning so copiously communicates, and the acquisition of which is the professed object of your being members of it. They exhibit also that self-control and self-government, without which instruction falls miserably short of education. Nay more, they mingle with their secular studies habits of regular devotion, which are not a dull form, but have a vital warmth, giving to their own life a spiritual meaning, and, according to its measure, influencing others; even as Cornelius's religion spread to his servants and his soldiers.

"Mark then, I pray you, the first great lesson that the story of Cornelius teaches—that irreproachable morality and religious habits will not save a man, if he has the opportunity of receiving the faith of Christ, and receives it not. . . . In like manner, it may be essential to some of you, whose characters, so far as they are outwardly seen, win for you no small degree of affectionate interest and esteem,—characters honourable, moral, amiable, studious, reverential,—I say it may be essential that you too should meditate on the words, 'Thou art not far from the Kingdom of God,'—not far from it—yet not in it. One thing thy religion lacketh; and what if that one thing be Christ? Ponder well, I pray you, St. John the Evangelist's testimony, so like that of John the Baptist, 'He that hath the Son hath life; and he that hath not the Son of God hath not life.' Beware of a religion in which Christ has not His proper place, as the Alpha and the Omega, the first and the last, all and in all."

Both Cornelius and Peter were praying, when each received the guiding vision. The Author sees something remarkable in the fact, that the former, "though he knew not Christ nor His Cross, was praying at the ninth hour, the hour of the evening sacrifice, which typified the death of Christ on the Cross;" an interesting coincidence certainly with the facts that Elijah and Daniel and Peter and John had "confessed the virtue of that hour," and that "Christ was at that time near to Cornelius at" that "hour." The lesson deduced is unquestionable:—

"Remember therefore, from these examples, how the most blessed revelations from Heaven are especially granted to prayer—prayer connected with the sacrifice of Christ: remember it, ye that are not far from the kingdom of God. If the Spirit of God has given you

any sense of sin or any convictions of truth and duty, any apprehensions of the happiness of His children or the terrors of His wrath, any desires to dedicate yourselves to Him who died for you,—present these desires, fears, hopes, convictions, before the throne of God, through Christ, and you need not fear a repulse. Use other means, consult other authorities; but expect most from prayer, and from the earnest perusal and study of the Word of God. Then you shall not tarry for ever in that nearness to the kingdom which never enters it. Your natural disqualifications, your disadvantages of place, or birth, or residence, or class, or former habits, may be formidable; but they shall all give way to that law: ‘He that followeth Me shall not walk in darkness, but shall have the light of life.’”

The thrice-repeated question of our Lord to Peter, with the injunctions which followed that Apostle’s replies, furnish “the highest instruction to other disciples, and to the Church at large.”

“For what he said to Peter belonged also to every one of the Apostles. ‘*Lovest thou me? Feed my Lambs—Feed my sheep.*’ No love will be counted true love to Christ, which does not seek to do good to the souls of men, which does not concern itself with the spiritual growth of the least in the Church, which does not go forth from the contemplative and the quiescent love of God (which some erroneously hold up as the perfection of the religious life), to the practical and active edification of those committed to us. The gifts of the Holy Ghost were not given for solitary enjoyment, but for extensive and mutual benefit. ‘The manifestation of the Spirit is given to every man to profit withal.’ Nor is this a mere ministerial subject. Permit me from my text earnestly to ask all who are here present to put the question home to your own consciences, *Do I love the Lord Jesus Christ in sincerity?* Can I appeal to the heart-searching Saviour, ‘Lord, Thou knowest all things; Thou knowest that I love Thee’? That question must be answered sooner or later, and ‘if any man love not the Lord Jesus Christ, let him be Anathema Maranatha.’ Have I any proof of it now, that is satisfying even to myself? Can I point to any one time or any one action of my life that was clearly indicative of my love to Christ? And yet that is not enough: the love of Christ in all true Christians is a constant sentiment and governing principle—the mainspring of the life.”

The ninth Sermon (“Whit-Sunday”) is not second to any in the Volume, as a specimen of diligent search, and, as its reward, deep insight, into that part of the Scriptural notices of the work of Christ which dated from His resurrection. The points which marked the inferiority of John’s baptism (important as it was) to Christ’s, are carefully and fully brought out; while the value of the thoughts contained in the later portion of the Discourse to a Body of ordained men resident in the University, to future Candidates for the Ministry, and to all who in every place are occupied in the work, cannot be overrated.

“If these views be true, and I think they are true, one great point

for us to mark in the Pentecostal miracle is that decisive step, when our religion, established in our own conversion to God, becomes influential for the salvation of others. . . .

"Let us, then, who are ministers of Christ, take heed that we be not mere sermon-writers and sermon-preachers, mere narrators of facts or words, mere expositors of doctrine or administrators of Sacraments, mere witnesses, and conductors to others of light and heat. Let us ask the gift of the same blessed Spirit to kindle in our hearts

"His light and life, and fire of love,"

and to sanctify to His services every endowment with which He may have given us power and influence over our fellow-creatures. Personal religion is generally at the basis of ministerial usefulness. But even where there is high personal religion, it is the Holy Ghost who must send down the blessing; without His influence, Peter's sermon would not have made a single convert."

In these words, towards the end, the devotedness of the Author's character, and his "fervent desire" to be useful to his younger hearers, are transparent:—

"This day should carry us all beyond ourselves and our own conversion, beyond the Baptism of repentance and remission of sins, to the higher region of intercession for others, and for the extension and edification of Christ's holy Catholic Church. It should light up in every heart a holy flame of zeal and love. Whom can I influence? Whom can I persuade or help? To whom can I do good? What use can I make of the talents entrusted to me? It is not the will of God that we should go to Heaven alone. These are the questions and reflections proper to the day."

An eloquent paragraph concludes and completes this powerful Sermon:—

"The energy of the Holy Ghost is not exhausted; and if the more advanced Christians are this day basking on the tops of the delectable mountains, in the full beams of the Sun of Righteousness, the outskirts of the glory may reach the more remote; and in the plenitude of effusion some refreshing drops may fall on the parched soul that fears to draw nigh."

This Sermon will be regarded as one of the ablest in the Volume; the product, doubtless, of thought which had been long engaged upon the high subject on which it treats. Its exalted views of the permanent work of the Holy Spirit in the Church, and its searching application to the conscience and life, make it worthy of the great "Pentecostal Festival" for which it was prepared.

The Tenth and Fifteenth of these Sermons should be read consecutively, being on the same passage (St. John xx. 17), though each is occupied with a different aspect of the words. The points of the former of the two will be best learned from the Author's own enumeration of them:—

"I have attempted to set before you the admirable skill and perfect facility with which Christ, on the day of His Resurrection, took up the administration of His Church; the fidelity, the tenderness, the diligence of the Good Shepherd, in gathering the scattered and reuniting them in Himself; the indisputable testimony on which He at once placed that fact on which the whole is based; the elucidation of the attachment of His disciples, before obscure, but brought out on Easter-Day indisputable and conspicuous; and in His very first message to the Church, the Revelation of His Brotherhood, and His Ascension, containing in the very terms of it *our* resurrection and ascension, if we believe in Him; so that we shall be for ever with the Lord."

In these two discourses, taken conjointly, the author has worked out his views of "the great doctrine of Christ's brotherhood to us." The contemplation of "our Lord's resurrection and ascension" as being "not mere triumphs of *His own*, but federal acts, the triumph and the privilege of our Elder Brother, the Head of a great and redeemed family, conquering for us, gaining rights for us, identifying our cause with His cause as the Son of man," evidently held a high place in the author's theological system. Twice in these two Sermons does he refer to "that noble passage in the Epistle to the Hebrews (chap ii.), which speaks of this brotherhood of Christ." The leading thought is—

"The nearness to us which God the Son accomplished in this Person of Christ. . . . Let us with reverent faith draw near to Mount Olivet, and take comfort in the assurance, that Christ, the great Head of the Church, as God-man, receives none of His lofty prerogatives, save for our benefit."

We are to recollect, however, that,—

"With all His nearness, there *is* a distance which must ever remain. He took our suffering humanity, but not our sinful humanity. . . . The explanation is a second difference. . . . We must bear in mind the third great difference, that Christ had a nature which we have not: a Divine, pre-existent nature from all Eternity, by virtue of which there was an infinite distance still between Him and us. . . . Yet these distances, great and boundless as they are, so far from lessening, should only increase our confidence and hope."

From the terms of the "Mission and Commission given to the Ten on Easter Evening," the preacher takes occasion to urge, that "the ministers sent forth by the Head of the Church to their respective posts can never expect any signal success, nor thoroughly discharge their duty, unless they first receive the peace of God, shed abroad in their hearts by the Holy Ghost."

"External work," he continues, "we may execute; the machinery of schools, and societies, and charitable institutions, in all their various

agencies, (and God be praised they are so many and so valuable,) we may vigorously set on foot, and with labour and self-denial prosecute; our Liturgies we may duly recite; nay, we may go further, we may set forth to those who hear us the terrors of the broken law of God, terrors that we ourselves feel, and the Atonement of the Lamb of God as the sinner's only refuge; an Atonement which we plead ourselves as *our* own only hope: but till the peace of that Atonement be realized, and on Scriptural grounds be appropriated by us, there will be always something wanting in our proclamation of the peace of the Gospel to others."

The authority which the Apostles received from Christ to remit and retain sins, is interpreted by their practice, their words, and writings, as the best commentary,—

"The great use which they made of it was unquestionably declaratory; that is, they declared the terms on which God forgives sin: they preached the Gospel, they displayed the riches of Divine mercy in Christ for the forgiveness of sins, and the power of the Spirit to implant in the soul the moral likeness of Christ.

"Wisely, therefore, as well as modestly, does our Church tread in the general footsteps of the Apostles, abandoning the fearful claim of the Church of Rome to a judicial authority, and contenting herself with a declaratory, or precatory Absolution. . . . We do not advance ourselves, when we encroach on the Divine prerogatives, and assume a dominion over the faith of our flock. In the ministry of reconciliation, we have as much honour as men can bear; and he who discharges that ministry faithfully shall receive from the Lord Jesus Christ, at the Great Day, a crown of glory. . . . It may be a ministry which is not recommended by brilliant talents or deep learning; but if it be assiduous, conscientious, earnest, prayerful, and thankful, the Great Day will declare, if it be not manifested before, that our labour has not been in vain in the Lord."

There remain several of these Discourses on which we can scarcely touch. In leaving them almost unnoticed, we deprive ourselves of a gratification, and our readers lose a privilege. "The Unbelief of St. Thomas" is the groundwork of some important remarks on "the different kinds and degrees of unbelief." There is, first, the infidelity of wilful ignorance; then that which has "its secret roots in a dissolute life, or an unclean imagination, not at all an uncommon origin." Then, of course, there is a bribe and a bias on the understanding, swaying it to reject the pure and undefiled law of God. A third species of infidelity is found chiefly in minds of bold enterprise, which love to plunge into deep and abstruse questions. For this, the best remedy is "a profound sense of the weakness of our faculties, and the grandeur of God;" while "a fourth species takes its rise in the predominant cultivation of the intellect, to the neglect of a corresponding growth in the moral judgment and affections."

"The Ascension" leads the writer to ask "why" that festival "should not rank with the greatest of the Church? If the day when for us men and for our salvation the Lord Jesus Christ came down from heaven, and was born of the Virgin Mary, suspends secular business, and is celebrated by all Christians with public worship; why should the day when He returned to heaven fail of the like homage, if at least He left nothing undone which he came to do, and if the execution of the stupendous work of our redemption was not inferior to its promise; if Christ's own words of parting and blessing were as precious as the angels' song at His birth." This Sermon contains some striking remarks upon the *place* of the Lord's Ascension, Bethany,—“Already rich in sacred memories and tender affections,” having gathered round it, “it was now to receive another illustrious association,” being destined to “yet another distinction, when the Lord of life shall come again, and His feet shall stand on that very hill of Olivet from which He was taken up into heaven.”

We regret that we cannot give extracts, nor even a sketch, of the Sermon on “Christian Charity,” (preached in behalf of the Corporation of the Sons of the Clergy,) which enlarges on the expansive benevolence of the “Churches of Macedonia,” as disclosed in the Second Letter to the Corinthians,—“When men give themselves to the Lord, their money will not be held with a tight hand. They and theirs are all consecrated.”

One more extract shall be given, the heart-stirring and affectionate appeal, which is found at the conclusion of the last Sermon in the course:—

“And now I have finished the argument of this sermon, and to-day I finish the course of sermons, which, in dutiful and deep love to the University, I have counted it a great privilege to deliver. Oh! that God may grant to me, that in return for the great debt I owe to it, my humble testimony may be made His instrument to reach here some hearts, to give light to some darkness, to instil peace and comfort into some sorrow! I know I can only hope to achieve so high an ambition by preaching the unsearchable riches of Christ; for He is the way, the truth, and the life. And if to-day I speak, as I trust, to many whose eyes are enlightened by the Holy Ghost to see the beauty of the law of God, and to love it, even while they fear it, because they find that with their utmost efforts they cannot keep it, then let me say finally, there is nothing which will pacify such a state of mind except the Cross of Christ and His righteousness. . . . Are your sins on the altar of that burnt-offering? They may be there. I pray you carry them thither.”

Where all is “wheat,” selection from the field is difficult; and sometimes, by the necessity of the case, almost arbitrary. It must be supposed that the Sermons which compose this

volume, prepared expressly for the University pulpit, were his most finished productions; but those of his ordinary ministry, at St. Mary's, Brighton, were of the same character, bearing the marks of thoughtful preparation. A singular charm was felt in his pulpit-addresses, arising from a union of refinement and ease of diction,—the handmaids, though in his plan subordinate to the ends of Scriptural faithfulness and profitable application. Mr. Elliott's personal religion was seen in his ministry, as well as his known character. It transpired in the discourses before us. No one can read them without discovering his own adoring affection to Him whom he strove to "magnify" in his preaching. His attachment to the Saviour is most vividly portrayed throughout the volume: much of the spirit of the Disciple who was at once so "loved," and so loving, shines in every part. By his congregation, his private friends, the University who heard them, and candidates for the ministry, to whom they may be recommended, these Sermons will be highly valued.

THE DOUBLE SEAL.

It is no peculiarity of modern churches to be rent with divisions, corrupted by diverse errors of doctrine, and disgraced by the unworthy conduct of a too large proportion of their members. Churches planted and watched over by inspired men were early vexed by the leaven of sacerdotalism on the one hand, and rationalism on the other; while Apostles shed tears over professors who were "enemies of the cross of Christ." And these errors seem mostly to have been rather refuted by argument than put down by authority; at all times rather recognized as a foreseen trial than treated as a fatal pollution, which should necessitate the precipitate departure of God's true people from the community, as from a doomed Babylon.

St. Paul in one place warns Timothy of some whose "word will eat as doth a canker"; and, in opposition to their "profane and vain babblings," he points the youthful bishop to "the foundation of God," which, says he, "standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." (2 Timothy ii. 19.)

If it is asked what this foundation is in itself, the answer seems ready: "Other foundation can no man lay than that is

laid, which is Jesus Christ." In its manifestation it is "the record that God gave of His Son." In its results it includes those living stones who, as the Church Universal, constitute "the pillar and ground of the truth." In a word, it is the TRUTH, whereby and wherein alone men may hope to be saved. We are now concerned with the seal of this foundation; and this is said to be twofold. On the obverse we read, "The Lord knoweth them that are His"; on the reverse, "Let every one that nameth the name of Christ depart from iniquity." The first is the signet direct from Heaven's chancery; the second, the earthly endorsement thereof on the part of the recipient. Yet on neither side is this seal purely subjective. Its trustworthiness does not rest on the shifting base of human frames and feelings, but on objective truths making themselves felt in that inner world of spiritual consciousness whose convictions are to the individual soul axioms, only incapable of proof because their contraries are inconceivable. The test is strictly Baconian: religious dogma demonstrated by religious experience.

The first side, then, of the seal consists in the Lord's knowledge of His people. The Lord's; not merely God's. It is the knowledge, not of omniscience, but redemption; not of the Creator, but of the Saviour; not of God, the incomprehensible, but of Jehovah, the revealed — "*Shemhamphorash*." The immense gulf that lies between these words, God and Lord, is instinctively felt by those who use them. "God bless you" comes glibly from lips that would shrink from saying "The Lord be with you." In the newspaper, the critique, or the essay, the divine name *God* occasionally occurs; more frequently *Heaven*, *Providence*, or *Power*; but never *The Lord*: that were too distinctively Christian. And there can be no doubt that the general usage of the New Testament is to be observed in this passage, and the word "Lord" taken as referring to the Second Person of the Trinity. He it is who knows His own sheep as those given Him of the Father, and who are peculiarly His. What then is this knowledge?

(1) It is, like the love of which it is the expression, eternal. This is an attribute naturally resulting from the Divine unsuccessiveness. We may not understand it; that is, we may not intelligently reconcile it with other truths equally great and momentous, but we are not therefore to lose the comfort of it. The child is not the less happy in the enjoyment of parental love because he knows not the sacred mystery from which it springs.

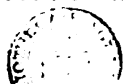
(2) It is elective. "Whom he did foreknow, them he also did predestinate." (Compare Amos iii. 2.) It is not a barren knowledge, that ends in intellectual speculation;

but it takes hold of its object; and acts upon it transitively. Hence it is

(3) Communicative. The light of God's countenance is, like that of the sun, actinic as well as visual. It not only discovers what before existed, but it sets up in that discovered object a new and specific action. Its impact on the soul indicates, not an accession of knowledge on the part of God, but a consciousness of Divine recognition on the part of the soul. "Thou hast known my soul in adversity," is the declaration of the Psalmist. And thus this knowledge is

(4) Distinctive: it separates between the righteous and the wicked. "For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish"; or, as it is in another Psalm, "the proud he *knoweth afar off*." To the one his regards are as the beneficial sunlight, vivifying and beautifying; but to the other they are like that look which in the morning watch—that drear, cold hour—He cast upon the Egyptians and troubled them, as they urged their desperate way across the Red Sea bottom. So that, at the last, this knowledge shall be the hinge on which our everlasting fate shall turn; the language of final rejection being, "I KNOW YOU NOT."

Reverse we now the seal; and, doing so, we read: "Let every one that nameth the name of Christ [or better, "the Lord"] depart from iniquity." As the former side was external to the soul,—operating upon it from without,—so also is this. It is not the state of holiness attained, but the standard of holiness presented to the conscience for attainment. If our peace depended on the former, it would be always either imperfect or illusory. "Whosoever is born of God doth not commit sin," is the Christian's ideal; the ultimate of regeneration; which is more and more realized as more and more the new nature displaces the old. As he approaches it, he rejoices; as he recedes from it, he mourns in his spirit and is vexed. At morning light it awakes him to duty; and at eventide it calls him to give thanks for temptation overcome, or to chasten himself for temptation yielded to. It is an abiding presence with him, a perpetual monitor, which the unbelieving know not of. For sin to the believer is a totally different thing to sin in the unregenerate. In the latter it may arouse conscience for a time, it may excite horror, or it may feed remorse; but in the former it takes the shape of unfaithfulness to the Divine covenant, ingratitude to the Saviour, insult to the Spirit, blasphemy against the ineffable name by which He is named. The child of God alone can say, "Against *thee only* have I sinned." The murder of David's victim is absorbed in the sin against David's God.



Not that moral transgression is one whit thereby softened, or the outward code weakened; but, on the contrary, the crime is aggravated by a new and infinite horror. This, then, is the second form of the seal, which, while the conscience is pure, is a shining light on the path of the just, and, when sin has polluted it, intensifies repentance, while it excludes despair.

A few inferences by way of conclusion are obvious:—

(1) To the possessor this seal is axiomatic evidence of the objective truth of Christianity. He knows in whom he has believed. How to reconcile, in all points, the Bible with science and history, he may not know; but he feels that the Bible must be true.

(2) Those who know not by experience what this seal is, are in no position to deny or question its existence in others; for it is peculiar and incommunicable. The name on the white stone is only legible to him who receives it. "The secret of the Lord is with them that fear Him." It may not accord with the philosophy of some that the highest evidence of Christianity should have this moral element, this subjective limitation; but that they have is at once the explicit declaration of Scripture, and the uniform experience of believers.

(3) This being so, the fears sometimes expressed for the stability of the Christian faith, in view of modern discoveries, are impertinent. The refutation of truth is impossible; the refutation of falsehood is a thing to be wished, not feared. Can anything be more hypocritically contradictory than a pretended dread of the Bible being detected as spurious? To the soul taught of God the alternative is absurd; to the unbeliever, such a detection would be the justification of his scepticism, the demonstration of his wisdom, and the deliverance of his soul from a position too terrible to think of. Truly, in regard to these whining doubters, the Bible might take up the words of its great Author, addressed to the daughters of Jerusalem, who bewailed His sufferings: "Weep not for me, but for yourselves and for your children."

(4) If those who undertake to investigate the Christian evidences refuse to recognize the facts of Christian experience, they cease to be philosophers. The Pope and Galileo have changed places. The simple-minded believer, bewildered, but not convinced by his infallible inquisitors, turns to bay with the Christian *E pur si muove*—"One thing I know, that whereas I was blind, now I see." To attempt to discuss the question of the truth of the Gospel, without regard to its spiritual results, is to the last degree unreasonable. "Can a devil open the eyes of the blind?" That which converts men from sin to holiness, from trivial frivolity to noble purposes, enabling them to overcome temptation, to rejoice

in tribulation, and to triumph in death, must be a reality, whether we can account for it or not. It is the merest affectation to ignore a class of facts which have been before the world eighteen hundred years. We hear much of the deductions of modern science, of extinct animal forms reconstructed from fragmentary bones, and of articles of human workmanship found in pre-Adamite deposits; but what of that old record, "engraven with an iron pen and lead in the rock for ever,"—"I know that my Redeemer liveth"? This demands a solution as much as the arrow-heads in the drift. The latter may yet admit of an explanation consistent with the Bible's truthfulness; the former will admit of none consistent with its falsity.

E. J. J.

WORKS ON THE HOLY LAND.

1. *The Giant Cities of Bashan, and Syria's Holy Places.* By Rev. J. L. Porter. London: T. Nelson & Sons.
2. *A Hundred Days in the East.* By Rev. A. P. Black. London: Shaw & Co.
3. *Home in the Holy Land: A Tale.* By Mrs. Finn. London: J. Nisbet & Co.

THE number of works on the Holy Land which are published almost every month, is really surprising, when we consider how little was formerly known of the habits and customs of the people dwelling in Palestine. But now, a journey to Jerusalem seems to be no more uncommon than a trip to Paris was twenty or thirty years ago. Every traveller from the East brings fresh proofs of the wonderful accuracy of Scripture, even in the minutest details. But none are more marvellous than the discoveries of Mr. Porter among the Giant Cities of Bashan. Leaving the ordinary track of travellers, Mr. Porter penetrated into the wild and almost unexplored country of Bashan; and richly was he rewarded for the pains he took. Not only did he find the cities of the giants standing, but the very houses as perfect as when inhabited, four thousand years ago, by the giant Rephaim. In the town of Burâk, Mr. Porter spent a night in one of the ancient houses, of which he says,—“The house seemed to have undergone little change from the time its old master had left it; and yet the thick nitrous crust on the floor showed that it had been deserted for long ages. The halls were perfect, nearly five feet thick, built of large blocks of hewn stones, without lime or cement of any kind.

The roof was formed of large slabs of the same black basalt, lying as regularly, and jointed as closely, as if the workmen had only just completed them. They measured 12 feet in length, 18 inches in breadth, and six inches in thickness. The ends rested on plain stone cornices, projecting about a foot from each side wall. The chamber was 20 feet long, 12 wide, and 10 high. The outer door was a slab of stone, $4\frac{1}{2}$ feet high, 4 wide, and 8 inches thick. It hung upon pivots, formed of projecting parts of the slab, working in sockets in the lintel and threshold; and though so massive, I was able to open and shut it with ease. At one end of the room there was a small window with a stone shutter. An inner door, also of stone, but of finer workmanship and not quite so heavy as the other, admitted to a chamber of the same size and appearance. From it a much larger door communicated with a third chamber, to which there was a descent by a flight of stone steps. This was a spacious hall, equal in width to the two rooms, and about 25 feet long by 20 high. A semicircular arch was thrown across it, supporting the stone roof; and a gate, so large that camels could pass in and out of it, opened into the street. It is not a little remarkable that a thousand years after this the arch was utterly unknown, both in Grecian and Egyptian architecture, and has hitherto been thought to have been first introduced to the notice of the world by the Romans. The gate was of stone, and in its place; but some rubbish had accumulated on the threshold, and it appeared to have been open for ages." In these days of unbelief and scepticism, it is well that such proofs of the accuracy of Scripture should be given to the public by men of such note as Mr. Porter, whose veracity no one will for a moment doubt. In the account we have in Deuteronomy of the conquest of Bashan, begun under the leadership of Moses, and completed under Jair, we read, in the 3rd chapter, that the Israelites took no less than *sixty great cities*, "besides unwall'd towns a great many." Some people might think such a statement quite incredible. That a small province, only measuring about thirty miles by twenty, could contain such a number, is indeed wonderful, but not the less *true*. Our author assures us that he has seen and visited many of them. "On the spot, with my own eyes, *I have seen* that it is literally true. The cities are there to this day. Some of them retain the ancient names recorded in the Bible. The boundaries of Argob are as clearly defined by the hand of nature as those of our own island home. These ancient cities of Bashan contain, probably, the very oldest specimens of domestic architecture in the world." From Salcah alone were visible *eleven* old cities; some of them were visited by Mr. Cyril Graham, a friend of the author's, and a most enter-

prising traveller. He found the houses nearly perfect, but utterly deserted,—“without man and without beast.” The whole land of Bashan is one grand scene of desolation, except where the wandering Bedaween pitch their tent; and they waste all before them. So truly is the word of God fulfilled: “For the cities thereof shall be desolate, without any to dwell therein.” (Jer. xlviii. 9.)

In the eastern part of Bashan the towns are exceedingly numerous, and many of them still retain the same name which they bore before the Israelites came out of Egypt. The houses are large and massive, all built of stone, and the rooms lofty and spacious, but uninhabited and deserted. Mr. Porter gives us an interesting account of the Druses, whose hospitality he often shared, and of whose protection he was glad to avail himself sometimes. They are warlike, bold, and hardy, and have several times defied the power of the Pasha and his soldiers. But the great secret of their strength is their union. Their religion seems to be almost a mystery, but their meetings are undoubtedly more of a political than a religious nature. They meet in their chapels once a week, and refuse admission to all the uninitiated, keeping their proceedings a profound secret. In their intercourse with strangers they are generous and remarkably hospitable, but in war they are fierce and unsparing.

“*A Hundred Days in the East.*”—The Author has sought for illustrations of Bible scenes and character in his journeying through Eastern lands, and he has well succeeded. The book is interestingly written; but we think if the matter had been compressed into a volume of about one-half the size it would have been better; there is rather too much of mere talking in it. However, it will, we hope, prove a useful addition to many Sunday-school libraries. The hospitality of the Arabs has long been proverbial. The patriarchs of old sat in their tent doors, and begged the stranger to turn in and rest; and the modern Arab still does the same in the present day. “No stranger is allowed to pass without an invitation to enter, nor permitted to depart without refreshment. Wheaten cakes and goat’s milk are placed before him, and sometimes a kid from the flock is caught, killed, and baked.” One of the most curious facts mentioned by Mr. Black is that *rice* now forms the principal article of food at Nablous, the ancient Shechem or Sychar, and *cotton* the chief article of manufacture. Now, neither of these are mentioned in the Bible, unless it could be that rice was included under the general name of corn. But we certainly do not find any allusion to cotton in the Scriptures, and we should be curious to know when it was introduced into that country, and first became an article of commerce. Herodotus speaks of

it with surprise as the clothing of a division of the army of half a million, with which Xerxes crossed the Hellespont upon his bridge of boats.

"*Home in the Holy Land*" is, as its title indicates, a tale "illustrating customs and incidents in modern Jerusalem," pleasingly written, and very fit to be placed in the hands of children. We are amazed to think what a world of information is now placed in the hands of children, from which even the present generation in their youth were utterly excluded. We cannot recall a single work of that date at once amusing and instructive on the subject of Palestine. All we had were dry epitomes of history, or still dryer geographical outlines.

POETRY.

A MISSIONARY PRAYER.

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. ix. 36.)

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John iv. 35.)

LORD of the harvest, Thee we pray
 To speed the favour'd gath'ring-day,
 To send in strength the lab'ring band,
 Thy work to do with prosp'ring hand.
 The fields are white, the waving grain
 Thick as a forest crowds the plain,
 A glorious wage the toil awaits,
 E'en life for aye, thro' heaven's sure gates,
 Yet few, how few, go forth to reap
 The treasures of that harvest deep;
 We call,—but who will answer yield,
 And hie them to the golden field?
 Lord, speak the word! Then hosts shall rise
 To join Thy mercy's enterprise;
 Thy Gospel's banner, wide unfurl'd,
 Shall wave o'er all this rebel world;
 Men of all tribes, and climes, and lands,
 Shall stretch to Thee their suppliant hands,
 Plead that blest Name which saves alone,
 And all Thy Spirit's influence own.
 Lord, look on China's vast domains!
 Lord, favour India's burning plains!
 Lord, pity Afric's sable race!
 Call every nation, every place,
 Yea, ev'ry heart of man, to prove
 The blessing of a Saviour's love.

Give Thou the word! Choose Thou the heart
 That in Thy cause shall bear a part!
 Touch Thou the lips! And stand Thou near
 To shed Thy dews on all that hear!
 Then shall the earth her tribute bring,—
 Hosannas to our Saviour King.

R. B. H.

CORRESPONDENCE.

METHOD AND MANNER OF TRACTARIANISM.

To the Editor of the Christian Observer.

DEAR SIR,—The Great Head of the Church has said, “Beware of false prophets, which come to you in sheep’s clothing,” &c., and in the verses following that passage has plainly intimated that doing His sayings is equivalent to doing the will of our Heavenly Father. The whole passage, Matt. vii. 15 to 27, may seem to many, in the present tendency of public opinion, to contain very hard, nay “uncharitable,” expressions; but our Divine Lord did not fear the face of day, and has “told us before” what would happen in these latter days. The present seems to me an occasion, with your permission, for addressing a few words of warning to the British public; not with regard to the *matter* of Tractarian doctrine (which has been abundantly brought to the test of God’s word written, and found wanting, both in your valuable journal and by all our watchmen who are faithful to Christ,) but with regard to its *method* and *manner*.

Whatever errors may have been broached in these days, or imported from abroad, it is yet to be hoped that the British public still love the old English principles of fair play and honest dealing, and that they will never allow themselves to be coaxed into abandoning these first rules of common sense and justice. Let them, therefore, hear how at least one of the Evangelical clergy states the case as between him and the Tractarians. Odd as the comparison may be, the Tractarian movement, which he has watched anxiously for some years, seems now to be like the doctrine of the “Immaculate Conception.” For some centuries Romanism could get no root in England, because England acknowledged God’s word written as superior to the voice of the Church. There is, however, no doubt but that when this sound and glorious principle was declared, its establishment was facilitated by the fact that the “Catholic Church” of those times was not so “holy” as it might have been, and so the prevalence of corrupt manners hastened that noble crisis of the Reformation. Bearing this in mind, let us look at the *method* of the Tractarian or Romanizing movement in our days. Some of my dear brethren in the ministry who dilate on the recorded sins of Scripture saints, as showing the honesty of the Bible, and that under no circumstances is man to be trusted in more

than God, I say these very brethren in the ministry seem entirely to forget that fundamental truth when they come to speak of the Tractarians, and especially of Dr. Pusey and his "Eirenicon." "We are quite agreed," say they, "as to the anti-Scriptural nature of his doctrinal matter; but, ah! what a holy man he is. I for one could never believe *such a man* could have any ulterior object; whatever his errors may be, there is no doubt he is a sincere and holy man, &c." Now, our English martyrs decided that corporate holiness, even did it exist, could never over-ride God's Word written, or stand in a position independent of it—That under no circumstances has a corporation authority to ordain anything that is contrary to God's Word written, or decree anything against it, or enforce anything besides it to be believed for necessity of salvation. The method of Tractarianism seems to be to change the *venue* from corporate to personal holiness. Then the question for the English public is this: Can a man, in virtue of his personal holiness, take a position independent of God's Word written? What weight has his personal holiness to prove that his doctrine may be good, when that doctrine is in distinct antagonism with God's Word? Far be it from me to say anything against Dr. Pusey, or against any of the pious Roman Catholic priests one may occasionally meet with, or even to impute motives to them. I am only endeavouring to obey that injunction of our Lord to judge by the fruits, and trying to account for the fact that the fruits of Dr. Pusey's teaching are, that many of my brethren have gone over to a religion which, according to the best belief of our Church, contains "blasphemous fables and dangerous deceits;" and am endeavouring to point out that there may be a slight mistake in transferring the sanctity of the individual to the sanctity of his doctrine. There is eternal life to those who are distinguished by "patient continuance in well-doing"; but to even the "angel from heaven" was not given authority to alter God's Gospel. It seems, therefore, to be an important question, *how far personal holiness proves truth of doctrine*. The same question may be asked with regard to personal attainments, talent, writing books in defence of some common-ground truths, &c., which, in the text quoted, may come under the head of "prophesying in Christ's name, casting out devils, being author of many wonderful works"; for some clergymen also advance in favour of Dr. Pusey, "See how well he wrote against the Rationalists, look at his book on Daniel, &c." Here, again, the public ought to be aware that if a man is right on one point, it by no means proves he is correct on all. And before concluding these remarks on the *method* of the Tractarians, allow me to say they have a considerable advantage over us Evangelicals by their adopting such a method as the above, whether it is by design they keep to it, or whether they adopt it in innocence. The British public should know that the Tractarians have a double advantage over us Evangelicals by the *method* they adopt for introducing what we, as well as did the Reformers, consider in the light of God's Word, Romanising tendencies; namely, by the method of bringing high pressure of personal sanctity and able services in favour of points not disputed to bear on our simple desire for the authority of Christ only as Head of the

Church, and of His word as our perfect rule of faith. The Tractarians have, I say, the double advantage of being always aware what our objects and aims are; namely, the authority of God in Christ and of God's Word written; and, secondly, while fortifying at leisure their own position, they can choose and pick out our weak points. I am ready to admit, though on the subject of Tractarian sanctity, we Evangelicals have many weak points, and feel ourselves to be but poor human nature; poor sinners, accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Our Tractarian brethren also well know that, without meaning any reflection on them, we on principle entirely disbelieve in personal holiness as *inherent*, or as an element independent of Christ. I ask the British public, is this fair play? Our opponents, while they virtually conceal their own objects (for, if we are to judge by the fruits, they take our brethren to Rome), are quite cognizant of our aims; and, without meaning any offence, admitting them to have been once themselves human nature, our same opponents, while fortifying their own position, dwell most painfully on our weak points. But this leads me, lastly, to direct attention to

The *manner* adopted by the Tractarians.

I should like to know how many years Dr. Pusey, and our brethren who still remain in his peculiar position, as apparent members of our Reformed Church,—as also those who have left the Church of England,—I should like to know how many years they have individually spent on the Continent; that is, on that part which may be called the Latin earth, Italy, France, and Spain?

I should, Mr. Editor, without exaggeration, be able to fill a considerable part of a printed page of your journal with the titles of respect which are addressed in daily life by man to his fellow-man here in Italy, *ad nauseam*. "Your Lordship" takes the place of "Sir" in Italian, and "Most Illustrious," "Most Excellent," "most esteemed," and a host of similar terms are every moment in the Italian mouth. French politeness is proverbial. Now while the respect for and fear of man is so intensified on the Latin earth, it does not at all appear that the fear of God and respect for Him is proportionately increased. And then, as regards any real respect for or desire to benefit one's neighbour by personal exertion, active benevolence, or good example, I leave it to any one who has visited these parts of the Continent, if he would fear the result of a comparison between the children of our "erring heretical Church" and any population in any part of these countries, composed of members of that Church to which the Tractarians lead the way. It is well known that the blandness, sweetness, and affectionate tone assumed in a person's manner has a powerful influence in getting his subject matter received; an influence increased in proportion as the person sought to be influenced is unaccustomed to such manner. Rudeness, harshness of expression, even slight want of feeling, is a great fault in intercourse with your fellow-men; at least, upon the Latin earth, politeness is considered a sort of charity which covers a multitude of sins, and is admired even when the conduct in other respects is not commendable. Take, as an instance, the following case, which occurred some time ago here in

Italy, not far from the seat of the "Holy Roman Catholic Church." One fine day a lady, whose husband was from home, was terrified upon the servant announcing that the noted chief of the neighbouring gang of brigands was approaching the door. She had no time to conceal her valuables, and remained, almost fainting, in expectation of violence, but found, to her surprise, that she had met, instead of a fierce brigand—"a gentleman." "Calm yourself, my most excellent lady," said the brigand; "I will do you no harm. You have merely to obey my instructions, and quietly collect your plate and jewellery, and bring them here to me. Reassure yourself, my dear lady, you need fear no violence at my hands; and before proceeding to do as I have directed, I will thank you, if you will be so kind as to order the servant to let me have some refreshments." The public must have already observed how, in the late case of Judge Fitzgerald *versus* the Heads of a Roman Catholic college, the "golden rule" of Dr. Newman—"a gentleman is one who never gives unnecessary pain"—superseded, in that institution, and threw into the shade, the one given by our Lord, and to which Christians generally applied the title. Let us then, observing the incipient fruits of the "holy Roman Catholic Church" in our own lands, as well as its more matured samples on the Continent, especially in the neighbourhood of Rome—let us ask, Did our Reformers then suffer, bleed, and die for nothing; or are we in imminent danger of losing our most precious jewels of Christ's unsearchable riches, and our heaven-inspired charter of true brotherhood and liberty, in exchange for the bland, sweet, and holy manners of these sincere gentlemen? Or, remembering the proverb, "Nearer the church, farther from heaven," not to dwell on the painful state of Southern Italy, let us use a comparison which may be considered milder, and put the case before the public thus:—Our ship is at sea, in dangerous waters, a large number of souls on board. But we get on admirably, owing to the blandness, courtesy, and vivacity of a Frenchman, who has won the hearts of the great majority of the passengers. The general opinion is, that the only thing which mars our perfect happiness is the unfortunate fact that the captain is rather a bluff fellow. True he is a first-rate sailor, has navigated this ocean dozens of times, and safely conveyed some of our own dearest friends to the haven where they would be. He has been of some use, of course, no one wants to deny; but whether it is that his punctilious observance of the heavens, or attention to his chart, has made him rather more cold and bluff and neglectful in his manners than he ought to be, there certainly is a great contrast between him and the polished Frenchman, who boasts to be as good a sailor, and whose study it is not to give pain. "What matter," say the great majority, "that our dear friend Monsieur — has always navigated his ships to that one particular spot marked 'dangerous' in the chart, which states that it has seven great shoals and a burning mountain not far off. Our friend wishes for the helm; that is enough. Come, let us vote down the captain, if for nothing else but to read him a lesson on better manners."

In conclusion, Mr. Editor, without entering into the question whether the Evangelical party might not send some of their young candidates for the ministry to the Continent, with a view both to

learn this admired *empressement* in manners, in order to consecrate it to the extension of *Christ's* kingdom, as also to witness the other signs of "holiness" in Italian, French, and Spanish life—have we not reason to pray for a larger measure of grace to do well and suffer for it, that we may approve ourselves unto God as His ministers in much patience and afflictions, being gentle unto all men, extending our love in Christ's name to those of other denominations who love Him; likewise praying earnestly for any who are ensnared by the assumed authority of a system which they admit has grievously departed from the true liberty and simplicity which is in Christ Jesus.—I am, yours faithfully,

RICHARD HENRY COTTER, Ck.

Missionary to the Jews.

Milan, March 7, 1866.

ARTICLES ON "STYLE."

To the Editor of the Christian Observer.

DEAR SIR,—As a regular, and always an instructed and gratified reader, of your later volumes, and as a well-rewarded explorer of your entire range of goodly octavos, as an occasional contributor also, I venture to offer a suggestion. It is that you should indulge your readers with an article, or a series of articles, on *Style*. The subject would not be unsuited to your pages, as happily so many excellent religious writers exhibit the best graces of the kind. Your interest in the subject is shown by the frequent allusions to it in the pages of the Magazine.

As a constant reader aloud in the family circle, and having naturally a musical ear, I am fond of books which combine with their other merits a graceful and melodious style. I have kept a list of about ninety authors, whom I have found recommended for some of the many qualities of a good and pleasing style, and should be glad to see a discriminating comparison of their respective claims to admiration and imitation. The best models might be roughly classed, both by their qualities and by their subjects, with a caution in some instances against the errors and evils they encase. Historians, Divines, Scientific and Miscellaneous writers, might be separately arranged.

There is an interesting article on the styles of recent authors, in the "North British Review," vol. 26, pp. 339—375. The books on rhetoric chiefly refer to early or classic writers. Other works deal rather with the history and progressive improvement of style, and afford but little aid in the selection of present reading.

It must not be inferred that I possess myself the critical and literary power to write suitably on the subject.

Trusting that my suggestion will meet with acceptance, and that the Observer may still longer remain in your gentle yet able hands, I remain, yours faithfully,

H. N. C.

York, March 4, 1866.

UNION OF CHURCHES.

To the Editor of the Christian Observer.

SIR,—When and in what way the prayer of the Great Head of the Christian Church will be accomplished in behalf of His believing people, we know not; but doubtless it will be fulfilled in due time, and “they all will be one” with the Father and with the Son in spirit and in truth, forming “one fold” under “one Shepherd.” Christian “unity and godly love” is strongly inculcated in Holy Scripture, and prayed for in the formularies of the Church. In the prayer for the Church Militant we beseech the Divine Majesty “to inspire continually the universal Church with the spirit of truth, unity, and concord; and (to) grant, that all they that do confess His holy name may agree in the truth of His holy word, and live in unity and godly love.” Also, in the prayer for all conditions of men, “we pray for the good estate of the Catholick Church; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and righteousness of life.” Christian love and unity is a thing to be devoutly prayed for, rather than hoped for, in the present day. When we look abroad in the world, and even through our own highly-favoured land, what contention and strife do we see among professing Christians, and what hatred and ill-will, so very contrary to the spirit of the Gospel, and to the character given of the early disciples, who were known for their “love of one another.” Apparently certain dignitaries of our Protestant Church seem restless and ill at ease within her borders, and are yearning for communion with the corrupt Churches of the Continent. The Bishop of Salisbury with the French Church, and Dr. Pusey and others with the Russian Church. As members and ministers of the Protestant Church of England, we should have rather expected them to have expressed their anxiety for Christian intercourse with the Church of Scotland, and the Continental Protestant Churches, than with Roman and Greek Churches. Union and Christian intercourse with the Non-episcopal Protestant Churches in Great Britain and Ireland would be far more desirable than with corrupt episcopal Churches of other countries. What possible hope can be entertained of bringing our Church into union with either of the Churches alluded to, while there remains so wide a divergence as at present in their tenets and constitution, I cannot conceive. Our High Church clergy seem to ignore all Non-episcopal Churches: not so her gracious Majesty our Queen, who, when resident in Scotland, has the good sense to attend the public services of the Established Church of that part of her dominions. It is certain that the Pope will not abate an iota of his infallibility, or alter a single dogma, to please those whose bias is Rome-ward; and unless they are prepared to submit wholly to his authority, all their hopes and longings will prove vain and futile. As to union with the Russian Church, the first preliminary laid down by Prince

Orloff was that the English Church must renounce her Protestantism, and prove her Catholicism; and it seems to appear by his letter, "that the most holy phylaret, the Archbishop of Moscow, and lofty patriarch of the Church," was quite as likely to be as opposed to union with the English Church as the Pope himself, unless she was prepared to give up her distinctive Protestant doctrines. Can it be possible that Anglican bishops and clergymen are disposed to give up and forego the Evangelical principles and Scriptural doctrines of their Church for the sake of union with the corrupt Churches of France and Russia?

To show the bias of the Bishop of Salisbury's inclinations, he has very recently, and with much ceremony, officiated at the dedication of a re-cast bell in Sherborne Abbey. Such a ceremony surely is near akin to those "fond things" spoken of and condemned by the 22nd Article.

We have the consolation of knowing that, whatsoever may be the expectations and longings of some of our bishops and clergy, ours is an Act of Parliament Church (which, by-the-by, is often spoken of by some as an opprobrium), and that no alteration can be made in our Church, or union effected with other Churches, without the consent of Queen, Lords, and Commons.

AN AGED READER.

[We are quite willing to encounter some obloquy, and say fearlessly that our aged friend, and other laymen of influence, would render an important service to the cause of Christian charity and to the Church of England, if they could raise a vigorous protest against our misbehaviour to the Church of Scotland. It was not so from the beginning; the two Churches were one in heart, though not in discipline. There is the well-known case on record of a dean of Durham, a Scotch Presbyterian, who was admitted without reordination, merely on his promise to conform to our doctrine and discipline. The Act of 13 Elizabeth, when the Reformation period was drawing to a close, shows that this was the settled purpose of our great Reformers both in Church and State. Even in 1605 the bidding prayer commands us to pray in public for the Church of Scotland. Attempts have been made to shew that the Episcopal Church in Scotland is here meant, but unfortunately in 1605 no such Church existed. For many years this clause in the bidding prayer was omitted in the University pulpits, not much, we are bound to say, to the credit of those venerable seats of learning. It was not till the Act of Uniformity of 1662 that this fraternal union was unhappily dissolved. If it be held by any of our readers that none but those episcopally ordained have a right to minister in the Church, and that none but Episcopal Churches are true Churches of Christ, we refer them to Hooker, the venerable Hooker. If his arguments fail to convince them, it is in vain for us to attempt the controversy; and yet Hooker was no indifferent Churchman. It is a curious fact, indeed, that in the early days of the Oxford Tracts, his book appears on the list of those which were recommended by the Tractarian writers.—ED.]

NOTICES OF NEW BOOKS.

"The Christian's Pattern; or, a Treatise on The Imitation of Jesus Christ." By Thomas à Kempis. Translated from the Latin by Dean Stanhope. New and Revised Edition. London: William Tegg.—It is a strange and remarkable fact, that while in the present day men seem so willing to return to the errors and superstitions of Popery, so far back as the thirteenth century a solitary monk in a Dutch monastery, through the grace of God, and by the earnest study of the Bible, penetrated through the mist and darkness of monkish fables and superstitions, into the clear light of the Gospel. In these meditations there is rather too much on "doing," for Him by whom the "one sacrifice was once offered." Perhaps he himself did not fully realize that all was "done." And yet the man who could write the following words as being spoken by Christ to a disciple, could not have believed there was such a thing as "works of supererogation":—"If, therefore, thou hast received or done any good thing, take care of misplacing the honour and thanks due for it upon thyself or any other person. For this is robbing God of His due, from whom all men receive whatever they have, or are, and stand in duty and equity bound to pay him their acknowledgments. Since, therefore, the whole is My gift, when I demand the whole thanks and praise, I demand but the product of My own; and this is what, as I injure no man in requiring, so I resolve never to depart from." Of course there are many things in the book with which we cannot entirely agree, such as his views on monastic life; but there is much that is admirable, and which shews a mind of exalted piety. Every Christian will find an echo to the longings and aspirations of his own heart, and A Kempis may be a comfort and blessing to many. In the bustle and hurry of every-day life, there is far too little time given to devout meditation and reflection. Though we by no means advocate a withdrawal from the cares and duties of life, still we feel sure that if more time were given to prayer and meditation, we should see more of that holiness, and deadness to the world, which we ought to see in all those who profess to be followers of the Lord Jesus Christ. The great and good John Wesley highly prized this work, and published a small edition of it. The edition now under our notice is taken, as we are informed in the preface, from the Latin of "Castalio." Dean Stanhope says:—"In this attempt the Latin of Castalio is chiefly followed. He hath taken some liberty in places peculiarly relating to Romish superstitions. And the present translator hath not only trodden in his steps thus far, but, in the chapters which concern a monkish life particularly, hath endeavoured so to express himself, for the most part, as that such meditations might be accommodated to the circumstances of any pious Christian, who declines the pleasures, business, and other interruptions of the world, and sequesters himself to the exercise of devotion and the severer virtues."

Manual of Devotion, from the Writings of Saint Augustin. Edited and translated by the Rev. Marcus Dods. Edinburgh: Inglis & Jack.

—Augustin was the only one of the Fathers whose writings are entirely Scriptural, without the childish hyperbole and mysticism of the early Fathers, or the incipient Popery of the later ones. He was the author of that system for which, in these later days, credit is given to Calvin, who was in fact no more than his obedient disciple. But in this volume no controversy finds place. Would the reader know what Augustin thought on the points on which the Church of Rome has so grievously erred, the following passage will enable him to form a judgment. Yet even here there is an Orientalism in the style, which was productive of evil consequences afterwards :—

“To Thy fatherly love I give thanks, and from my whole heart do I render many praises to Thee, who, in Thine unutterable love wherewith Thou didst deign of Thy marvellous goodness to love us wretched and unworthy, didst send forth from Thy bosom Thine only begotten for our common good to save us sinners, then the children of wrath. To Thee I render thanks for His holy incarnation and nativity, for His blessed mother from whom He condescended to assume flesh for the sake of us and our salvation, that as He was true God of God, so might He be true man of man. To Thee I render thanks for His passion and His cross, for His death and resurrection, for His ascension into heaven, and His session at the right hand of Thy majesty. For on the fortieth day after His resurrection, ascending in view of His disciples above the heavens, and sitting at Thy right hand, He has thence poured out according to His promise the Holy Spirit upon the sons of adoption.

“To Thee I render thanks for that most sacred shedding of His precious blood, wherewith we are redeemed; as well as for the holy and life-giving sacrament of His body and blood, whereof daily in Thy Church we eat and drink, whereby we are washed and sanctified, and made partakers of one divine nature. To Thee I render thanks for Thy wonderful and ineffable love wherewith Thou hast thus loved and saved us unworthy by Thine only and beloved Son. For so hast Thou loved the world as to give Thine only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. And this is life eternal, to know Thee, the (only) true God, and Jesus Christ whom Thou hast sent, by right faith, and works meet for faith.” (pp. 100—102.)

Discourses Delivered on Special Occasions. By R. W. Dale, M.A., Author of “The Jewish Temple and the Christian Church.” London: Jackson, Walford, and Hodder.—We can seldom notice even the best

sermons, unless, like those of Mr. Elliott, in our present Number, they have acquired additional interest by having been preached in an university pulpit, or before some public bodies of importance. If we are asked, Why, then, do you make an exception in favour of the Discourses of a Nonconformist? we answer, that it has always been the practice of the Christian Observer to do so. Not only to show a catholic spirit on our part, but with the intention of letting our readers see, from time to time, what was the state of the Dissenting pulpit, and comparing it with our own. Mr. Dale is the successor of the honoured Angell James, and certainly, with regard to pulpit talent, by no means his inferior. The subjects of this volume are, “On Worship, Morality and Religion, Common Prayer, the Old Worship and the New, the Living God, the Saviour of All Men, Missionary Enthusiasm not Irrational, the Influence of Christianity on the Temporal Interests of Mankind, Genius the Gift of God, the Mutual Relations of Physical Science and Religious Faith, and the Suburban

Pastor." The following is not a bad specimen of the style of Mr. Dale. He seems, without his wordiness, to have taken Dr. Chalmers for his model:—

"The works of God, patiently studied and fearlessly interpreted, can never reveal a truth from which a Christian man has any reason to shrink. Let us know all that can be learnt from the structure of living men, from submerged dwellings, from fossils and flints, from the peculiarities of languages, concerning the history and origin of our race. Meantime we fall back upon the truth that 'the living God is the Saviour of all men.' While the natural unity of the race is being brought into dispute, we are laying the foundation of a diviner brotherhood; while the common origin of all mankind is denied, we are gathering all into one in Christ; while differences of language and of physical structure are affirmed to prove that the noble words of the Apostle are a dream, and that all nations are not of 'one blood,' community of faith, of holy affections and of spiritual joy, shall vindicate for the human family a higher, and nobler, and more lasting unity than that which is imperilled by arguments founded on the structure of the skull and the texture of the hair; and while science is trying to prove that we have sprung, not from a common parent formed by the hands of the Creator, inspired with His breath, and made illustrious with the image of His perfection, but from base and ignoble types of life, we, God helping us, will demonstrate the dignity of his destiny, will exalt him once more into communion with his Maker, restore in brighter splendour the faded likeness of God's moral attributes, and then, when man is crowned once more with honour and glory, and bears himself right royally—as to the manner born—we will challenge those that reproach us, to deny that he was created a king."

We notice with great regret that Mr. Dale has chosen the anniversary of Shakspeare's birthday for a sermon, "On Genius the Gift of God." Why Shakspeare of all poets? Was his genius, his life, especially devoted to the glory of God? Would not the birthday of the author of *Paradise Lost* and *Samson Agonistes* have answered his purpose? We remember that the unhappy Robertson, whose life is reviewed in these pages, gave some young men at Brighton the advice, if they had no time for much reading, to make themselves familiar with Shakspeare and the Bible. We know that, for a few years, this became a fashionable folly; nay, we know one Evangelical clergyman who gave way to it, persisted in it, and became in consequence just such a preacher as no one ever desires to hear again. Let Mr. Dale take good heed. In the mind of hearers, of the class whom he addresses, Shakspeare and the theatre are as closely associated as Dr. Watts' fame with their own Psalms and Hymns. The genius, ability, and eloquence of these sermons it is impossible not to admire. Our young clergy will perceive that in dissenting pulpits they have rivals or co-workers equal to themselves. Yet ours is the more excellent way. We go more simply and more directly to our work. The admiration and the large congregation may be wanting to us, but if believers are edified, if sinners are converted, if Christ is magnified, let us lie in the dust and be contented. Dr. McIlvaine, on his late visit to England, addressed a large assembly of clergymen at the house of one of their number. In the course of his address, which has been printed for private circulation, he made the following remarks, which may be equally useful to Dissenting Ministers and to many amongst ourselves:—

"The bishop then pointed out the difference between the evangelical

teaching of Dissenters and that of the Ministers of the Church of England. The Evangelical teaching of the former departs from elementary teaching, and aims at drawing attention to something that is added to the substratum of divine truth. It aims at a philosophical dress of Gospel truth, as if the old dress were worn out; such is the case in America. Nevertheless, Evangelical preaching is ever the same. The Gospel is not a jot abated, but continues in its full strength and efficacy. It is the same 'spiritual meat,' 'through the power of the Holy Ghost.' Be content with Scriptural truth in its Scriptural aspect."

The Lives and Lessons of the Patriarchs Unfolded and Illustrated. By the Rev. John Cumming, D.D., F.R.S.E. London: John F. Shaw and Co.—The want of a book of interesting sketches of the lives and actions of the Bible patriarchs has long been felt in many family circles, either for reading aloud to the younger members or for private instruction. We are therefore glad to see that so able a writer as Dr. Cumming has undertaken the task; and we are sure that his reputation as a theologian and expositor will lose nothing from this work.

Many of our readers may perhaps differ from Dr. Cumming in his views on prophecy, but all must allow that he is a sound and evangelical writer. We feel, therefore, that we can safely recommend "The Lives and Lessons of the Patriarchs," as a book which will be found a useful addition to every Sunday school and village library. The volume is profusely illustrated with plain and coloured prints, which will render it a very attractive gift-book for the young.

The Finished Course. Brief Notices of Church Missionaries. With a Preface by the Rev. C. F. Childe, M.A., Rector of Holbrook, Suffolk. London: Seeley, Jackson, and Halliday.—For devotion to their Great Master's cause, none are more worthy to be had in remembrance than the honoured Missionaries, who counted not their life dear unto them, but went forth to almost certain death in the deadly climate of Sierra Leone, and elsewhere, that they might preach the Gospel to the heathen while that life should last. The names of the Rev. Peter Hartwig and his wife are well known as being the first Missionaries sent out by the Church Missionary Society to the benighted land of Africa. Not one English clergyman could be found who was willing to encounter the peril and danger, as well as the honour, of being the first missionary sent out to Africa. To Germany belongs the honour of being the very first to respond to the appeal. Melchior Renner, a native of Würtemberg, and Peter Hartwig, a Prussian, left England for Africa in 1804. When the way was once opened, many others followed from England and Germany. It is with melancholy pleasure we read the records of the brief sojourn of so many devoted men in that distant land. And we hope the time is not far off when *Native* pastors may be ordained in sufficient numbers to prevent the necessity for so great a sacrifice of English life. There are many parts of Africa and India where Englishmen may live with impunity; and we hope their efforts will be more directed to those parts, while native Missionaries minister in those places where it is almost impossible for a European to exist. At the present time the Missionary Society is making earnest appeals to the public for more liberal support, and we

trust that such an appeal may meet with a generous response throughout the land. The perusal of such an interesting account of the labours of their missionaries cannot fail to stir up many to increased love and devotion to the cause.

PUBLIC AFFAIRS.

IN America the consequences of the late war are felt over the South without mitigation, if not with increasing bitterness. "The land lieth waste, and the cities are without inhabitants." The negroes suffer in common with the whites, their former masters. They have no employment, for the masters can pay no wages, nor any land of their own, and hundreds have died of starvation and neglect. Their condition in the North is not better. The low Irish detest them as rivals in the field of labour, and they seem to have no friends. We have begun in England to shew towards them that philanthropy which, with all our faults, is characteristic of us as a nation. Freedmen's associations have been formed in London and the country towns; and several thousand pounds have been sent out for their temporary relief. America certainly has not been very courteous to us; but resentments do not become a great nation, and it befits us to succour want and abject misery wherever we can reach it. It is but for a few months, for we cannot undertake the permanent support of the liberated slaves of America; but we must express the hope that a large sum may be subscribed without delay, for we are assured that scores of these poor creatures are perishing day by day.

The Jamaica Commission have concluded their labours, and will return home early in the month. We shall wait with patience for their Report. The statesman-like speech of Earl Grey in the House of Lords deserves to be carefully studied. The most incredulous can scarcely lay it down and still retain the prejudice that the Government at home intend to screen the misconduct of the whites, whether settlers or soldiers, or to suffer the wrongs of the negroes to go undressed. Apart from other considerations, it is one of the finest specimens of that calm parliamentary eloquence which finds its chosen home, and almost exclusive seat, in the House of Lords.

Our Government, by Sir George Grey, have introduced the form of an Oath, which is intended to supersede the present oaths taken by Protestant and Romish Members, which runs as follows:—"I, A. B., do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, and will defend her to the utmost of my power against all conspiracies and attempts whatever, which shall be made against her power, crown, or dignity. So help me God." It will be observed that the last security which the Roman Catholic Relief Bill of 1829 offered to the alarmed and anxious Protestants of that day is thus to be swept away. If it should be passed, a deist, an infidel, any man of any creed short of atheism, may take it, and the House of Commons at once become an assembly of unbelievers. It is a

happy moment to choose for such an experiment, with Ireland in a state of insurrection, Rome pushing her pretensions in England with an effrontery hitherto unknown, and infecting even our railway stations, hospitals, and workhouses with her pestiferous influence. We should far rather that no oath whatever were exacted. We can see no good purpose whatever that the one which the Ministry have proposed is likely to answer. Mr. Disraeli proposed an amendment, which, however, was lost. We cannot believe that the House of Lords will permit this last barrier against the encroachments of Popery to be swept away. We can affect no surprise, that, in a House of Commons quite disposed to listen to such a proposal with indifference, the member for Kilkenny should move for the final overthrow of the Protestant Church in Ireland. He is met, however, by an amendment from Mr. Gregory, namely, that the reform of the Irish Church is necessary, and demands the prompt attention of Parliament. To the terms of this amendment we heartily agree; though probably not in the sense in which Mr. Gregory intends it, and certainly not in any sense which will make the Irish Church less unpopular amongst Roman Catholics. We will not allow her to be stripped of her patrimony, but we would make her the most effective missionary society in the world. She ought to undertake a mission to all the Roman Catholics in Ireland, as well as the instruction of all the Protestants; and she would gladly do this, were she only assured of fair treatment from the Government at home. But while priests are allowed with impunity to denounce her zealous clergy from the altar, and mobs to insult and hunt them down, how can she do this? We were visiting at the house of an Irish clergyman some years ago, when a faithful Roman Catholic servant came to her mistress with tears in her eyes, and told her that master must give up his lecture by the bog, a lonely spot in his parish. The hint was well understood, the poor girl had learned that he was not to return alive.

Notice, too, has been given of a Bill to endow a Romish Church in Ireland, side by side with the Protestant Church, which ever since the Union has become an integral part of the Church of England. Whether it will pass or not this year, is of little consequence. The first step is gained, namely, to familiarize the public with the subject; and, unless it should be met with an outburst of Protestant feeling, of which we must confess we have but little hope, it will be pressed from year to year, until at length it will be carried in triumph.

But there are some bright spots on which we love to dwell. The Archbishop's request for a national fast-day has been heartily responded to by the bishops, and theirs in turn by the clergy. The day was devoutly observed in London; the congregations were large; so too in many parts of the country. God has been gracious to our land, and already the murrain has sensibly decreased. Amongst other benefits upon which Churchmen will set a high value, is the number of excellent sermons upon a subject hitherto entirely overlooked—God's hand in caring even for oxen. Nay; if David were indeed a prophet, He feedeth the young lions, and owns the cattle upon a thousand hills; nor does a sparrow fall without His permission. Where it is impossible for us to enumerate all, we single out one, which the position of

the writer, his years, and his well-known character as the biographer of his friend and father-in-law Bishop Daniel Wilson, seem to entitle to more especial notice. The little space that we have left we shall give to a few extracts. From 1 Peter v. 6, Mr. Bateman considers—1. The Mighty Hand; 2. The Humble Mind; 3. The Timely Deliverance. He is of the old school of Evangelical divines. On the first head he says:—

“Especially are we told that God holds in his hand four things, four sore judgments:—‘the sword, the famine, the noisome beast, and the pestilence, to cut off man and beast.’ Have we not seen the proof even in our days? Have we not seen a mysterious disease withering and blackening the food upon the fields before our eyes, and defying all our skill and science to trace the cause or suggest the remedy? Have we not seen famine, despite all the resources at the command of our rulers, decimating a Sister Island? Have we not drifted into war even whilst saying Peace, Peace? Has not the pestilential cholera carried off its thousands from amongst us, and is it not still darkly hovering over us? And now this subtle and mysterious plague is destroying our cattle, and passing with a deadly influence over the length and breadth of our land!

“Ah! yes, my Brethren: these things are all in the ‘mighty hand’ of God. He ruleth in the armies of heaven and amongst the inhabitants of the earth. He visits Nineveh still: and if he wills, in ‘forty days’ it is destroyed.”

“What then, taking a general view of things, may be said to characterize our people and our times? Three particulars may fairly, I think, be mentioned.

“i. A wide-spread spirit of pride, self-satisfaction, and independence: combined with great eagerness in pursuit of wealth to enable us to feed that spirit. We are prospering as a Nation. Our merchants are princes, and our traffickers the honourable of the earth. All lands lay their tribute at our feet. Our armies girdle the earth; our ships cover the sea; our science attacks all mysteries; our discoveries penetrate all secrets. This seems to have produced in us a ‘high look and a proud stomach.’

“ii. The self-indulgence and licentiousness which prevail in our land, testify also against us. Concealed in some places, they are open and unblushing in others. They are of necessity known in part to those who are set as Watchmen on the walls. And, without entering into details, I think there never was a time when licentiousness was more systematic, and when more ‘provision was made for the flesh to fulfil the lusts thereof.’ And the peculiarity of the case is, that ours is not a degenerate or effeminate age. Manly minds are amongst us, and manly pursuits find favour. All is energy and activity in the morning; and, alas, all is dissipation, rioting, and drunkenness at night! Thus we abuse our mercies, and make them an occasion of evil. We look sin in the face. We transgress with a high hand and open brow. And shall not God visit for these things? Will he not be avenged on such a nation as this? Surely we may trace here one reason why his ‘mighty hand’ should be lifted up against us.

“Then mark, also, Our religious divisions, heart-burnings, and strifes. St. Paul ‘partly’ believed such things existed in the Church of Corinth: but if he had lived in these days he would have wholly believed it in the Church of England. How he grieved when he heard one say, ‘I am of Paul’ and another ‘I am of Apollos’: and how he rejoiced when he saw amongst the Colossians their ‘order,’ and the ‘stedfastness of their faith in Christ.’

Alas! how little men care now about ‘Church order’—how little store they set by ‘stedfastness in the faith of Christ’—how few grow contentedly into ‘old disciples’—how few ‘pillars’ remain in the Temple of the Lord! Our young men are restless: and an unquiet youth leads to a stunted maturity, just as the ill-trained sapling grows into the mis-shapen tree. Any little diversity now endorses separation. A text or two read differently from others, and generally read wrong, turns men off the main line into some siding. A chapter or two in a sacred Epistle, descriptive of some peculiar and interesting but passing phase of the local Church to which it was addressed, is made a

plea for disunion. The casket is thought more of than the jewel. The eye is deemed of more importance than the heart. Men scarcely *endeavour* to keep 'the unity of the Spirit in the bond of peace.' Alas! nothing is perfect: but it is better to bear with imperfections where we are, than to change them for others. We tear the Church's robe when we break away. We weaken Christ's cause by our unhappy divisions; and not only hurt our own souls, but grieve the Holy Spirit."

"3. Then, finally, we may hope that God will send **TIMELY DELIVERANCE**. God has taught, and is teaching us many things in these our days: and we may hope it is for our profit. The husbandman does not prune the tree he means to cut down: he does it, on the contrary, that it may bear more and better fruit. 'Loving-correction' has made men 'great' in times past, and it may do so now. When the Sun sets the dew falls. 'Tears have been my meat day and night,' says the Psalmist, 'whilst they continually say unto me, 'Where is now thy God.' I trust that the present visitation may lead us to adopt the prophet's words, 'Come and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up' (Hosea v. 1). A nation let alone never improves. It sinks with the weight of its own corruption. There is not a more fatal sentence passed than that on Ephraim: 'Ephraim is joined to idols: let him alone' (Hosea iv. 17). Thank God for not letting us alone. We deserve far more than we suffer: and it may not be so bad as we fear. The trial may pass away. God may be well pleased to see us on our knees. He may hear and answer our prayers. He may bid the angel sheathe the sword. We may rise benefited by the trial. It may lead to a more general recognition of God's 'mighty hand,' a more searching enquiry as to why He contendeth with us, a breaking off from known sin, greater watchfulness over ourselves, a more heartfelt religion, enlarged charity and a better proportion between our getting and our giving;—above all, it may produce a more open and fearless confession of Christ, a simpler dependence on the grace of the Holy Spirit, quieter minds in the Church, holier lives, happier deaths. The dark cloud has a silver lining after all. The sun shines behind, and may soon dissipate it: and we may walk once more rejoicing in the light of God's countenance."

TO CORRESPONDENTS.

A former correspondent wishes to return to a painful story recorded in our volume for 1846, (pp. 85—86) consequent upon the betrayal of a family through Tractarianism into Popery. Alas! we need not go so far back. Amongst our personal friends, two cases have recently occurred, as full of misery as can well be conceived; terminating in each case in death.

We forgot in our Answer to Correspondents in our last Number, that Mr. Elliott, at p. 152 of the February number, had given a full answer to an Inquirer's question, both as regards Sir Isaac Newton and Voltaire, and the origin of the mistake about the fifty miles an hour.

It is with too much reason that we have to complain of the exceedingly bad writing of some of our otherwise highly-valued correspondents. We find it sometimes impossible to read their MSS. until the proof-sheets, abounding of course in errors, are placed before us. Corrections then are a wasteful extravagance, adding a large sum, at the year's end, to our printer's bill. For the future, we must request that all MSS. sent to us may be fairly written out on one side of the page only. We cannot undertake to return communications which do not suit us.

THE CHRISTIAN OBSERVER.

NEW } No. 341.
SERIES.

MAY.

[1866.]

SERMONS BY THE BISHOP OF RIPON.

*Sermons by Robert Bickersteth, D.D., Lord Bishop of Ripon.
London: James Nisbet and Co., 21, Berner's Street. 1866.*

THE Sermons which are given to the public differ very greatly in their character and their merits. This is true not only of those which contain a strong diversity of views, but of those also which exhibit a general agreement in their doctrinal statements. Some are the products of a disciplined mind, and of mature Scriptural knowledge; others shew fair average ability, and an unequivocal preference for the sentiments usually termed Evangelical. As each description was prepared for a class of hearers to which it was intended that each should be adapted, so, when they appear in print, they respectively meet with acceptance from a correspondently different order of readers.

The discourses before us are of a sort which is calculated to keep up the attention of a mixed congregation. In large towns, our Church-assemblies are, for the most part, made up of persons whose education and engagements forbid them to be very close critics, just because they do not allow them to study theology systematically. It is very important that, to such as these, resorting in large numbers to the services of religion on the Lord's-day—their special, and, through the absorbing claims of business, almost only, opportunity of receiving direct instruction in Divine things—Gospel doctrines and duties should be purely presented. To this class the Sermons of the Bishop of Ripon seem to promise to be very useful. Without any pretension to depth of inquiry, they are lively in their style,

while they discover a mind deeply imbued with Evangelical truth.

In the first of these Sermons, "The Preciousness of the Soul's Redemption," some introductory remarks are made on the "Nature of the Soul;" and on "Redemption," as including that of the earth, the body, and (as here) the soul. The latter point is illustrated by the value of the soul itself, and the infinite cost at which its redemption was effected. The expression "it ceaseth for ever," the author considers to mean, that there is a limit to the day of grace; or, in his own words, "that the opportunity for embracing the offer of salvation is limited, and that, being once past, it is past for ever."

This suggests to him some remarks upon the distinction between the doctrine of universal redemption, which is plainly revealed, and that of universal salvation, than which he holds none to be "more unscriptural." This view of the distinction referred to seems to be supported by the language of our "Church Catechism," in which the person professes belief in God the Son, "who has redeemed him and all mankind; and in God the Holy Ghost, who sanctifies him, and all the elect people of God;" the latter only being identical with the "saved." An exhortation to "improve the fleeting opportunity whilst it yet holds out," forms the appropriate conclusion of this discourse.

The statements respecting "sacrifice," which are found in the second Sermon, "The Fire upon the Altar," have our entire approbation, as regarded in themselves; but the manner in which they are introduced calls for some remarks, especially as they are connected with what we cannot but regard a fault which runs through these discourses: that of taking up an imaginary view of type, or symbol, or resemblance; and then, of proceeding upon it as the basis of the discourse. This tendency in the writer had appeared in the first Sermon, where he speaks of the "interpretation," on which he rests the main weight of the following remarks, as "at all events in harmony with a variety of other passages in God's Word," and thereupon "adopts" it. The "ever-burning fire upon the altar *may have been* designed to intimate the unfailing prevalence of the Mediator's oblation, and His never-ceasing intercession in behalf of His redeemed." The latter part of this sentence renders superfluous the words which presently follow, and which are made to introduce a new and distinct aspect: "The ordinance under review *may have been further* designed to foreshadow the perpetuity of the intercession of Christ." Apart from the basis on which they are made to rest, which the author himself seems to think rather uncertain, the positions themselves are in the fullest harmony with the teaching of the Scripture.

The passage, "Holding the mystery of the faith in a pure conscience," is justly "regarded" by the author, "as exhibiting a standard at which every professing Christian ought to aim;" and as affording "a criterion by which to measure all genuine discipleship to Christ." But, in the outset, there is, in our opinion, an error committed, in identifying the word "mystery," in this place, with the popular use of the plural form "mysteries." Very just, in themselves; and very opportune in meeting "a prevailing error" of "the present day," are the observations in the early part of this discourse; but they do not belong to the word in the text, as its true "exegesis."

The word "mystery" is often understood as something *hidden from us*, and which we are not to seek to know. It is most important, therefore, to remember that this is the reverse of the Scripture sense, which is either something that *was* kept secret, and is now "*made manifest*," or something of an *emblem*, whose signification is explained to all disciples. Many parts, indeed, of the Gospel scheme are but imperfectly revealed; but St. Paul calls any doctrine a mystery, not so far as it is *hidden*, but, on the contrary, so far as it is *revealed*. "This is a great mystery, but I mean concerning Christ and His Church." Marriage (that is) is a mystery, not in itself, but when regarded as an emblem of the union of Christ and His Church. So, in the Revelations (xvii. 5), "Mystery, Babylon the great," &c., this female figure is an *emblem*. So, in our Communion Service, "we who have duly received these holy mysteries"—the word "*receive*" would make it clear, if any one could otherwise have doubted, that the "mysteries" are the bread and wine, regarded as symbols or emblems, having a moral meaning *hidden beneath* the material substance.

The ancient Pagans, especially the Greeks, had mysteries, and these certainly were always secret; but all Greeks, without distinction of rank or education, nay, perhaps even slaves, might be *initiated* (*μυεῖσθαι*). Such was the case, for instance, in the Eleusinian mysteries. It is the remark of Josephus, that "the principal doctrines of each nation's religion were made known, among the heathen, only to a chosen few, but among the Jews to 'the people no less than to the priests.'" Christianity, throwing down the "middle wall of partition," and "making of twain, one," throws open the portals of Truth to and "*initiates*" (*μυεῖ*) all. The faith in which they *had been instructed* is, therefore, essentially that which candidates for the ministry, as primarily thought of, were to "hold in a pure conscience." These remarks apply equally to other places in which the word "mystery" (in the singular) is used in connection with the subject-matter of the Christian religion,

of which one other instance is, "Great is the mystery of godliness." "Eye had not seen, nor ear heard, nor had it entered into the heart of man to conceive, the things which God hath *revealed to us* by His Spirit." Of high necessity at all times, but peculiarly so in this day, when evangelical truth is as extensively listened to as we rejoice to know it is taught, is the warning note contained in this sentence of the Sermon before us:—"There may be familiarity with Christian truth, orthodoxy of creed, clearness in the enunciation of the Gospel mystery, zeal in the maintenance of the truth, and skill in contending against error, where, nevertheless, we look in vain for the correspondence between the profession of the lip and the language of the daily life."

"The present state as one of obscure vision and imperfect attainment, the future as one of clear and ample intelligence," is the subject opened to the preacher by St. Paul's words, "For now we see through a glass, darkly," &c. (1 Cor. xiii. 12); and leads him to inquire, "What are those things concerning which we see but darkly and know but in part; and what are the lessons to be derived from the fact, that hereafter we shall be delivered from this state of imperfection?" The limited character of our knowledge is seen in natural things; with regard to the dealings of God in providence, and His dispensations in grace; as respects Christian doctrine, in many of its more abstruse points; and with regard to the eternal state of believers. Humility, perseverance in the faith of the Gospel, and prayer, are the lessons taught by the prospect of complete knowledge hereafter. "The promises" as "an incentive to holiness" are rightly considered in the "special" point of view to which the passage 2 Cor. vii. 1, directs the thoughts; "these," and "not the general array of promises contained in the Scripture." The writer dwells particularly on these, as well as upon the value of "promise" generally, as being the "life of hope." He raises up, however, a merely imaginary difficulty out of the words, "Let us cleanse *ourselves*," &c. There is none in the doctrine, and scarcely in the form, to those who are conversant with the language of Scripture, which boldly calls us to *do* that which must be done in us, and for the attainment of which our own efforts must co-operate.

Some valuable remarks occur upon the "Revelation by the Spirit" of Gospel truths to the minds of St. Paul and "his companions in office" (1 Cor. xi. 10), as a privilege bestowed not on them "exclusively," but "common to every faithful disciple in the school of Christ." The privileges inherited by the Jews were indeed noble; still nobler those of the Christian, especially as seen in the truths disclosed in the Gospel,

the revelation of the latter being conveyed in a twofold manner. The facts revealed the doctrines; and the Holy Ghost brought to pass those events on which the doctrines depend.

"But there is a far deeper meaning in the expression, 'God hath revealed them unto us by His Spirit.' The apostle is clearly speaking, in the text, of a revelation which human wisdom, apart from Divine teaching, can never attain. . . . It is addressed to the heart and to the conscience. Nor let this be deemed a mystic interpretation, out of harmony with the simplicity of the Gospel. No reasoning howsoever conclusive, no eloquence howsoever persuasive, no demonstration howsoever clear, will avail to convert the soul, independent of the quickening power of God the Holy Ghost. We may employ reasoning, as did the apostles; we may address ourselves to the judgment, the imagination, the affections; but there is a revelation by the Spirit, irrespective of which all human means are powerless and vain. It is not enough to have definite notions of Scripture truth, and to be familiar with every fact and doctrine of the Christian scheme. All this may be without any revelation from the Spirit. All this knowledge may be intellectual merely, and inoperative as regards the daily conduct and conversation. The revelation by the Spirit will ever be accompanied by a vital power, which will discover itself in the life unto righteousness."

One of the most valuable of the Sermons before us is that on the words, "If any man have not the Spirit of Christ, he is none of His." We should have preferred, to the title "The test of *discipleship* to Christ," some form which would have embodied the distinguishing thought contained in the words, which is that of "belonging to" Christ, being "His own." The word "discipleship" introduces a different, and somewhat lower, idea. "The mind" [or "disposition"] "of Christ, the test of being His," if not too long, had perhaps been preferable. This "mind" is well delineated in some of its more prominent features:—

"Now, there was in the mind of Christ, I notice first, *an utter aversion to sin*. . . . He viewed it in its true light, of open opposition to the government of God, and of deadly hostility to the peace and happiness of man. And we may say of all His true disciples, they have come to view sin in the same aspect."

Is it any wonder that believers in Christ, who have come to view with a comprehensive glance the real nature of sin, its opposition to all that is sacred in the character of God, and all that contributes to the happiness of creation, should regard sin with aversion? so much so, that this feeling may be taken as a test of discipleship, an element of that moral assimilation to Jesus, concerning which it is written, "Now, if any man have not the Spirit of Christ, he is none of His."

After naming *separation from the world*, the Bishop says:—

"There are two other prominent features in the character of Christ, to which I would briefly revert—*His unwearied devotion to His heavenly Father's will*, and *His tender sympathy for mankind*. . . . It is evident, then, that the obedience of Christ was not by constraint; it was the offering of a heart in unison with the will of Him whose law He obeyed. . . . In the Redeemer's breast there dwelt compassion, co-extensive with the limits of human need and suffering."

The points of his discourse on this solemn and momentous passage are summed up by the Bishop in the following words:—

"I have thus striven to afford the data for determining whether in reality you belong to Christ. Nothing can be more clear than the rule which the apostle lays down. It is not external profession; it is not outward membership with the visible Church; it is not intellectual or even spiritual gifts; but it is the having the mind of Christ, which constitutes real discipleship to Christ."

In the Sermon "the Great Supper," the "first and second bidding" sent to the Jews find their counterpart in the "call which summons a man to assume the attitude of a professing disciple," and the "call which asks him to reduce his profession into practice." The second is often "refused by thousands who make a profession so fair that it were impossible to deny they have responded to the first bidding, which simply required an outward allegiance to Christianity." The "Deliverance of Peter" is instructive and encouraging, alike to "the Church in her collective capacity, and in her individual members, in those "inscrutable" visitations of Divine providence which frequently occur. Peter was withdrawn from active service for a season, possibly "lest the servant should be esteemed too highly, to the neglect of the Master."

"But, however this may have been, . . . it corresponds with what is frequently experienced by the Church. . . . Events occur, of which it is hard to decipher the reason. . . . We attempt in vain to discover wherefore they are ordained, or permitted."

The effect which followed upon the "prayers of the Church," is the great truth taught in this remarkable history. In the Sermon, "The Waters of Merah," along with many excellent remarks upon the trial, as designed to "prove" the people of Israel, introduced in these words,—*"The general purport of the trial under review"* [did not the Bishop mean to write "*purpose*"?] "*may have been to afford a test of Israel's faith, and bring home to their minds the sense of their absolute dependence upon God,*"—occurs an assumption as to the typical meaning of the tree which at God's bidding Moses hewed down, and cast into the stream, in which we wish we could agree:—

"Of what was that tree an emblem? Surely, if God was pleased upon one occasion to shadow forth the crucifixion by a serpent of brass uplifted on a pole; if we have express warrant to regard that serpent so elevated as a figure of the Redeemer, when nailed to the cross, we may lawfully regard this tree which Moses cast into the water at God's command, as an emblem of the cross of Jesus, and of all those glorious truths which compose the doctrine of the cross. There is something significant in the fact, that it was Moses who was selected to hew down the tree: for, was not Moses himself the representative of the law whereof he was the visible administrator? and was it not the law which smote the Redeemer, when He voluntarily placed Himself as the substitute, to bear our penalty, and endure our curse? Hence, we come to regard the transaction under review as typical of the efficacy of the cross of Jesus to convert all bitter waters into what is sweet."

We honour the Bishop for the strong desire which here, and throughout the volume, as well as in his habitual ministry, he shows to exalt the Cross of Christ; but we can accept neither the interpretation, nor the mode of reasoning by which he would support it. We are sure that he does not mean to stand by the assertion, that an event in the Israelitish history, which the Lord Jesus, by His own infallible comment upon it, has decided to be a type, and one in the same history, to which no such Divine interpretation attaches, are to be placed upon the same footing as "*types*." This arbitrary type-making we regard as the weak part of these otherwise valuable Sermons; and we shall have occasion to notice it again presently, as re-appearing under a form somewhat different.

In treating of the parable of "the Pharisee and the Publican," the "general principle" contained "in the narrative" is stated to be, "that universally self-exaltation issues in abasement, and humiliation leads to the being exalted." The Bishop sees "a vivid exemplification of this principle in the exaltation of the Mediator consequent upon His previous humiliation." In applying the principle more directly to the method of a sinner's justification, the Bishop asserts that it was *with reference* to that method that our Saviour declared, "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted;" and, thereupon, proceeds to enlarge upon the doctrine of justification by reliance upon the atonement. It is, perhaps, too much to lay down that the context looks to the "*method*." It declares plainly that self-trust leads to rejection, self-condemnation; and an application for mercy, to acceptance; but, more than this, it does not seem to have been the design of the Lord, on that occasion, to teach. He gave, in this instance, as in some others, the outline which His apostles, in their preaching and their letters to the Churches, were afterwards to fill up.

The biographer of the late Bishop Daniel Wilson informs us that on the monument erected in the cathedral of Calcutta is placed, by the special direction of the bishop before his death, the publican's prayer in the Greek; the bishop having been accustomed to delight himself in imagining that he traced some reference to the idea of "propitiation" in the original word for "Be merciful," which is *ἰλάσθητι*. At any rate, he felt a gratification in having his own thoughts drawn to Christ as the "mercy-seat" (*ἱλαστήριον*); his personal self-abasement and the ground of his trust being thus continually associated. But this is recorded of him rather as a private sentiment than an exposition of the doctrine of the place itself.

It had been better, perhaps, in dealing with the words in the Epistle to the Hebrews which speak of "the purification of the heavenly things," not to have announced "several difficulties" as presenting themselves in the statement. It does not appear that there are more serious "difficulties" here than in many other passages, whether of this epistle or of Scripture in its other parts; and it may be questioned whether the practice of setting out an array of "difficulties," as such, these being, of course, all subsequently removed by the skill of the preacher, adds at any time to the dignity of the pulpit. Were it not preferable to lay out the points to be investigated, without marshalling them under that head in the forefront of the discourse? Apart from this question, there are some great truths and inferences in this elaborate Sermon.

The words in which Jacob, at the close of his life, described what had befallen his son Joseph, ("The archers had sorely grieved him," &c., Gen. xlix. 23, 24,) are spoken of as chiefly interesting in their spiritual import, Joseph being "an eminent type of Christ . . . therefore, it will not surprise" the hearers "to find that a description which primarily belonged to Joseph is capable of adaptation also to the Redeemer." And in the remarks which follow, a parallel is ingeniously drawn out, and carried on, as "true in its measure alike of all His disciples." But, whether the edifice be higher or lower, weightier or less weighty, which it is proposed to rear upon such a foundation, an historical fact, of which it is only professed that it "is capable of adaptation to" such a view, is too weak to bear up the structure. These remarks apply to the spiritual application made of the case of "The Widow of Zarephath," in the following passage:—

"Now it is well known that the miracles recorded in Scripture had often a typical aspect. In the recorded performance of miracles for the relief of temporal wants, whether by prophets, apostles, or the Redeemer Himself, we can often trace a foreshadowing of those greater marvels which are displayed in the removal of spiritual disease, or the

supply of spiritual necessities. This typical character clearly belongs to the miracle which is the subject of present consideration. In striving to give a spiritual application to a passage like the one before us, and to derive from the narrative spiritual lessons, we can scarcely fail to connect the "meal and the oil," here spoken of, with God's best gifts of grace—the gift of acceptance through Christ, and of sanctification through the Holy Spirit. Our Redeemer is rightly named 'the bread of life,' and participation of the benefits which flow from His sacrifice is termed 'eating His flesh.' Oil, on the other hand, is an emblem made use of in Scripture to denote the grace of the Holy Spirit. It is not, therefore, an overstrained interpretation, when we regard the 'meal and the oil,' which were miraculously multiplied in the history under review, as symbolical of those spiritual benefits which result from the oblation and the intercession of Jesus."

But, why should any preacher "*strive*" to "apply a passage spiritually"? Is not that the true and only legitimate application of any place of Scripture, which follows from the consideration of the words themselves; and, in the case of a history, from the facts analysed into the principles which they contain? Of this method of sober interpretation, we have, in the same Sermon, an exemplification in the following sentences:—"We may learn from hence an important lesson, both as to temporal and as to spiritual concerns. And first, as regards temporal matters. In the providence of God, the lot of many is so cast, that they can scarcely reckon any one day from whence the morrow's supply shall come. Their sources of subsistence are so scanty or precarious, that they are unable to foresee clearly how the future wants of themselves, or of those who are dependent upon them, shall be met. And, occasionally, it will happen that a person is compelled, if he will be faithful to his Christian vocation, to take a step which will apparently injure all his temporal prospects. We have no warrant in such a case to expect the performance of miracles; and yet we have full warrant to believe that, in the main, God will provide for all who faithfully serve Him." We wish it had been possible to have furnished, by extracts from each, an idea of the useful character of the three remaining Sermons of this volume. "Disobedience to God, and its Retribution," are well drawn out, in treating of the "Man of God who was sent to Bethel." The special character of the disobedience in this case being a conscious departure from the command of God, though with a plausibility of excuse. It might have been well, perhaps, that the Sermon had ended with the lessons properly drawn from the case; the final paragraph, though containing an important exhortation "to repent and believe the Gospel," not well cohering with all that had preceded. The conduct of the three youths who withstood

Nebuchadnezzar's decree, is dwelt upon as "furnishing at once a rebuke and a pattern for imitation." It reproves those who "would make their circumstances in life an excuse for neglecting the claims of religion," when they find that those Hebrew captives "maintained their religion, despite every temptation to lay it aside. It was, also, an example of youthful piety, as well as of a deference to constituted authority in all things lawful and honest. The signal deliverance is remarked upon as due to the fact that "Christ was with them." It may, perhaps, be questioned how far it is quite theologically correct to speak of any pre-incarnate appearances of our Lord as those of "Christ," a word which essentially denotes the person of the Messiah. The "form" as that of the "Son of God," is in exact harmony with the belief of the Church of God from the beginning, that all the personal appearances recorded of God, or of His Angel, have been those of the Son, the Second Person in the Godhead.

The answer to the question, "Why did Christ weep over the impending destruction of Jerusalem, if, as God, He had power to avert the calamity?" draws forth these words,—“Our Lord's grief was thoroughly honest;” which, though used in vindication of the Saviour's sincerity, gives rise to a sensation somewhat akin to pain, by the suggestion of the alternative. It might have been better to have kept to the terms "real" and "deep." It is justly argued that there are "moral" as well as absolute "impossibilities," and that "by these the exercise of even Omnipotent power is controlled." Now, "all" the "things which befell" the Jews "are patterns, model instances," to us of the Gospel-day of God's retributive dealings with men at all times; "and they were made Scripture for a warning to us on whom the final dispensations have lighted." Such seems to be the meaning, critically interpreted, of the passage to which the Bishop's words, "What happened to the Jews happened for an example," have reference.

Some words of earnest exhortation to "know the day," the "time of opportunity" (τὸν καιρὸν), fitly conclude the last of a collection of very profitable and thoroughly scriptural discourses.

LECTURES ON THE HISTORY OF ELIJAH THE PROPHET.

Elijah the Prophet, viewed in relation to Present Times. Twenty Expository Lectures upon the History of Elijah the Prophet.
London: Seeley & Co.

Of all the characters brought before us in Holy Scripture,

none is more original in its type, and striking, than that of Elijah the Prophet. Here we have, as it were, a piece of pure Gothic, standing out in bold and bossy prominence. Elijah towers above all other men in elevation of purpose and spiritual daring. Second to him there has been only one—John the Baptist. Such men are placed before us, we may assume, not to dishearten lofty effort in us by their own superiority, but to be, what our cathedrals are in relation to ordinary churches, the models after which we are to build.

About the history of this "Prince of Prophets," as he has been styled, there is something quite as remarkable as about his character. Of his origin we have no account, except that he was a Tishbite, of the inhabitants of Gilead. No information is given us as to his family. An air of sacred mystery enshrouds him. He steps suddenly on the stage of human action. Professor Shirley, in his "Four University Sermons" on Elijah, speaks of him as "the Melchisedec of the prophetic dispensation, the typical forerunner of the Eternal Prophet, even as Melchisedec is of the Eternal Priest and King." Whether there be any foundation for this idea or not, it is at least striking and beautiful, adding fresh interest to this great prophet. In the words of another eminent writer, we may safely assert that Elijah is "the grandest and the most romantic character that Israel ever produced."

In contemplating one of such an extraordinary character, there is always danger lest we should allow our imagination so to impose upon us as to make us forget that Elijah was a "man subject to like passions as we are," and so should lose all the advantage of his conduct as an example. If we admire, it should be to imitate. It will not suffice to say that Elijah was raised up for a *special* purpose, and that *special* circumstances demanded a *special* character. The general is always included in the special. There are, at all times, things in the state of society around us that call for action upon the same *principles*, though not in the same precise *manner*, or with exactly the same *object*, as that with which Elijah acted. It may be well, therefore, that we should view the Tishbite and his actions in relation to our own times.

It has been said by the poet, that "an honest man's the noblest work of God." In Elijah the Prophet we have a specimen, if there ever was one in our world, of a truly *honest man*. It is a singular fact, that nothing is so dreaded by men in general, nothing is so generally shunned, as a truly *honest man*. But when we thus speak of an honest man, we mean not an honest man in the world's conventional sense, which is compatible with various forms and degrees of *dishonesty*—dishonesty mental, moral, and practical. We mean a man who is

honest to his own convictions ; honest in the fearless and faithful fulfilment of his duty as required by God ; honest, if he be a teacher of religion, in reproofing vice, wherever he may meet with it, without respect of persons ; honest in standing up for Truth and for Right, whatever loss or suffering it may bring upon himself. An honest man, in this sense of the word, every one must be aware, is rare in this world of ours. There never was but *one* Elijah.

Building the sepulchres of the prophets after they are dead, is a much easier thing than honouring them while they are alive, when they are hated or despised. Strange as the fact seems, that the noblest specimens of human nature should be the least esteemed, yet the fact it is that no great reformer was ever popular with his own generation. Such men have to pass their lives in disquiet and danger, even if they do not bring upon themselves the martyr's death. Their known *thorough* honesty of principle is such a condemnation of other men's conscious dishonesty, in not acting up to what they *know* to be their duty, that they are hated for this very reason. But though always hated while they live, such men are the mainstay and defence of their generation against the inrolling legions of error and corruption—"the chariot of Israel and the horsemen thereof."

The state of Israel, in the *spirit* that prevailed at the time that Elijah stepped out of his obscurity to vindicate God's rights of worship against the idols that were set up as his rivals, was not so very unlike the spirit that prevails in England, among our rulers at least, in the present day. Idolatry was patronised by those in power, and the people halted between two opinions, unable to decide whether Jehovah was the true God, or whether Baal. They acted upon the principle that all religions were alike and equally good, provided only that they worshipped *some* object, and were devout, earnest, and sincere in it ; as if devoutness could give life to a dead image, or earnestness could give truth to a lie, or idolatry could become pure because it is sincerely believed. Who can deny that this is very much the kind of notion that prevails now among ourselves, more especially among those who are in power, our legislators and ministers of state ? Do they not regard all systems of religion as pretty much of the same value, and entitled to the same respect ? Are they not disposed to treat them as matters of taste, of sentiment, or of worldly policy ?—as questions, not so much of truth, as of difference of *race*, requiring different systems ? The general public, too, are becoming more and more disposed to follow their leaders in this latitudinarianism of sentiment. Many begin now to think that after all there is no essential difference

between Protestantism and Popery ; that it matters little what men profess, or what is established ; and so they let idolatry creep in again amongst us through the unfastened door of indifference. They call this, indeed, liberality of sentiment—equal justice ; as if truth and falsehood could be entitled to be treated as of equal right any more than honesty and robbery ! Thus it is that by indifference, by sufferance, by favour, error and idolatry are regaining their lost empire over us, stealthily, step by step, making their advances, threatening to form themselves again into a religious establishment, under the sanction of the State ; the people all the while doubting on which side the truth lies, and whether the Lord be God, or whether Baal.

Such being the state of opinion among us, is it not evident that another man like Elijah is wanted in our midst, who shall have the confidence to challenge to the trial by fire ? In his time, false religion had the sanction of Greatness, and was defended by the arm of Power. The majority of the people too were in its favour, so far at least as to wish to let it alone. Openly to oppose it would bring wrath and ruin. It must be quite clear, then, to every one, that a man of a gentle, timid, yielding, irresolute spirit would not have been the right man for the occasion, capable of restoring God's truth and worship, at a crisis so degenerate, and under circumstances so perilous. The man fitted for such an undertaking must needs be a man of great moral daring, who could not easily be daunted,—one armed with firmness and fortitude, burning with a fiery jealousy for the honour of his God,—prepared to endure hardness, and to venture the loss of all things, yea, even of life itself, in the discharge of his duty. And such was Elijah the Tishbite,—stern and uncompromising in principle, with a certain Gothic ruggedness of character like Luther, that gave to him an air of impressive grandeur, even under circumstances of outward meanness. He was not a man fondled in the lap of luxury, (such nursing never produces such men,) but a genuine son of the desert,—one whose robe of office was camel's hair, and whose food was locusts and wild honey ; one who cared nought for the factitious distinctions of society, and who would bow to no object of worship but the majestic form of Duty,—

“ Stern daughter of the voice of God.”

We know it will be thought by most persons that such a man would be an *anachronism* in our day,—one whose spirit was not at all in accordance with the spirit of the age. Beyond all question, he would stand very little chance of being spoiled by promotion. It is men of a flexible and accommodating temper—men who can temporize—men who, while professing

a love for God's truth, can adapt themselves with courtly ease to the habits of the world around them—who are looked upon as the right men, when placed in power, in the right place. But we think we are right, notwithstanding, in saying, that it is just because the spirit of the age is *what it is*, that some such men as Elijah are required among us, by way of exercising a counteracting influence, upon the principle that the centripetal and centrifugal forces must be equal to keep any body in its proper orbit. For is not ours, as Ahab's was, a day of softness, and luxury, and indistinctness of principle, tending altogether to favour what has been very improperly described as “the graceful idolatry of polite nations.” It is not men clothed in soft raiment, and of courtly obsequiousness, who are fitted for such an occasion; but men who can *dare to be poor*, ready to sacrifice place for principle, that they may bear their faithful protest for God's truth against Satan's lie, in the midst of a wicked and adulterous generation. The man who would do this must be of a fearless spirit, daring to denounce, not the evil of bygone generations, (that is easy enough, and involves no danger,) but of their own day,—men of stern and determined conscientiousness, who will not compromise principle to escape man's frown, or to win his favour, for any earthly consideration whatever. Every generation requires some such men, because every generation has its own favoured forms of error and corruption.

But we must not forget that even in Elijah's time there were seven thousand knees in Israel which had not bowed to Baal; seven thousand mouths which had never kissed his detested image. So it is now. Evangelical piety is not extinct; it is not even in a faltering state amongst us. It is sixty years since Thomas Scott wrote,—“The indifferent will grow bad, and the bad will grow worse to the end of time.” We seem to have fallen upon these wretched days. On the other hand, the servants of God continue to honour the Gospel they profess; and their light shines the more brightly, because the surrounding gloom grows darker. There are thousands of families who, like Enoch, still walk with God. They are quite as consistent as the best men amongst the Revivalists of the last century, or the older Puritans, or further back, than the Reformers themselves; and if ever called to suffer, the grace to suffer for His name's sake being granted, they would suffer with equal cheerfulness. In many respects they are even better examples than our pious forefathers. They are more kind, more generous, to each other. They can argue without abuse or misrepresentation. They can differ without a quarrel. They understand the Bible better, as indeed they ought to do, for their advantages are far greater. Still, on a superficial

view, and amongst society at large, we are compelled to say that the age is such as we represent it.

It is common to hear men of sound religious views congratulating one another, and the Church, upon the general prevalence now of evangelical principles. How altered, they say, is the state of things in this respect from what it was in the days of Romaine, and Thomas Scott, and John Newton. But they forget that the world adopts in each age the very principles which it persecuted in the preceding, and adopts them only to corrupt them, and to denude them of all their power. It is a singular fact, that directly any religious system, however true, becomes popular, it loses its vital force. It is only by *antagonism* Truth can keep up its strength.

In the philosophy of religion there lies hid a principle, if we mistake not, that has the universality of a law, the observation of which should keep us from clinging too fondly to effete systems, after their spirit is gone. We all know that it is a law in Nature, that the same seed will not propagate itself with vigour continually in the same soil. This law of Nature, we suspect, God being the author of both, has place in Christianity. If this be so, it accounts for the evangelical system of doctrine, sound as it is in principle, dying out, or becoming feeble in energy, after two or three generations. Religion, it seems, requires to pass through a new soil, or to assume some new conditions of growth, to retain its strength and vital power. Every system of religious principle requires to be *crossed*, so to speak, by some new principle after a time. It is not that any received principle of truth ought to be renounced, (that would be a great mistake,) but new power infused by the combination with it of some fresh principle of truth not before brought into action. Our evangelical friends would do well to lay this thought of ours to heart, remembering that, after two or three generations, every system of religion, however sound, becomes a *tradition*.

The Israelitish people had God's true worship established among them, as we have among ourselves. But in Elijah's day they had discarded this to turn aside after their own vain superstition, in the worship of idols,—visible objects decked out in gorgeous forms of attractiveness, to allure and impose upon their devotees. It may appear incredible that a whole nation, instructed as the Jews were by their own Scriptures, should so quickly have changed the worship of the true God for idols of their own devising; yet this is nothing more than what may be expected, when the example is set by persons eminent for their learning, or their station, or their apparent piety. As one writer has truly remarked, "it is ordinary for the many-headed multitude to turn with the

stream, to be of the same religion with their superiors. Thus, at Rome, in Diocletian's time, they were Pagans; in Constantine's, Christians; in Constantius's, Arians; in Julian's, Apostates; and in Jovinian's, Christians again; and all this, within less than the age of a man"!

With such facts as these before us, we feel no great confidence in the stability of our own nation in the pure Reformed Faith. It is usual to hear people say, boastingly, "The heart of the middle classes is sound; there is nothing to fear;" but, for our part, we very much fear that these classes will be steadfast only so long as it suits their convenience. What, indeed, do we not already witness? Is there no revived superstition among us as a nation?—no setting up of idol altars?—no patronizing of idolatrous priests?—no doating delight in the work of our own hands?—no childish fondness for many-coloured vestments, and the other gewgaws of a visible worship? Three years and a half of drought and famine failed to cure the Israelitish people of their infatuation in going after idols: and probably neither the cholera, nor the cattle plague, nor any other visitation of Heaven, will cure the English people of their now adopted religious indifference.

Where lies the secret of all this mischief? Ought we to be afraid to speak the truth? There is an *unreality* about the religion of our age. The world, always lynx-eyed in looking at religious profession, sees this, and therefore treats religion in others as a pretence; mocks at it; makes it the object of scorn and contempt in newspaper articles and reviews. We have put dogmas in the place of doctrines, and declined into a religion of externals, as if where there was the form of godliness there must be the power. Correctness of opinion has been substituted for self-denying action. Decencies and proprieties form the substance of our religious life. Thousands among us are religious only because it is *respectable* to be so. It is easy enough thus to follow Christ, without carrying His Cross. Others there are who, not having the life of real religion in them, and yet wishing to satisfy themselves that they are religious, adopt the forms of it, reintroduced, under the most approved ecclesiastical fashion, as prescribed, with the venerable sanction of age, by that mistress of millinery, the Church of Rome.

What a rebuke to all this it would be if Elijah could step in among us, as he stepped in of old before the startled Ahab. In him we see nothing but *reality*. "Elijah," we read, "prayed earnestly that it might not rain;" and what, in his zeal to have idolatry checked, he prayed earnestly might come to pass, came to pass. With him there was no *playing at* religion; no solemn trifling; no childish dressing up in many-coloured vestments

to impose upon the weak and the womanish. Such things never find place when there is godly simplicity, and earnestness of purpose founded in deep principle. The *spirit* of religion must have departed before there can be the decking out of the dead. Elijah arose to condemn such falseness, and to assert for Truth its rightful homage. In him was stern honesty of purpose, carried out in honesty of performance. He never rested till he had brought back the Israelitish nation to their God in the spirituality of His worship. Who shall say that such a man would be out of place among ourselves in the present day?

"*Elijah the Prophet*" supplies a favourite subject for men to write upon. A short time since we had an epic poem, by Mr. Moon, upon this theme; and now we have "Twenty Expository Lectures" upon the prophet's history, by an unknown author. These Lectures lay claim to no originality of thought, or attractiveness of style. They are professedly written with "great plainness of language," suited to a country congregation, to whom they were originally addressed. The most that we can say of them is, that they contain a good deal of indirect information, the result, apparently, of careful research, and are filled with profitable remarks, though expressed in a loose and feeble manner. The writer's misuse now and then of "will" and "shall" too plainly betrays his country. His "unadorned observations," as he modestly terms them, fit his book for the parochial library, and for ordinary readers. He has not overlaid the prophet of the desert, as Dr. Krummacher has, with flowers that ill become the stony rugged grandeur of his Gothic figure.

Men of thought, and of refined taste, are the best judges, we suspect, of what is best suited to ordinary unthinking people. For this reason, works like the one before us, of humble pretensions, written in a simple unstudied style, are not to be severely criticised, still less condemned as useless. They will, in general, find more readers, and do more good, than more laboured and elevated productions. To be able to write what the most uneducated shall understand is no mean gift.

As a specimen of our author's style, we will here quote a passage, not only for the sake of its plain speaking, but because it speaks something which some of the clergy in our day would do well to take admonition from:—

"We may here remark, that very little is known of the labours of God's faithful ministers; for they proceed quietly and steadily in their work: perhaps only too happy to pass unnoticed. Some persons give them credit for doing nothing, because they are only employed in the common, and ordinary, and noiseless duties of their vocation; or because they are not engaged in committees, or in some grand philanthropic schemes, or scientific operations, or amusing their people

with musical concerts, or dancings, or muscular exercises; which would attract the observation of the public, or be thought worthy of being blazoned in newspapers. But let not God's ministers be moved by such unkind remarks and ungenerous insinuations. Let them not neglect the humble and unobtrusive duties of their sacred office, not be tempted to engage in such worldly devices or flaring projects as are foreign to the holy and spiritual nature of the ministry which they have received of the Lord Jesus, in order to catch the unapplauses of the men of this world, or to escape the censures of the unreasonable part of mankind; who, while they demand that ministers should discharge the duties of their own peculiar office in a first-rate style, expect them also to do a great variety of things of a secular nature. Let not young ministers be beguiled by such people; let them labour most assiduously in their proper vocation, but let them leave to others all such things as tend to secularize the mind, or in any way to divert them from the special duties of their calling. Let them not hesitate to say firmly with the apostles under similar circumstances, 'It is not reasonable that we should leave the Word of God and serve tables.' Let *others* do these things: 'but we will give ourselves to prayer and to the ministry of the Word.' (Acts vi. 2, 4.) We will mind our 'Orders,' which say, 'Give attendance to reading, to exhortation, to doctrine.' Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all.' (1 Tim. iv. 13—15.) [pp. 314, 315.]

This is sound advice. We have often felt very much shocked to see the kind of announcements placarded on walls of the performances undertaken by ministers of religion. Only the other day, on a placard headed "*Penny Readings*," we saw it announced that a popular London clergyman, of known Evangelical profession, would, on a certain evening, in a public room named, read portions of Tennyson's "*Enoch Arden*!" If this is not degrading the sacred office, we know not what is. Without going so far as to assert that "*Enoch Arden*" is an *immoral* poem in its *intention*, we have no hesitation whatever in saying that it is *immoral* in its *tendency*, knowing, as we do, the very lax notions entertained of the marriage bond by the large class of persons to which "*Enoch Arden*" belonged, namely, the labouring poor. To their loose notions in this respect, the poem gives a sort of sanction. How wrong then must it be of any clergyman to help to give currency to such a work among the labouring classes by reading portions of it for their amusement! What is this but trying to catch the gales of vulgar popularity to fill the sails of the Church, and steering it out into the open sea of religious indifference! Certainly no evangelical savour is to be found in Tennyson's writings; his Christianity, if he has any, is "*muscular*," and not spiritual. Popular he may be with the worldly; but why should he be made popular with the religious, through the accorded coun-

tenance of Evangelical clergymen? The singleness of aim exhibited by Elijah is the best rebuke to such men.

If such a man as Elijah the Prophet could rise up among us in the present day, what a disturbing element he would prove! Some dignitaries of the Church would, beyond doubt, be filled with consternation. No evil practice, in high or low, would go undenounced. How to silence him, since he would scorn all preferment, would be a puzzle. Nepotism, simony, the idolatry of success, the judicious moderation, so much approved, that holds the balance "halting" between opposite opinions, the homage everywhere paid to wealth and worthlessness, the sanction given to religious indifference, the corruption of moral principle that pervades almost every class of the people in bribing and being bribed, the love of worldly grandeur that sacrifices everything for dress and ostensible state, the prevailing substitution of the outward for the inward, the sensuous for the spiritual in religion, the tendency there is to abandon our national protest for Truth, and to return into friendly alliance with the apostate Church of Rome—these, and other like evils, would be smitten as with a lightning flash, and condemned as with a voice of thunder, if the dauntless and indomitable spirit and power of Elijah were in some living man to rise up in our midst. But alas! we can entertain no such hopes! We live in an age of *indecision*—of religious *indistinctness*, when no one dares to ask his neighbour what are his principles, because each one has so little confidence in his own. Men wish to be Christians now in a *general way*, without avowing or holding any particular doctrines. They are ready to forgive others their confessed heresy for the sake of what they think their admirable practice. It matters not what men believe:

"For modes of faith let differing bigots fight,
His can't be wrong whose life is in the right."—(Pope.)

Thus, under the cover of indifference dignified with the name of charity, and of cowardice cloaking itself over with the name of benevolence, and of faithlessness misnamed liberality of sentiment, the *world*, unchallenged by itself or by others, mingles with and overrules too many real Christians; reasons for them, moralizes for them, legislates for them, to the undermining and overwhelming of all high Christian principle, none daring to provoke persecution, or to face the desert in which he dwelt.

We need not inform our readers what was the lot of Elijah. It is doubtless a most painful and trying thing to be condemned to a life of strife and contention. Our own natural feelings would prompt us all to wish to escape it. But *Duty* is ever a *stern Thing*. It takes no denial, except to our own condemnation. Want of sympathy is even more overcoming,

as Elijah found it, than opposition. Nevertheless opposition must be faced, not fled from; duty must not be evaded, but dared and done, if, like Elijah, when we leave this troubled earthly state, we would leave it in a chariot of fire and with horses of fire.

PRAYER-BOOK REVISION : LORD EBURY'S AND OTHER
DEPUTATIONS TO THE ARCHBISHOP.

SEVERAL deputations have recently waited upon his Grace the Archbishop of Canterbury, on the subject of Prayer-book Revision. One of these was headed by Lord Ebury, praying for a moderate revision. The other, representing a larger body, deprecated all change; chiefly on the ground, that if the door were once opened, it might be impossible to close it again; and that it were far wiser not to agitate the question, than to raise objections which it would be difficult to set at rest. We have a sincere desire to do justice to both parties. Let us first attend to the suggestions of Lord Ebury and his friends. We will then consider the objections raised on the other side. Lord Ebury confines himself to suggestions offered at the Savoy Conference in 1641. The Parliament, we may observe, was now a loyal and dutiful body. It was elected in 1640; and, as Mr. Hyde, afterwards Lord Clarendon, tells us, had but one Presbyterian member. The rest were well affected.

"They advised that the Psalms, Sentences, Epistles, and Gospels should be printed according to the new translation; that fewer Lessons should be taken from the Apocrypha; that the words, 'With my body I thee worship,' should be made more intelligible; that the immersion of the infant at the time of baptism should not be required in cases of extremity; that some saints, whom they call *legendaries*, should be excluded from the calendar; that the '*Benedicite*' should be omitted; that the words, '*which only workest great marvels,*' should be omitted; that '*deadly sins,*' as used in the Litany, should be altered to '*grievous sins*'; that the words, '*sanctify the flood Jordan,*' and '*in sure and certain hope of resurrection,*' in the two forms of baptism and burial, should be altered to '*sanctify the element of water,*' and '*knowing assuredly that the dead shall rise again.*' To these, and other changes of a like nature, they added, 'That the rubric with regard to vestments should be altered; that a rubric be added to explain that the kneeling at the Communion was solely in reference to the prayer contained in the words, '*preserve thy body and soul*'; that the Cross in baptism should be explained or discontinued; that the words in the form of Confirmation declaring that infants baptized are undoubtedly saved, should be omitted; and that the form of Absolution provided for the sick should be made declaratory, instead of being authoritative."

There is not a word here, then, which has not long ago been submitted to the consideration of the king and parliament by some of the best and wisest men of their age. "In 1641, at the Savoy Conference, it was tendered," says Lord Ebury in his letter to the Times, Feb. 15th, "by Archbishop Usher; Moreton, Bishop of Dublin; Williams, Bishop of Lincoln; Montague, Bishop of Norwich; Prideaux, afterwards Bishop of Worcester; Saunderson, afterwards Bishop of Lincoln; Brownrigg, afterwards Bishop of Exeter; Hacket, afterwards Bishop of Lichfield; Warde, one of the translators of the Bible, and Lady Margaret's Professor; Holdsworth, subsequently his successor; and many other eminent clergymen, though not so conspicuous as the above."

The reader must be reminded that Laud had already closed his dangerous career. He was a prisoner in the Tower, and three years afterwards was brought out to die upon the scaffold; a martyr to his own intemperance, and to the violent passions of the Presbyterians, then in the ascendant. The Independents had scarcely yet been heard of.

Now the proposals here laid before the King and Parliament were not those, let it be clearly understood, of Low Churchmen, or what were properly termed Church Puritans. They were one and all what would now be termed High Churchmen, except that in those days the doctrine of all High Churchmen, excluding the Laudian party, were strictly those of the Reformation. The singular calmness, learning, and moderation of Archbishop Usher induced Cromwell to show him some favour; so far at least as to permit him to exercise his ministry. The rest were obliged to hide themselves, or to remain silent during his usurpation. Saunderson was the personal friend and chaplain of Charles I. It was he of whom he said, "I carry my ears to other preachers, but Saunderson has my heart and conscience." Of the rest, there is not one who was ever numbered with the Puritans except by those with whom all piety was ridiculed under the name of Puritanism! Such men as Heylyn, Laud's chaplain in those days, or as the profligates and papists in the still more godless times of Charles II. and his successor James.

And let it be further noted, that none of these divines intended to abandon any one doctrine of the Prayer-book, or were ever accused of any such intention. Laud, they said, had brought the Prayer-book into disfavour by the unfair construction he had forced upon certain expressions in it: all they wished to do was, to clear it from the possibility of being again perverted. Let us look at the evidence, and we shall see that such was their intention.

We are presented with a list of "innovations in discipline." We omit many things immediately directed against the Laudian

party, and quote only what bears upon the subject before us. The innovations in discipline, then, are such as these. "The turning of the holy table altar-wise, and most commonly calling it an altar: bowing towards it, or towards the east; many times with three *conglés*; but usual in every motion, access, or recess in the church. Advancing candlesticks in many churches upon the altar so called. In compelling all communicants to come up before the rails, and there to receive. By having a credentia, or side-table, besides the Lord's table, for divers uses in the Lord's supper. By prohibiting a direct prayer before sermon, and bidding of prayer."

All these, and many more, were complained of as "innovations in discipline." There is also a sad list of "innovations in doctrine." We give a specimen of these:—

"Query, whether in the twentieth Article these words are not inserted, *habet ecclesia auctoritatem in controversiis fidei*.*

"It appears that some do teach and preach, that good works are co-causes with faith in the act of justification. Dr. Dove also hath given scandal in that point. Some have preached that works of penance are satisfactory before God. Some have preached that private confession by particular enumeration of sins is necessary to salvation, *necessitate medii*; both these errors have been questioned at the consistory at Cambridge. Some have maintained, that the absolution, which the priest pronounceth, is more than declaratory. Some have published, that there is a proper sacrifice in the Lord's Supper, to exhibit Christ's death in the post-fact, as there was a sacrifice to prefigure in the old law in the ante-fact; and therefore, that we have a true altar, and therefore not only metaphorically so called; so Dr. Heylin and others, in the last summer's convocation, where also some defended, that the oblation of the elements might hold the nature of the true sacrifice, others the consumption of the elements. Some have introduced prayer for the dead, as Mr. Brown in his printed sermon, and some have coloured the use of it with questions in Cambridge, and disputed that *preces pro defunctis non supponunt purgatorium*. Divers have oppugned certitude of salvation. Some have maintained the lawfulness of monastical vows. Some have maintained that the Lord's day is kept merely by ecclesiastical constitution, and that the day is changeable. Some have put scorns upon the two books of Homilies, calling them either popular discourses, or a doctrine useful for those times wherein they were set forth."

Other innovations in doctrine follow: Laud's Arminianism among the rest. It will be observed, that the Savoy Conference makes no allusion to these. They probably thought that much doctrinal extravagance was owing to the violence of

* This refers to a controversy which long existed as to whether the words above were foisted into the Article by private hands after it had received the

sanction of the Church. We believe, however, that they are to be found in the most ancient copies of the Article now existing.

the times, and would die away of its own accord; or that, with regard to Arminianism especially, it would be more wisely left where the 17th Article had left it. Be all this as it may, the moderation of their suggestions proves beyond all controversy that they sought no party triumph. All they did, and all they wished to do, was to rescue the Book of Common Prayer from unmerited obloquy, from wilful misinterpretation, and from popular errors which designing persons took pains to aggravate.

We confess our deep regret that Lord Ebury and his friends were not heard, and that no encouragement was held out to them that the subject should be calmly discussed. After two centuries and a quarter, the very same difficulties still exist in thousands of honest minds. The very same perversions are made use of to mislead; and yet it appears that nothing whatever can be done. And this, says Archbishop Whately, is always the case. If the times are difficult, every change is dreaded; if they are quiet, no change is required. When the floods are out, the bridge cannot be repaired; when the stream is dry, the bridge is not wanted; so at length the bridge goes to pieces.

We would, however, just intimate to the larger party of remonstrants, that the question, whether anything should be done or not, is already slipping out of their hands. Five years ago neither House of Parliament seemed at all disposed to entertain the subject; now, we are assured by those who must know, that in both houses, but especially in the House of Commons, such questions would be eagerly discussed; and we know that out of doors the subject has become one of deep interest to all churchmen, and to many families of respectable dissenters. A few years more, and the Clergy and Convocation may find themselves superseded, and changes far more extensive than those for which Lord Ebury now pleads, demanded by an impetuous public. But it is said, if you give up something to moderate Reformers, you must of course concede something to ultra-Churchmen; that is, to Romanizers, and, as they choose to be called, Anglo-Catholics. Or otherwise thus: if you give the plaintiff a verdict, you must appease the defendant by a handsome concession, or *vice versâ*. This is certainly a new method of administering English justice.

But now let us calmly inquire, what are the claims of the ultra-school? We are not their organ; but we will still endeavour to do them justice. First, then, they cannot object on the ground of no change whatever. For it is only a few years ago that they joined heartily in a petition, addressed to Archbishop Howley, signed by four thousand clergymen of all parties, and praying for an alteration in the Burial service. This is still a

grievance which all feel in common. Second in importance they would no doubt place absolution. They think that it is not only declaratory, but authoritative; and hence they infer that private confession to a priest is necessary; as indeed it must be, if absolution be authoritative.

But there is no question which the Church of England has set at rest with a more peremptory voice. As to the form of absolution in the Visitation of the Sick, the whole office was meant only for the younger clergy, and for unlearned men "who were no preachers." A presbyter licensed to preach was not obliged to make use of it. He might go and read and pray with the sick man in whatever way his own judgment should suggest. (67th Canon.) In 1605, at the Hampton Court Conference, where Reynolds and the Puritans were so unfairly treated, this question came up for discussion.

"The King desired information with regard to absolution; how we used it in our Church he knew not. He had heard it likened to the Pope's pardons; but his majesty's opinion was, that there were two kinds thereof; the one general, the other particular. As to the first, all prayers and preachings import an absolution; as to the second, it is to be applied to special parties who have committed a scandal, and repenting, are absolved; otherwise, where there precedes not either excommunication or penance, there needs no absolution. The Archbishop read the absolution from the Communion Service, with the previous confession, to the King, affirming that the minister therein doth nothing but pronounce an absolution in general. The King was satisfied. But the Bishop of London added,—'It becometh us to deal plainly with your majesty: there is also in the book another, more particular, and personal, form of absolution, prescribed to be used in the Order for the Visitation of the Sick.' It was read to the King, who was well satisfied. It was to be applied, he said, to especial parties who, having committed a scandal, and had repented, are absolved; from which he inferred that where there preceded not excommunication nor penance, there needs no absolution."

Barlow, dean of Chester, was present, and at the King's command he drew up an official report, from which these extracts are made. The King, he adds, "handled all these points admirably, both for understanding, speech, and judgment."

We think it quite unnecessary to add more. We see that Whitgift, archbishop of Canterbury, and the Bishop of London, repelled the idea that absolution, except as a declaration of God's mercies through Christ, had ever been entertained. It was also a relief from Church censures. Such were the opinions of the highest of High Churchmen who had yet appeared since the Reformation.

A second point upon which our modern Anglo-Catholics

would probably demand some concessions, is a literal compliance with the Rubric, which ordains "that such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

In the Act of Uniformity of the first of Elizabeth, this order or rubric is repeated, with this proviso: "until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England for causes ecclesiastical, or of the Metropolitan of this Realm." That such order was taken, and that the notice became obsolete, and indeed illegal, is clear beyond a doubt. By what oversight it was permitted to remain, is not so easily explained. We must refer to what Wheatly and the later canonists have written. We wish to deal rather with simple matters of fact. Now, we maintain that never, since the death of Edward the Sixth, has this rubric been complied with.

1. We may begin with the case of Hooper, the martyred bishop of Gloucester, in the reign of Mary. Even in the reign of Edward himself he had refused the bishopric, because he would not consent to wear the surplice. No other habit would the opposing party have imposed upon him; it was the surplice only that he refused to wear, and for his contumacy was content to be imprisoned in the Fleet. The very terms of the controversy prove that the surplice only was in question. He was assured that he was required to wear it, "not for any holiness, nor for superstition, but for order and for decency." It was a "comely side-garment, and nothing more." It could not be of Popish origin; for the primitive Christians wore it, or a similar vestment, on the day of their baptism; and the Romans appeared in it before the people, when *candidates* (hence the origin of the term) for the office of Consul. On these terms the bishop gave way, and was consecrated to the see of Gloucester.

2. We take the *adiaphora*. This is a learned correspondence between the Consistory of Hamburgh and Philip Melancthon. It concerns Continental churches rather than our own. The Consistory write to him for advice and direction, and he in return explains what are the *adiaphora*, or things truly indifferent. The correspondence is dated 1549, in the reign of Edward, and therefore it is not free from some of the superstitions which still lingered in the reformed churches abroad as well as at home. It is remarkable, however, that the Romish attire is never once alluded to. All the Consistory contend for is simply a becoming vestment, and to this

Melancthon consents. The adiaphora is frequently referred to by our own reformers. The word is constantly on their lips, in their correspondence with each other and the foreign Reformers; and we are not aware of a single instance in which they ask for more than a candid construction of their motives, if they place the surplice, and the surplice only, amongst things indifferent. Nor, from these days forward till the Conference at Hampton Court, do we read of a single instance in which an attempt was made to introduce any other garment. The Brownists were the most intemperate opponents the Church of England ever had. They reviled the clergy for wearing a Popish dress—that was, a surplice—a college hood, and the cap, and the bishops a silk apron. It is clear that the rubric of King Edward had long since been repealed, or at least, as Wheatly says, had become obsolete. In the conference of 1641, to which Lord Ebury's suggestions owe their existence, it is spoken of as unlawful, having been repealed by Parliament. These are the words: amongst other “innovations in discipline” note the following:—“By pretending for their innovations the injunctions and advertisements of Queen Elizabeth, which are not in force, but by way of commentary and imposition, and by putting to the Liturgy printed *secundo*, tertio Edwardi Sexti, which the Parliament hath reformed and laid aside.”

3. Perhaps it is unnecessary to pursue the matter further. If our brethren of the High Church party think it desirable to sing or say the lessons, we suppose they are at liberty to do so, though we think the rubric had reference only to cathedral churches. The only ground on which we ever heard the practice defended is that, read in the natural voice, the lessons would be heard only as a mumble. We may add, that in the early days of the Reformation, scores of the old clergy who had come over from Popery could say or sing, but could not read impressively. There is nothing in which our clergy have improved so visibly during the last generation, as in their reading. Still, we would rather hear a lesson said or sung, than read in a drawl, or whined out in a monotone.

On the whole, we think the reader must feel that Lord Ebury seeks no victory. He would leave all the doctrines of the Church precisely where he finds them. This was the intention of the great and good men of 1641. The difference lies here—that, while many are grieved at being obliged to use expressions which, to their view, import more than they can with a good conscience subscribe to, others are still left to place their own interpretation upon the passages freed from ambiguity. It is on these grounds that we express our deep regret that a revision so moderate is not even to be taken into consideration.

However, we believe that the matter will not rest here. Indeed, it cannot rest. The pressure from without will, we fear, be brought to bear upon it ere long; "and if not," a leader in the movement writes to us, "we are by no means discouraged, and mean to renew our exertions, with the prospect of additional support in both Houses of Parliament."

THE LIFE OF COUNT ZINZENDORFF.

The Banished Count; or, the Life of Nicholas Louis, Count Zinzendorff. From the French of M. Felix Bovet. By the Rev. John Gill. London: James Nisbet & Co. 1865.

FOUR years ago, we offered some remarks on the Life of Zinzendorff, as related by M. Bovet, then just published. It is now translated by the Rev. John Gill, and we seize the opportunity of returning to the subject, since there are many points in Zinzendorff's character which have not been noticed, and especially the influence he exercised in England, his connection with the English Methodists, and the effect of his intercourse, and that of Peter Böhler the mystic, upon the Wesleys.

In the present time, when the religious atmosphere is beclouded with the vapours of speculation and the mists of atheism, it is pleasant to recall brighter scenes; to contemplate the light which a pure-minded and large-hearted Christian nobleman reflected on Europe, more than a hundred years ago; and that too at a time when Christianity was subject to as many pernicious influences as at present,—when a feeble theology was taking the place of religion, and a so-called orthodoxy was substituted for saving faith.

When Nicholas Louis Count Zinzendorff was born, the life and strength of the Reformation upon the Continent was fast dying out; in fact, it was being bled to death by party spirit and theological disputes, the various schools of Protestant divines regarding each other with suspicion, so that each party was daily becoming more enfeebled. What each wished to do, was to systematize and define every Christian doctrine, and then secure the assent of the majority of Protestants to their own definitions, and thus form one universal Protestant Church. Had any one of them succeeded, the result would have been, that the right of private judgment would have been greatly curtailed, and all Protestants who did not become members of the dominant community would in time have been regarded as heretics. The course they wished to pursue bore a strong

resemblance to that which Rome does now pursue on the same matter, although the various creeds were then almost as much opposed to each other as Protestantism and Popery are now.

So it happened that, at the latter part of the seventeenth and the early part of the eighteenth century, Protestantism was split up into three schools; namely, the Pietists, whose chief seat was at Halle, the Lutherans at Wittemberg, and the Reformed in Holland. Between them they managed to keep up such a contest, that simple and unlearned men became bewildered; the notes of peace and good-will were drowned by the discordant voices clamouring for orthodoxy and denouncing heresy. But Count Zinzendorff was of a class not often met with; he was not only sincere and devoted, but of a broad mind and a comprehensive intellect, and was free from any selfish aim.

No one can read his biography without feeling convinced that his one object in life was to extend the knowledge of Christ, and to walk in close fellowship with Him. He wished to bind all true Christians, of whatever denomination and whatever country, in closer bonds of unity and brotherly love; with this object before him, he adhered steadfastly to the main and generally accepted doctrines of the Gospel, and carefully avoided many of the minor and more disputed points, leaving these to the interpretation of personal and individual conviction. The one thing he desired, and he often repeated it himself, was to find out the true friends of the Saviour in every Church, and to unite them in the bonds of spiritual affection, by raising them above all those divisions which spring from differences in doctrine and form.

We cannot hold up Count Zinzendorff as a faultless man; he was naturally proud, hasty, and impulsive, and had too, when a youth, a very good idea of his own abilities. We all know, that however sincere a Christian a man may be, his natural disposition will at unguarded moments show itself; so it was with him. But he was a tolerant and wise man, and an ardent and faithful follower of Christ: of this no better proof can be given than the history of his life, and his own description of himself. Upon one occasion he says:—

“I have had the happiness of knowing the Saviour by experience from my youngest years. It was at Hennersdorf, when I was a child, that I learnt to love Him. I heard Him incessantly speaking to my heart, and I saw Him with the eyes of faith. I was told that my Creator had become man, and this deeply impressed me. I said to myself, that if no one else in the world cared for Him, I would love Him. I wished to live and to die with Him. In this way I have known the Saviour for many years; and I have carried on a friendship with Him, quite in a childish way, sometimes talking with Him for whole hours, as we talk with a friend, going in and out of the room

quite lost in my meditations. In my conversation with the Saviour, I felt happy and grateful for the goodness He had shown to me in becoming man. But I did not yet understand the sufficiency of His sufferings and death. The wretchedness and weakness of my nature were not fully revealed to me; I wanted to do something myself towards my salvation. But at length, one day, I was so deeply affected at all that my Creator had suffered for me, that I shed floods of tears, and I felt myself drawn more closely and tenderly than ever. I spoke to Him when I was alone, and I firmly believed that He was near to me, and used to say, 'He is God, and will perfectly understand me, even when I cannot explain myself. He knows what I want to tell Him.' I have enjoyed this close personal intercourse with Jesus for fifty years, and I feel the happiness of it more and more every day I live."

Young as he was, he had to fight many a battle with doubt; but he came off a conqueror:—

"I was in my eighth year," he says, "when one evening a hymn, that my grandmother had sung before she retired to rest, threw me into such a train of thought, and then into such a deep speculation, that I could not sleep all night. The most refined subtleties of Atheism unfolded themselves in my soul; and they so completely mastered me for the time, that all the sceptical arguments I have met with since then seem powerless in comparison, and fail to make any impression upon me. But my heart clung to Jesus, and I often thought that, even if it were possible that there should be another God besides my Saviour, I would rather go to perdition with Jesus than be in heaven with any one else.

"The infidel objections which I have encountered in later years have done me no harm, beyond annoying me and keeping me awake; they have never touched my heart. The Son of God is my Saviour. I am as sure of this as I am of my five fingers. I had loved Him for so many years, I had so often called on His name, I had had so many experiences—sometimes sweet and sometimes bitter—so many mercies, so many chastisements, and so many answers to prayer, that I could not forsake Him now. What I *believed* was dear to me, though what I *thought* was hateful; and I firmly resolved to use my reason in human things, and to cultivate it as much as possible, but in spiritual things to hold simply to the truth that my heart had seized, making all other truths rest upon it, and at once rejecting whatever I could not deduce from it. It was thus that God was pleased to create within me the determination not to waste my life on vain and empty speculations, but to concern myself with things that edify, and to seek such close communion with Him as would make all my thoughts of Him sweet and happy, leaving the deeper knowledge of these mysteries to the time when I should be riper for it."

With this description of his inward life and feelings, we will give a slight sketch of the man himself, of how he lived and what he did. He was the offspring of a pious ancestry of high rank and a good pedigree; his grandfather, on his father's

side, had suffered exile, and the loss of all his estates, in Austria rather than deviate from his faith. His father was an upright and conscientious Christian; while his mother, who was equally pious, is said to have been unusually well-educated and accomplished. She spent a good deal of her time in composing hymns and religious poetry. This latter gift Count Zinzendorff possessed in a remarkable degree. He would frequently, after expounding the Scriptures, sing an extemporaneous hymn, composing it as he sang. Many of these hymns, we are told, were taken down at the time, and afterwards published, and had a large circulation amongst the Moravians. While to maintain his own religious convictions at whatever sacrifice, was equally a strong feature in his character. This feeling was no doubt fostered by the frequent accounts which he must have heard in his infancy of the sufferings of his forefathers on behalf of their faith; and in after life he himself had more than once to undergo the hardships of exile from the same cause.

Zinzendorff lost his father, George Louis, who was Count of Zinzendorff and several other places, before he was two months old. He was the only child, and his mother was soon afterwards married again. Some of the incidents recorded of his youthful faith and love are very touching. Before he was eight years old, for instance, he would frequently write letters to his Unseen Friend, as he termed his Saviour; and, as the hoarse winds blew and rattled against the antique casements of the old baronial castle in Lusatia, would commit them to the tempest, not the least doubting, in his childish simplicity, that they would be swiftly wafted to heaven. At other times he would wander about alone for hours, conversing, he said, with his Invisible Friend, whose near presence he felt sensible of. The thought of all that his Saviour had done and suffered for him was often more than his young heart could contain. On these occasions he would seek relief by pouring into the ear of the first listener he could meet with stories of the boundless love of Christ. This subject was ever uppermost in his mind, and in a kind and affectionate way he spoke of it on every opportunity until the day of his death. His whole life presents a beautiful picture of loving trust and simplicity. Thus time passed on till he was about eleven years old, when his relatives thought it time to send him to some public school or college, and the Pædagogium at Halle was selected as the scene of his early studies. This college was under the direct influence of the Pietists, and was probably chosen by his mother on that account. Here he remained four or five years, making rapid progress in learning; for before he was seventeen we are told that he composed and publicly delivered speeches in Latin, Greek, and French, and was evidently regarded with no little pride by his preceptors. The discipline, however, which

he there underwent was harsh, if not cruel. That, however, did not induce him to give way to melancholy or despair. On the contrary, it had the effect of keeping him closer than ever to his Saviour. In his leisure hours, he frequently wrote hymns, &c. As we before remarked, he was naturally of a highly imaginative and chivalrous nature, combined with deep religious convictions; but his heart was so completely under the sway of one passion, that he cared little for outward things. The cause of Christ was all in all to him, and he was strengthened in his devotion by an alliance which he formed with some other youths who entertained similar views and feelings. They were accustomed to meet frequently for mutual edification and study of the Word of God.

"Seven associations of this kind were successively formed at Halle during Zinzendorff's stay in that city, and in every one of them he was the most assiduous of all the members and the last that remained. But he did not stop there. The romantic tendency of his imagination, which manifested itself in his religious history, inspired him with the idea of founding a sort of religious knighthood. The members of this order at first took the title of 'Slaves of Virtue,' then they styled themselves 'Confessors of Christ,' and at length became known as the 'Order of the Grain of Mustard Seed.' Their *statutes*, which are still preserved, bound them to confess the doctrine of Jesus faithfully in their words and their conduct, to exercise love towards their neighbours, and to seek the conversion of others, including both Jews and heathen. The insignia of the order consisted of a medal engraved with an *Ecce Homo*, and the words *Nostra Medela* (in allusion to Isaiah li.), as well as a ring, on which the passage, 'None of us liveth unto himself,' was inscribed. In the centre of the cross worn by the chief of the order, a mustard plant grown into a large tree was painted, with the motto, *Quod fuit ante nihil*."

All these associations were, naturally enough, we think, regarded by most people either as childish fancies or as the offspring of pride. For our own part, we confess that we find it difficult to come to any other conclusion. Zinzendorff, however, speaking for himself, says,—“God knows that I never sought any glory; on the contrary, I well knew that I should only be ridiculed.” These little associations, however, we are assured by Zinzendorff's biographer, were only an imitation of Spener's Unions of Piety, which had done much to arouse the zeal of the Church. When he was sixteen, his relatives removed him from Halle to Wittemberg, which was then the chief seat of Lutheranism. The faith and hope of both of these religious parties was founded upon the atonement, but the Lutherans were not nearly so strict in their outward walk and conduct as the Pietists. This excessive strictness on the part of the latter, as might easily be imagined, tended to promote in their followers a considerable amount of spiritual pride, and

more or less hypocrisy. These two parties were continually wrangling with each other; and although Zinzendorff, at the time we speak of, was a mere boy of sixteen, he found his new position at Wittemberg a most unenviable one. He was upbraided by his former friends and companions for committing what they considered an act of desertion; and by his new acquaintance he was regarded with coldness and suspicion, because he was a thorough Pietist, and had been from his infancy; and not only so, but he boldly seized every opportunity to vindicate the religious views of his late instructors. So that the first year he spent at Wittemberg was wretched enough, compelled to occupy himself in the study of subjects which had no attraction for him. Placed under the authority of a governor whose treatment would have driven him to despair, or turned him mad, if the hand of God had not sustained him,—always on the watch against himself, the world, and the theology of Wittemberg,—he found himself completely isolated, and debarred from all communion of thought or feeling with those around him.

Zinzendorff was destined by his friends for a statesman, as his father had been; and with that object in view he was sent to Wittemberg, that he might there study law, and also procure such general knowledge and accomplishments as were becoming a young nobleman. All this was thoroughly opposed to Zinzendorff's own wishes. His favourite study was theology, and his deeply-cherished hope was to become a minister of Christ. However, his mother and his relatives would not hear of this, and told him that, for anything they could see, he would be able to serve God as well in one position as in another; and Zinzendorff, being a thoroughly dutiful son, submitted to their wish as cheerfully as he could.

A better acquaintance with the Wittemberg scholars and divines dissipated many of Zinzendorff's early prejudices. He began to perceive that both parties built up their faith upon the same foundation, and was at a loss to conceive how it was that such bitter animosities should exist between them. He therefore endeavoured to bring about a reconciliation; but his labours proved futile. At Wittemberg he remained till he was nineteen, and then travelled on the Continent to complete his education and acquire a knowledge of the world, of men, and of things, that he might be well fitted for the position his relatives intended he should hold. The prospect of travelling and mingling in the world for a few years appears to have presented no allurements to him; for he says, "I wish to die to the world, and why should I take so much pains to learn the art of living in it. . . . If the object of sending me to France is to make me a man of the world, I declare that this is money

thrown away; for God will, in His goodness, preserve in me the desire to live only to Jesus Christ." Zinzendorff's prediction was true; he passed through scenes of great temptation unscathed. He first visited Utrecht, and spent a few months at the University there. This had the effect of dispelling many of the prejudices he had before entertained against the Reformed community. These changes from Halle to Wittemberg, and then to Utrecht, had a very happy effect on his theological views, and made him at once more charitable and less prejudiced; "he did not wait to discuss differences of doctrine before he held out his hand to a member of another Church. He now regarded Jesus Christ as the one central object in the Gospel, and as constituting the abiding bond of union in the Church of all ages and all countries."

Leaving Antwerp, Zinzendorff paid rapid visits to several of the smaller continental towns, and made his way to Paris. During the six months he spent there, he witnessed the rise and fall of Law's bank. He seems to have been much loved and sought after; but he tells us people did not know what category to put him in; "for," says he, "there was nothing extraordinary in my outward deportment, except that I did not dance at Court, and did not gamble at Paris. Some persons gave it as their opinion that I had maintained my childish innocence. Those who thought ill of me took me for a Pietist, and the Pietists would not own me." Here he made the acquaintance of Lord Stair, Marshal Villars, several Royal personages, and some of the Roman Catholic hierarchy, among whom was Cardinal Noailles, with whom he soon became on intimate terms. Leaving France in the spring of 1720, he travelled through Switzerland and central Germany. An aunt of his living at a place called Castell, he paid her a visit; but, being taken ill, was detained there for two months, and during his stay there managed to fall deeply in love with his cousin Theodora, a daughter of the Countess of Castell. Whether the young lady was equally enamoured of the Count is not quite so clear; but her relatives being in favour of the match, Zinzendorff immediately set off to lay the matter before his mother, and obtain her consent to the match, if possible. This he easily procured; but on his journey back to Castell, the Elster had become so swollen that he nearly lost his life in trying to cross it; and the roads being impassable, a friend of his, who lived close by, Count Reuss, invited him to stay with him a short time. Zinzendorff accepted the invitation; and during his stay there became aware that his friend Reuss would have himself desired the hand of Theodora Castell, if Zinzendorff had not already secured it. Zinzendorff recollected the strange answer that his cousin had given him, viz., that she would agree to the

proposed marriage, if "it were the will of God, and her heart inclined her to it," although, at the same time, she gave him her portrait. He reflected upon the accident by which he was led to Count Reuss's house, and questioned whether these were not indications that the object of his choice was destined by Providence for another. He determined, if this were the case, to resign her without hesitation. The result was that Count Reuss and his cousin Theodora were soon married, Zinzendorff himself assisting at the ceremony. From that moment he seems to have been freed from all self-seeking; so that on one occasion he told Charles Wesley that for ten years he had not done his own will in anything, great or small. "My own will," he added, "is hell to me."

Soon after attaining his majority, Zinzendorff was appointed a judge and member of the Aulic Council in the Electorate of Saxony. His chief duty seems to have been to settle disputes between peasants and the lords of manors. He retained this post for five years; which, by the way, he entered upon very much against his own will, for he wished to become a pastor. Since, however, the Church seemed closed to him, he opened his own house for public religious meetings, and there preached Christ, and held discussions on religious subjects. In the course of a year or two he purchased from his grandmother an estate called Berthelsdorf, surrounded by one of the loveliest landscapes in Saxony. He now devoted much of his time and attention to the temporal and spiritual welfare of his new dependants, although he did not give up his official appointment. He soon nominated an excellent man, named Rothe, of whom we shall hear more hereafter, as the pastor of these rustic people.

Having built a house on his new estate, he shortly afterwards married a sister of his friend Count Reuss. Before his marriage, however, he frankly told her that his object in life was to serve Christ at any sacrifice in such capacity, and in such places as Providence should lead him; and that he might always be in readiness to do his Lord's bidding immediately, he made over all his estates and possessions to his wife.

At this time the Protestants in Bohemia and Moravia were suffering great persecution from the Austrians on account of their faith; and were driven to forsake their homes and native land, and seek an asylum in foreign countries. The emigration from all parts both of Bohemia and Moravia was now great. In the early part of the year 1722, a Moravian carpenter, by name Christian David, had seen Zinzendorff in Lusatia, and described to him the pitiable state of his co-religionists in their own country. Zinzendorff became so much interested on the subject, that he promised to grant any of these poor

emigrants who might chance to come on his domain such protection as he could. David returned to Moravia, and in June in that year two brothers named Neisser, having heard how favourably the Count was disposed towards the United Brethren, fled from Moravia to Berthelsdorf, and sought refuge and protection there. Zinzendorff was away at the time, on the eve of his marriage; but his steward, Heitz, at once wrote and informed his master of the matter, who directed that the new comers should be permitted to stay until he could find them another place of abode. The result, however, was, that a site was soon selected for the emigrants to build themselves a house upon. This spot is described as wild and marshy, covered with brushwood, and overhung by a hill called the Hütberg (which signifies "hill of watch"). In a few months the house was completed; it was called Herrnhüt (watched of the Lord), and in October these first Moravian exiles took possession of their new abode. In December the Count returned from his wedding-tour, and gave them a hearty welcome. Zinzendorff brought back with him an old friend, named Frederick Watteville. When at school at the Pedagogium, at Halle, they had been close friends; but from the time Watteville left that place he had gradually sunk into a man of the world, had spent most of his time at Paris, gambled deeply, and sometimes lost and sometimes gained enormous sums. Zinzendorff sincerely loved him, and ardently longed for his conversion. Yet he knew that that must rest with God; he knew his friend's sensitive nature, and was therefore gentle and forbearing with him, and left him a good deal to himself; while Watteville, young as he was, had already seen quite enough of the world to convince him of its hollowness; and he often sighed for the peace and happiness which he had once enjoyed. So, meeting with his old friend Zinzendorff at Dresden, he gladly accepted his invitation to Berthelsdorf. The result was, that Watteville not only became strongly attached to his friend, but spent his life in the same cause, and became intimately associated with all that took place at Herrnhüt. Zinzendorff soon had the joy of witnessing his friend's conversion.

The number of emigrants to Berthelsdorf continued steadily to increase; and now Rothe and Schaefer, a friend of his, together with Watteville and Zinzendorff, formed one of those intimate associations which the Count was so fond of, and which were entered into as the means of mutual strength and encouragement in the battle against the prince of darkness, and in efforts to extend the kingdom of Christ:—

"In this union with each other they preached the Gospel; founded establishments intended to provide a Christian education for children;

published and circulated useful and religious books; and sought to promote frequent intercourse between Christians of different countries by extensive travel, as well as by correspondence.

"The four friends often held meetings for conference, and freely exchanged their thoughts on all that pertained to the objects they had in view. Rothe contributed to the interest of these occasions by his charming eloquence, his methodic mind, and his profound acquaintance with Scripture. Schaefer enlivened the discussions with his characteristic vivacity, his bold, enterprising spirit, his knowledge of the human heart, and his somewhat rough openness of manner. Young Watteville was valued for his mental clearness and accuracy, as well as his amiable and conciliatory disposition; for if ever there was any asperity to be smoothed down, or any misunderstanding to be set right, he was always appealed to. Zinzendorff, with his ardent love to the Saviour, and his talent for organisation, was the soul of the fraternity. In matters that were non-essential, he readily gave way to his friends; but when once he was convinced that his views on any vital point were founded on the Bible, nothing would induce him to abandon them."

They published several popular religious works, and corresponded and travelled a great deal. A printing press was soon procured, and thereby the Psalms, the New Testament, and at length the entire Bible, were published and circulated at a cheap rate. But Zinzendorff seems never to have been worn out with work, and ever ready to assist any of the other three in their labours when he was at home; but he travelled much, leaving the care of everything to his friend Watteville, who had now entirely forsaken the world, and devoted himself to the work which was being carried on at Berthelsdorf. Fresh emigrants were continually arriving; all of them earnest religious men, but most of them extremely obstinate, self-willed, and unyielding about matters which were of little, if any, real consequence; hence it frequently required all the skill and ability of Zinzendorff and his friends to prevent open ruptures. But since shelter was here given to any one that was persecuted for conscience sake, of whatever denomination he might be, it is not surprising that matters in this respect should have continued to grow worse rather than better. Zinzendorff found himself surrounded by a motley crowd of people, without any distinct confession, full of spiritual pride and all sorts of odd notions and individual crotchets; but schools were provided for the young, and work for the adults, and thus wholesome occupation tended in some degree to lessen the evil.

Zinzendorff did his utmost to procure religious toleration for the United Brethren in Bohemia. At the time of the coronation of the Emperor Charles VI. as king of that country, he went to Prague and saw his majesty, with whom he was granted a private interview. He interceded, however, in vain; for although the king listened attentively to all that was urged, he

did not promise to relax any of the stringent orders that were then in force against the United Brethren. The truth seems to have been, that the Pope would not permit him to do so.

Zinzendorff spent a great portion of his time in writing, and also in translating religious works for publication. He started a weekly review, entitled the "Dresden Socrates;" his object in writing it was, "to lead men to reflect on their own condition, and to show them, by his own example, the true way of happiness. And there he said he wished to persuade them to become true Christians, or at any rate not to profess to be so till they really were." But these literary pursuits were continually interrupted by questions and anxieties respecting the Moravian settlement at Herrnhüt. The number of emigrants to the Count's little territory continued rapidly to increase, and as it did so, the Imperial Government looked coldly and suspiciously on Zinzendorff; considering him as peopling his own domain at its expense. With the view of preventing further emigration, the Government became more vigilant and cruel than ever. Zinzendorff clearly saw his own position, and the light in which his conduct would be regarded if he still continued to shelter these refugees; but being conscious that his own motives were pure and unselfish, he let things go on as they had done, except that he was rather more careful to satisfy himself that each new comer was in reality an exile for conscience sake. These honest and harmless Christian people were certainly most cruelly treated in their native land; they were imprisoned, persecuted, and stripped of all their goods. Zinzendorff's ideas of liberty of conscience were most conspicuous; he would harbour men whose doctrines he hated, if he believed them to be sincere, and knew that they were suffering persecution for conscience sake, however mislead they might be.

In 1727, he gave up his public appointment. He never wished to hold it, and had only accepted it to satisfy his relations. Besides which, the little settlement at Herrnhüt now numbered 300 people, and required all his energies; he therefore left his own mansion at Berthelsdorf, and went to live among his new colonists, leaving the care of his property to his wife and Henry Watteville. At Herrnhüt, amongst other capacities, he acted as lay assistant to Rothe. The Moravians at this time earnestly denied the re-establishment of the ancient constitution of their church; and if this request were refused, they stated they would withdraw from the Church, and if necessary leave Herrnhüt. After much consideration and prayer, and study of the "History of the Brethren," Zinzendorff determined to do as they wished; accordingly, laws founded upon the practice of the apostolic churches, and in accordance with the constitution

of the Church of the Brethren, were carefully draw up and adapted to meet the necessities of the community at Herrnhüt. The inhabitants were assembled, and Zinzendorff, after addressing them for three hours, read the proposed statutes, which were unanimously accepted and signed by all present, with many expressions of sorrow for the idle and mischievous disputes in which they had for so long indulged, and a general promise thenceforth of amendment, and that they would cultivate meekness and humbleness of heart and mind.

“‘That day,’ said Zinzendorff some years afterwards, ‘was to determine the question, whether Herrnhüt would embrace the true idea of the Church of the Saviour, and humbly take its place therein; or whether it would choose to be nothing but a new sect, set up by the will of man. The power of the Holy Spirit decided it. What the Holy Spirit did for us towards the end of that year, no one can tell. Herrnhüt was like a tabernacle for God.’”

To this period belongs the Moravian story as connected with the early Methodists. We must tell it chiefly in Wesley’s words: how it originated, what were its influences, and how soon it was dissolved; leaving, however, its traces on the English Church, which are still visible.

However we may admire the youthful piety of Zinzendorff, it is impossible to conceal from ourselves the deplorable want of a wise and gentle instructor, who might have saved him from so much extravagance. His religion wanted reverence and godly fear. His letters to the Saviour were a gross impropriety. We do not for a moment place them in the same class with those blasphemous epistles, which the young ladies of Italy are invited to drop into the Virgin Mary’s Post Office, receiving in due course an answer from the Virgin, the audacious forgery of the designing priest. Zinzendorff’s probably resembled much more closely the devout meditations of Thomas à Kempis. Still, however, there was an unholy familiarity, and it was soon followed up by a dangerous mysticism, which overspread, and had nearly destroyed, the Moravian Church. Wesley soon discovered this; and his respect for the Moravians abated until he withdrew from all further intercourse with them. He thought their minds narrow, and their discipline severe; but, in truth, Wesley never was known cordially to approve of any discipline, except that which he himself imposed. But we must resume the subject in our next Number.

TIME OF MORNING PUBLICATION OF BANNS.

[The Rev. S. C. Wilks gives the following arguments in favour of the publication of Banns after the Nicene Creed, in his "Memorial" presented, at the requisition of Lord Chelmsford, to the "Royal Commission on the Laws of Marriage," and printed by the Commissioners in their "Responses of Evidence."]

THE proposed Banns Statute would afford a favourable opportunity for settling a moot question which has vexed the Church for more than a hundred years : namely, whether, during Morning Service, banns should be published after the Nicene Creed, or after the second lesson. An enactment would not be wanted, but only a declaration that the statute of 26 George II. (or our modern Act, 4 George IV.) did not change the time for announcing morning banns as set forth by the rubric prefixed to the marriage office ; I mean the genuine sealed book rubric, as inserted by statute in the Prayer Book, and never by law expelled,—not the modern unauthorized substitute for it. This declaration would quiet many controversies, introduce uniformity of practice, be grateful to the clergy of all shades of opinion, and unite England and Ireland upon a question which irritatingly divides what ought to be an United Church. To show the importance of the matter, it is only necessary to say that the Marriage Act of 4 George IV. enacts that a clergyman convicted of knowingly and wilfully marrying persons without "*due publication of banns*" (I omit the question of licences) shall be transported as a felon for 14 years ; and that the marriage is "*null and void*" of persons knowingly and wilfully so marrying. Ignorance, proved not to be wilful, may save the offender, but it does not alter the law, or decide what is "*due publication.*" In Ireland, to which the English marriage law did not extend, morning banns have always been published after the Nicene Creed ; but in England and Wales the post-second-lesson practice has extensively, I might say generally, prevailed during many years, from what I believe most persons who have carefully examined the question now consider to be a misconstruction of the statute. The question, What is "*due publication?*" in regard to this point has never been decided by the Courts ; but any person who wishes to upset a marriage may have it tried, and the decision, whatever it might be, would cause much anxiety, and perhaps serious danger, to many families. A short clause declaring the true

construction, validating all past marriages celebrated by banns hitherto published either way, and forward to (say) 12 months, and indemnifying the privileged printers and the clergy up to that time, would be a blessing beyond what those who have not looked into the matter would anticipate.

The introduction of the word "due" into the statute of 1823, which was not in that of 1753, has made the matter more serious than it was formerly. The statute of 1753 declared marriage "without publication of banns" to be "null and void." It specified nothing but publication or no publication. Dr. Burn, who took the post-second-lesson construction, writing shortly after the passing of the Act of 1753, said that if a father came into the church before the second lesson, expecting his minor son's banns would be published, and they were not, and he went away, and they were published after the Nicene Creed, the clergyman would not be "in a desirable situation." He goes on laying down the law in an authoritative manner, *which led me, in some remarks which I published in my Banns tractate, from an imperfect note, to suppose that he was proceeding with the words of Lord Mansfield, whose observations upon the law of banns he had been quoting: but he, not Lord Mansfield, was contending that the statute had relegated morning banns to after the second lesson.* Still, either way, the judges might decide that there was some sort of publication; whereas now they would have to settle the question whether the wrong time publication is "due" publication. It is contended that there cannot be two ways of "due" publication; and that the wrong way is null and void. Sir Herbert Jenner recognized this distinction when he said: "It seems to me that a marriage was void under the statute of 26 Geo. II., only when there had been no publication at all. *Undue* publication was not sufficient to void it (as it is under 4 Geo. IV.), unless it amounted to the absence of *all* publication." Many learned authorities, and especially the late Baron Alderson, have maintained that post-second-lesson morning publication is, in law, no publication; that the modern foisted rubric is illegal, and every act done under it invalid; and that the sealed book rubric ought to be restored. Judge Bailey in his Prayer Book, published in 1820, gave the old rubric; but whether advisedly, or because the printer used an edition which gave it, I cannot say.

The object of the Marriage Act, in this behalf, I think clears up the meaning. By the law of the Church, banns were to be proclaimed on holidays as well as Sundays. Thus Lyndwood says, "*Si tres dies successivi festivi concurrant, sicut contingit in hebdomadâ Paschæ et Pentecostis, sufficit quot singulis trium dierum hujusmodi bannæ edantur.*" This law was em-

bedded in the rubrics of the Edwardian and Restoration Prayer Books; but the Legislature of George the Second were of opinion that it was fruitless to forbid clandestine marriages, if runaways might have their banns put in at a strange place on Christmas Day, or St. Stephen's, or Easter Sunday, or Whit Sunday, and be married two days after, before their friends knew that they were out; or in any month in the year might abridge the time of publication to a week or less by means of a holiday or holidays intervening between two Sundays. Banns were therefore to be restricted henceforth to Sunday publication.

But here arose a difficulty. The Edwardian rubrics only directed the banns to be proclaimed during divine service "after the accustomed manner." Whether this confined banns to morning service, or to what part of it, I need not inquire; but the Restoration rubric said, "Immediately before the sentences for the offertory," so that from 1662 to 1753, in those churches, of which there were vast numbers, in which there was morning service only on the alternate Sundays, Caleb and Cicely, delighting to hear themselves proclaimed on a bright Mayday Sunday, would have to pine till the rosettes of Boscobel oak for the welcome out-asking. We, who live when a century of orderly three Sunday banns has accustomed the people to that regulation, can scarcely understand the outcry against the Clandestine Marriage Bill as causing delay in making lovers happy. Liturgists, like Dean Comber, had complained of those clergymen who, in contempt of the canons, "presumed, for gain or favour, to make clandestine marriages without either banns or licence;" but no public disgrace was attached to such proceedings. Who but has read the pathetic story of Gay, over which five generations have shed tears, of the two rustic lovers, John Hewet and Sarah Drew—Thomson's Celadon and Amelia—the pride of their village, who were struck dead by lightning in each other's arms at Stanton Harcourt, where Pope, who was living in Harcourt Tower, translating his Homer, penned an inscription for their memorial in the village church? "This very morning," says Gay, "he had obtained her father's consent to their union, and *it was but to next week* that they were to wait to be happy." Their pastor was not a Fleet Prison or Mayfair Judas, "recreant to God, of all true good despoiled," nor were the lovers runaways. Such being the public feeling, the Legislature cut out from the Bill the proposed four weeks' prevenient residence for banns, and granted but one week, and that only discretionally where a clergyman saw cause for delay. To accommodate impatient Calebs and Cicelys, banns were in future to be published during evening service when there was no morning service. Nothing

was said in Parliament of altering the morning time as statutably directed by the rubric, for which a repealing clause would have been necessary. No person complained of post-Nicene-Creed publication. The clergy and the people approved of it, and all that was needful was to allow the afternoon to compensate for taking away the holidays, and to prevent lovers waiting a fortnight between each publication where there was only alternate morning service. To carry out this intention the following clause was inserted. I will give it *without breaks or punctuation*, only relegating morning and evening to parallel columns:—

... "according to the form of words prescribed by the rubric prefixed to the office of matrimony in the book of Common Prayer upon three Sundays preceding the solemnization of marriage during morning service	or of evening service (if there be no morning service in such church or chapel) immediately after the second lesson."
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Surely this clause does not inevitably require to be construed as repealing the morning law in adding the evening. How or when the pseudo-rubric was first inserted in the Prayer Book, the gentlemen of the authorized presses have not been able to inform me. But it is clear that its insertion, without legislative authority, was, though well meant, a breach of trust. But there was much laxity in those days which would not now be tolerated. Thus the Clarendon Press made Wheatly—a weighty authority—say, "It is ordered by a late Act of Parliament that *all* (all) banns of marriage shall be published after the second lesson." But the statute did not pass till 1753, and Wheatly died in 1742. The late Bishop Turton, in his "Defence of the English Bible as printed by the Universities," says that Dr. Blayney's edition of 1769, which embodied 30,409 deviations from the original edition of 1611, "forms the basis of the editions now published by both Universities." I am thankful for many of the emendations, but they were as unauthorized as the sham rubric.

The amateur rubricians meddled and muddled. In some Prayer Books we have the old rubric, and, consistently with it, the post-Nicene direction "then" to publish banns. In others we have the genuine rubric, but its counterpart, "banns," after the Nicene Creed, is expunged. In others we have the new rubric, but the post-Nicene banns is retained. The King's printer was the only consistent party, for he followed the sealed book exemplar till the statute of 1823; but the enactment in that statute was word for word the same as 1753. People

quote these novel readings from their Prayer Books, not knowing that they are using mangled editions.

Some of our most careful prelates inform me, that, in consequence of the resumption of the old practice in many of our churches, their clergy have asked for their instructions, but that they decline giving any till the Courts or Parliament determine the question. They might perhaps be satisfied with the opinion of Her Majesty's counsellors learned in the law.

Surely, then, there is a *nodus vindice dignus* in a Banns statute. But, even in the absence of legislative declaration, a well-considered opinion by the law advisers of Her Majesty's Government might quiet the prevailing diversities of opinion among the clergy. It is not a party question, but it may soon become so; for truly said Dr. Nicholls, a century and a half ago, in his valuable "Comment on the Book of Common Prayer," "Since men have gotten into their heads a notion of *two Churches of England*, they are taking up different meanings of our Common Prayer Book; and different shibboleths to distinguish themselves by in performing its service." It may seem difficult to suppose that any shibboleth can arise from the dry question whether the clause in the statute does or does not direct a certain act to be done at a certain time. The matter is in itself puerile; and if the Legislature shall declare, or even Her Majesty's law officers be of opinion, that *both* times of publication are "due" publication, and that a person intending to forbid banns is bound to be at church before the second lesson, and to continue till after the Nicene Creed, as he cannot know beforehand the particular fancies of the clergyman; then the question is settled, and each party may take his own course. But if this is not clear, and a shibboleth is likely to divide us into "two Churches of England," the matter, though puerile in itself, may be important in its consequences.

I cannot understand what hitch there can be in giving an "opinion." A lawyer has before him the Act of Uniformity, which validates the rubric that declares that banns shall "then" be published; that is, between the Nicene Creed and the sermon. And what does he find that can be grasped at as by any possibility contravening this direction? Only a few words in a new statute, which are perfectly satisfied with being limited to the new matter without touching the old; and when, moreover, there is nothing antecedent, concomitant, or subsequent that affords the slightest implication that the Legislature contemplated any alteration of the old practice so far as it extended.

No liturgical dispute needs now hinder a declaration of this being the meaning of the statute. The sealed book rubric coincides with the law and practice of our Irish brethren, and that is one trouble saved. Many careful clergymen, during a

hundred years, have adhered to the old direction, which of late has been extensively followed out; and many who think the old legal, and the new illegal, submit to the new only for prudential reasons. Many would prefer the old practice, if they thought it was legal; but, till the recent discussions, they were not aware that the new rubric was not the genuine one. None, I believe, would refuse to obey the old rubric, if convinced that the new was spurious. The adjustment, therefore, is now easy; but the Legislature will be embarrassed if, the matter being left in abeyance, the laity shall set up a faction fight for the shibboleth of "Two Churches of England."

S. C. W.

WHAT WE ARE COMING TO.

THERE are several dark shadows just now over the religious horizon. The state of Italy is far from satisfactory; thousands who are losing (or have long lost) all faith in Romanism, are apparently as far as ever from any love for, or appreciation of, the truth. Protestant France again, while the sad disputes about M. Cocquerel show how many who "seemed to be pillars" are utterly unsound, cannot be said to be in a satisfactory or promising condition. But worst of all is the aspect of the Established Church in our own country, where the "Vestment movement" threatens to do more mischief to unwary souls than even the Tractarians have done since they began publishing the Tracts for the Times. The evil is patent. As we heard a worthy old clergyman say a few days ago: "It is as if Satan, jealous of the awakening which has been taking place throughout the land, of the growth of Evangelical truth, and the gradual drawing together of God's servants in whatever branch of the Church, had invented this new delusion, so as to lead men to put mummery in the place of vitality." To much the same purpose the "Guardian" (which will not be suspected of being too favourable to Evangelical views) writes in an article on "The attendance at Sacrament of Non-communicants." It begins by condemning pretty sharply Mr. Molyneux, of Sudbury, who, in order to enforce this attendance, has taken to reading on without a pause from the closing prayer of ordinary morning service (the prayer for the Church Militant) to the Exhortation to Communicants. This gentleman has not taken much by his motion; his parishioners get up and walk away—those of them who do not mean to "stay Sacrament"—of course marring somewhat the effect of his exhortation. It

then goes on to point out the real meaning of this anxiety on the part of ultra-ritualists to have all the congregation present at what they call the "Eucharistic Sacrifice." They fancy that people will get by and by to think that looking on at what goes forward is nearly as good as partaking. Very different is their view from that of several dissenting bodies among whom the presence at "Ordinance" of those who do not partake is usual, but with whom there is no fear of danger from the practice. They try to support their view by passages from the Fathers; but (as the "Guardian" shows) Dr. Mill, the great authority on this head, points out how the Fathers are dead against them: "it is an unauthorized practice to seek, through a sight of the elements, what is only promised in vindication of them." What is more to the purpose, the "Guardian" goes on to quote the Article and Homily against "gazing on the elements," and to show that at the Reformation strict rules were laid down against the presence of non-communicants, which were only left out of the Prayer-book when the practice became obsolete. The "Guardian" grieves over the "weakening of that growing Church feeling which was so full of promise," which, it says, is sure to follow from such vagaries. We, of course, cannot fully share in the Guardian's talk about "Church feeling;" we have all along felt that such talk is more or less delusive; but still we are deeply sorry to think that any section of our Church, any party which still claims to belong to the Church of England, should be so disgracing itself. What with Bishop Colenso on the one side, and the "attitudinizers" on the other, we may well ask what we are coming to. We cannot pretend to understand the position of these dealers in ecclesiastical millinery. If they are going against the will of their flocks, surely they ought to be checked; or else, where is the good of an "Establishment"? If they are only acting up to the wishes of their congregations, why do not pastors and people have the honesty to separate themselves from an Establishment, whose fundamental rules they are so grossly violating? If the Church of England is anything, she is one of the Reformation Churches. Yet these men scout the very name of Protestant, and heap scorn on that Reformation to which, under God, we owe our light and truth. "The nation has tried Protestantism, has found it out, and is sick of it," says the Church Review. The Bishop of London's very natural effort to stay the tide of absurdity, it speaks of as "the new Puritan movement." And this is the paper which is always delighting its readers with accounts of presentation copes and chasubles, over which prayers are said, and which are duly *incensed* before they are supposed to be fit for use. Not long ago it gave us an account of a funeral ceremony, during which the priests, &c., walked thrice round the coffin,

sprinkling and incensing, in short using pretty nearly all the rites which most of us have seen in some foreign places of worship. Verily "Ichabod" must be written as the motto of the "English Church as by law established," if such things are allowed to be done without let or hindrance.

It is not at all necessary for us to enter now into the question of Establishments, or of the value of rules enforced by Parliamentary authority. Accepting the English Church in its present form as a fact, and believing that God has set His seal to the work of thousands of His servants in it, we cannot but ask why should the work be hindered, and the spirituality endangered, by the vagaries of a set of men whom their Romanist models despise, and whom, unhappily, not a few of the less-instructed laity accept as types of "the clergymen of the Church of England"? "If (we are told) they're not acting up to the Church's rules, why don't you get rid of them?" It is a dilemma, and an awkward one. We trust the wisdom of the Legislature will enable us to get clear of it. One matter we would merely hint at,—our position with regard to the orthodox Protestant dissenters. We are constantly told that many Wesleyans, for instance, are anxious to become re-united to the Church, but that they are hindered by the possibility of "movements" like the present. Can we afford to keep these men out? Ought we to do it? Does it not seem as if the time were come for re-asserting strongly the principles of the Reformation, and so enabling us to welcome back to our Communion all those evangelical Christians who are working a good work in the Lord? We do hope that the Bishop of London's promised measures will enable us to feel that we can do this. Surely such miserable child's play on the part of some who unhappily are still "of us," ought to have the effect of making all good and earnest and truly spiritual men, in and out of the Church, draw closer together? Surely there is need for union—union of a very different kind from that which the author of the *Eirenicon* fondly dreams?

H. S. F.

MR. POYNDER ON THE UNHAPPY CONDUCT OF OUR STATESMEN
WITH RESPECT TO POPERY.

It is a painful and humiliating consideration, that Infidelity and Popery are making rapid progress in our Protestant country. Popery, especially, is now patronised and supported by all our leading statesmen; while, alas! some of our ecclesiastical rulers are sympathising with this wicked system, and offering it no strenuous opposition. Among our statesmen

there is a sad lack of true patriotism. Selfish ambition seems to be their ruling passion, nor are they at all scrupulous about the means they employ for gratifying this passion. As Judas betrayed his own Lord and Master for the sake of money, so these statesmen betray their country for the sake of place.

"The game of politics," as the Editor of the *Times* observes, "is proverbially a *selfish* one." Again; "Of all professions statesmanship is that in which the greatest laxity of practice is tolerated by the usages of society. Concealment, evasion, factious combinations, the surrender of convictions to party objects, and the systematic pursuit of expediency, are things of daily occurrence among men of the highest character once embarked in the contention of political life. . . . We are disposed totally to deny to public men, with regard to public affairs, that license which no private man can arrogate to himself in regard to private affairs without loss of caste and character. . . . We are ashamed, in construing the words and writings of noblemen and gentlemen who have held high office, and aspire to hold it again, to expose arts such as moved the indignation, and pointed the irony of the author of 'Provincial Letters;' but it has come to this, that those doctrines of mental reservation, and of words taken in their non-natural sense, which disgrace the followers of Loyola, have become stock arguments in the mouths of members of the British House of Commons. . . . A man shall write one thing on Tuesday, and state the contrary on Thursday, and yet his honour remains unimpeached, and his veracity unsullied, and this in a legislature jealous above all things of the good repute of its members." See the *Times*, June 20, 1853.

On the 29th January, 1855, the *Times*, alluding to Lord John Russell's abrupt secession from the Cabinet, wrote as follows:—"Lord John Russell, even on his own showing, was not actuated by one spark of patriotism, or one feeling rising above the most sordid personal calculation. . . . Can it be wondered at that our public service is one vast abuse, where all that is petty, personal, partisan, is preferred to all that is liberal, public-spirited, and patriotic?"

On the 5th of June, 1855, the same paper exposed the disloyalty of Mr. Gladstone in reference to the war with Russia, and denounced his line of policy as "an unmitigated scandal, which will not be easily forgotten. Thrice he attempted to sow the seeds of distrust between us and our allies. . . . According to Mr. Gladstone, the Western Powers are fraudulent, unscrupulous, domineering, and dangerous to the peace of the world, while Russia is a meek, submissive, contented, rational, humble-minded Christian state." Equally and deservedly severe are the editor's remarks on the disloyalty of Lord Grey,

who "censured every act of the British Government and its allies, but to justify every act of the Czar, . . . and even to pronounce, in the British House of Peers, an elaborate defence of the character and good faith, the moderation and the political conduct of Nicholas of Russia. . . . If Lord Grey's reputation as a statesman were the only sacrifice required in expiation of these absurdities, the result would be indifferent to the world. . . . Here among the people of England, we well know that so unnatural a speech will awaken no echo but in the indignation of the country. But abroad, and more especially in Russia, the effect will be more injurious. There the poison will be circulated without the antidote, and the nation to which we are opposed in arms will read its own justification in the language of a British peer."

On the 21st March, 1859, the *Times* writes:—"It is one of the misfortunes of a life spent in the manoeuvres of faction and the combinations of party, that it destroys all feeling for what is fitting and appropriate, and teaches men to regard things of the greatest consequence merely as materials for the application of a certain kind of professional dexterity."

The foregoing extracts show how little confidence is to be placed in the patriotism of our public men. Nothing can be more hollow, heartless, and insincere than their professions of loyalty and appeals to justice. In good keeping with such total want of patriotism is the speech of Earl Grey on the condition of Ireland, delivered in the House of Lords on the 16th of March last. The noble Earl said:—"If disaffection and poverty are the chronic conditions of Ireland, it is impossible to account for such a fact except by attributing it to the misgovernment of that country."

According to Earl Grey's own showing, the Romish Relief Bill has been productive of no good whatever; for he admits that the prospects of Ireland are more gloomy than ever. Dislike to the British Government and Parliament are more widespread and more deeply seated in the minds of the people than they were. This grand panacea of 1829, which was to cure all the ills of Ireland, has not cured one. It has turned out a complete failure, and a sheer and contemptible piece of empiricism. Some of those persons who supported this fatal measure have had the candour to admit that it had entirely disappointed their expectations; but why were such irrational expectations ever entertained?

Earl Grey says:—"If we suppose that the Roman Catholics of Ireland have the feelings of other men, it is impossible that they should not be deeply impressed with the injustice to which they are subject, of devoting all the national revenues which originally belonged to the Roman Catholic Church to the

exclusive support of the rich minority, while the poor majority are left to their own resources. And I say further, that if they have the feelings common to mankind, *it is impossible that they should not resent this injustice.*" Is this fit language for a British peer to use? Is it not calculated to inflame the passions of the poor deluded priest-ridden Romanists of Ireland, —who are sufficiently excitable,—and incite them to acts of rebellion and bloodshed? I very much doubt if the language used by Mr. Gordon of Jamaica, for which he was uncereemoniously executed, was at all more inflammatory or seditious than that sometimes used in our Houses of Parliament.

All Lord Grey's reasoning is based on the false assumption, that the Church of Rome is a true Church of Christ, free from all taint of idolatry. His Lordship asks:—"Who gives us the right to say that the Roman Catholic religion is false? The fundamental principles of Christianity are held in common with ourselves by the Roman Catholic Church. . . . If the soundness of doctrines is to be tested by those who profess it, the Roman Catholics *need not shrink from the test.*"

The Church of England in the most unequivocal language denounces the religion of the Church of Rome as false and idolatrous. It may have escaped Earl Grey's recollection, but he has himself solemnly sworn that he believed the religion of the Church of Rome to be idolatrous; just as Lord Holland's memory failed him, when he had the temerity to ask Archbishop Magee if his Grace actually believed the doctrines of the Romish Church to be idolatrous? Dr. Magee replied,—*"It cannot be of much importance to your Lordship to know my opinion on this subject, since your Lordship has yourself solemnly sworn that such is your own belief."* This *argumentum ad hominem* effectually silenced Lord Holland, and his Lordship had nothing more to say for himself.

Earl Grey, like Mr. Bright, appeals to our fears, not to our reason. His Lordship makes a great mistake in using the language of intimidation. It will be sure to recoil upon himself, and destroy that respect for his character which his position in society ought to command. His Lordship harps upon "justice for Ireland," the old war-cry of the factious demagogue. We have heard enough of such clap-trap, and are disgusted with it. The chief remedy which Earl Grey proposes for the ills of Ireland is securing payment for the idolatrous priests of Rome, which is the very worst remedy that could possibly be conceived. If there be one sin more likely than another to call down God's judgments upon our guilty land, it is the support and endowment of an idolatrous priesthood.

All attempts to conciliate Romanists by concessions are worse than useless. There can be "no peace with Rome," as

Bishop Hall said. Romanists are taught by their priests from their childhood to look upon Protestants as heretics, who ought to be exterminated. This teaching is in strict accordance with their sanguinary Canon law, which has never been repealed, and never will, because the pretended Vicar of Christ is too infallible to err, and too immutable to change! If Romanists are true to their religion, they must be persecutors; for they cannot tolerate what they call heresy, if they can put it down *per fas aut nefas*. It is impossible to read an account of these cruelties without shuddering. Dr. G. Benson, in his Dissertation on the Man of Sin, says:—"The horrible and infernal Court of Inquisition is said, in about thirty years, to have consumed one hundred and fifty thousand by various kinds of torments, and still remains in Spain, Portugal, Italy, and other places, on purpose to hinder all kinds of free inquiry, and to keep mankind in the greatest ignorance of the true religion, and in a most slavish subjection to an hierarchy of ambitious, lazy, and debauched priests."

The impurities of the Confessional, the cruelties of the Inquisition, and the impious frauds foisted upon the world for miracles, show what these priests of Rome really are. Bishop Burnet says:—"Popery is a mass of impostures, supported by men who manage them with great advantages, and impose them with inexpressible severities on those who dare call anything in question that they dictate to them." The conduct of the Romish priests at the terrible conflagration of the cathedral at Santiago was characteristic of those wretched celibates, who are strangers to the domestic affections. Such are the men whom Earl Grey proposes to endow with money derived from Church property in Ireland, because his Lordship believes that the Church of Rome is a true and Christian church, not a false and idolatrous one.

It is clearly the duty of this Protestant country to legislate for Ireland on the assumption that the Church of Rome is a false, idolatrous, persecuting, and antichristian church, which will admit of no rival. Nothing but supremacy will satisfy her. All history proves such to be the case; and the Church of England, in her Homilies, speaks of the religion of the Church of Rome as not only idolatrous, but as false, feigned, and counterfeit. In the Homily "On Obedience" we read:—"Concerning the usurped power of the Bishop of Rome, which he most wrongfully challengeth as the successor of Christ and Peter, we may easily perceive how false, feigned, and forged it is, not only in that it hath no sufficient ground in Holy Scripture, but also by the fruits and doctrine thereof." Again, in the Homily on Good Works we read:—"And briefly to pass over the ungodly and counterfeit religion, let us rehearse some other kinds

of Papistical superstitions and abuses." For Protestants to endow such a church or such a priesthood is a sin of the blackest dye!

"Speaking lies in hypocrisy" is a distinguishing characteristic of the priests of Rome. Bishop Newton observes:—"It is plain that the great apostasy of the latter times was to prevail through the hypocrisy of liars having their conscience seared with a hot iron. . . . A further character of these men is given in the following words,—'Forbidding to marry.' The same hypocritical liars, who should promote the worship of demons, should also prohibit lawful marriage." (*Dissertation on the Prophecies*, p. 434, Dobson's Edition.)

The opinion of the bishops of the Church of England carries but little weight with our self-complacent statesmen.

The truth is, Popery is the real cause of Ireland's woes. Wherever this unhallowed system prevails, and has influence, there man is reduced to the lowest state of vice and degradation. "Of all bad governments, that of the Pope is generally acknowledged to be the worst. . . . Far from desiring to effect improvements, the endeavour of the Pontiff is to retard all progress, and shut out every ray of light which could relieve the mediæval darkness in which the Papacy had its being." (*The Quarterly Review*, June, 1856, p. 215.)

The Rev. H. J. Roper of Bristol said in a speech,—“For the last eighteen years I have visited Papal lands, and so have seen Popery at home. But never have I visited those lands without a deeper sense of the enormous wrong done by Popery to the truth of God and to the best interests of nations; and never have I returned to my own country without a fresh and fuller conviction that no direr mischief, no weightier curse, could come upon England, than a restoration, or anything like a restoration, of the power of Popery.”

The Rev. C. Bradley says:—"That our land is in danger, there can hardly be a doubt. Let us, one and all, beseech God, that if He must visit this guilty land with His judgments, He will visit it with any judgment rather than Popery. I have seen it in its mastery, where it was unfettered with human laws; and I can only say, that it never entered my mind to conceive the deformity of the thing, the degradation to which it could sink man, and the misery it could inflict on him, until I so beheld it. . . . May God, in His great mercy, save our dear England from such a curse!" This curse our statesmen are doing their best to bring on our country.

The Rev. G. Townsend, in his "*Accusations of History against the Church of Rome*," says:—"I have called Popery 'the enslaver and curse of mankind;' and the most deliberate survey of the state of Europe justifies the severity of my expression." (p. 490.)

Although the Pope in 1850 virtually invaded our country, insulted our sovereign, ignored our religion, and trampled upon our laws, our leading statesmen cherish for this most gigantic of all usurpers the most "*profound respect*." By so doing, they diminish our respect for themselves. In consequence of this insolent aggression on the part of a foreign and hostile potentate, the Ecclesiastical Tithes Act was passed, which from the commencement was all a sham, a mockery, and a delusion. It was never intended to carry it into practice, and it never has been, though violated again and again. Dr. Manning, the pseudo-archbishop of Westminster, tramples this Act under his feet, and treats it with utter contempt; and he is permitted to do so with impunity by those in authority, much to their discredit. This is part of that unpatriotic system of truckling to Popery for the sake of place, which marks the career of our present statesmen.

The time has arrived when Protestants ought to speak out in unmistakeable language. The enemy is coming in like a flood, and our country is being betrayed by men who have not a single particle of patriotism about them. They will do anything for place, just as the miser will do anything for gold. In fact, it is a *game* that they are playing, and a thoroughly selfish and unscrupulous game it is. The political conduct of these statesmen more resembles that of gamblers than patriots. This was evidently Mr. Warren's opinion, when, on the third reading of the Jews' Bill, he observed:—"He was not one of those who regarded the assertion of the Christian principle as a mere counter, with which politicians might play a *game*. He believed that the Christianity of the country was the main-spring of the welfare of this mighty empire."

Every step taken by our reckless and unprincipled statesmen in reference to Popery is in the wrong direction. They are for breaking down all the barriers which our Protestant forefathers raised up against the incursions of this wily and encroaching enemy.

These statesmen cannot see any idolatry whatever in the Church of Rome, although idolatry more gross, absurd, and palpable can nowhere be found. Romanists are taught by their priests to believe that if a mouse runs away with a bit of the consecrated wafer, it has run away with the body, soul, and divinity of Christ! This is the *ne plus ultra* of absurdity; farther in folly it seems impossible to go. Romanists

"Swallow nonsense and a lie with greediness and gluttony."

"England expects that every man will do his duty." She especially expects that those who aspire to fill important offices in the State will perform theirs. But, alas! how lamentably

short do they fall of doing so. There is much truth in the following remarks in the Churchman's Monthly Review:—"It is deplorable to observe how this creeping timorous course (that of preferring the *expedient* to the right) prevails in high places, as if it were the perfection of wisdom in a statesman to have no fixed principles, no standard of appeal. . . . To secure a majority is their noblest triumph, not to glorify God, or promote the moral and spiritual welfare of mankind; and verily they have their reward." (1844, p. 354.)

Again; "England, yes, England has planted, matured, and still upholds Popery in Ireland. The recent acts of the Legislature have been pre-eminently calculated to hand over the Irish population, bound in spiritual fetters, to the uncontrolled tyranny of the Church of Rome. Protestantism has been frowned upon and discouraged; the ancient Protestant Church of Ireland has been robbed and persecuted; her bishoprics have been annihilated; her clergy have been spoliated; her Scriptural education of the population has been sacrificed; while the Church of Rome—a noxious, modern, and foreign exotic—has been petted, nurtured, and maintained by a British Government, falsely styling itself Protestant." (1846, p. 200.)

It appears from the Record of the 9th instant, that the Rev. J. R. Cotter has written to Earl Grey, pointing out the fallacy of his Lordship's late speech in the House of Lords, in regard to his allegation that the Church of Rome originally possessed the property of the Irish Church. Mr. Cotter speaks of the present Romish establishment as a comparatively upstart and novel thing, introduced during and after Queen Elizabeth's reign.

In the Protestant Magazine for April, 1853, we read as follows:—"Truckle as they (statesmen) will to Popery, they will find in it a tyrant that requires from them payment to the utmost of the price stipulated for its services, and holds them in servile subjection to its will and purpose." Can anything be more degrading than the position of these statesmen? Would that they could be prevailed upon to reverse their present anti-Protestant and anti-British policy, and adopt a higher standard of morals more becoming British statesmen. They would not then lay themselves open to the withering reproof and severe moral castigation of the "leading journal of Europe." They are setting the country a bad example, for they trifle with their oath, and make light of idolatry, which they treat as no sin at all, when it is the very worst that man can commit against his Maker. They do not recognize God as the Moral Governor of this world, nor do they bow to the authority of His word. Expediency is their God, and, as statesmen, they know no other and they bow to no other. They may be nominal Christians,

but to all intents and purposes they are practical Infidels. All this confirms the truth of that Scripture which informs us that "the heart is deceitful above all things and desperately wicked." Such is poor human nature, and we *all* have reason to exclaim, "It is of the Lord's mercies that we are not consumed, because His compassions fail not."

Bishop Wilson of Calcutta observes:—"Man is an apostate creature, and the course in which he walks is carnal, earthly, ignoble. Each class of society has its peculiar pretensions. The philosophers have their world. The statesmen have theirs, where political intrigue, the interests of party and of personal ambition, are too apt to prevail. . . . At one season the plainest tenets of our national Church—such as the total corruption of human nature, and justification by faith alone—are questioned. . . . Listen to the voice of Scripture. . . . Study what it testifies against the world, as lying in wickedness, as being in a state of enmity against God." (Sermons, p. 182.)

The language used in this paper may seem to some persons too strong and vehement. But is there not a cause? Our country is in imminent peril from Infidelity and Popery, and what are our political leaders doing to arrest the progress of these fearful evils? Nothing! Protestants would do well to take for their motto, "Speak the Truth and shame the Devil!" It was by carrying out this maxim into practice that Luther, by the Divine blessing, achieved the great and glorious work which he did. There was nothing timid, vacillating, or pusillanimous about him. Anything is better than lukewarmness, which seems to be the besetting sin of our times.

I will close these remarks in the words of the Christian Observer for 1837, p. 184:—"In reading Luther, we get angry with his warmth; but when we close the page, and reflect upon the arts and frauds of Rome,—from her doctrinal heresies to her practical corruptions; from her debasing superstitions and sacriligious inventions, to the racks and inquisitions by which she upheld them,—no language, that is not unbecoming a Christian to use, appears too severe to express the abhorrence of a virtuous and godly mind at the contemplation of such enormities; no language certainly can be stronger than that of Holy Writ in predicting them."

G. POYNDER.

POETRY.

To the Editor of the Christian Observer.

SIR,—Although I have not hitherto been a poetical contributor to your pages, I will venture to offer one or two suggestions for your consideration, and, if you should approve of them, for the consideration of your readers.

1. Few things are more difficult than to make good poetical versions of the Psalms. This must be evident from the failure in many instances of such men as Watts, Keble, and Lyte. We must despair of seeing any one person, however highly gifted, produce a good version of the Psalms. But a variety of persons may produce good versions of individual Psalms. Out of twenty attempts by the same person, one may succeed, and be generally adopted. How, then, shall the good one be selected and brought to the light?

2. Let your poetical contributors do their best upon such Psalms as take hold of their mind, and submit them to your adoption or rejection; content to abide cheerfully by your decision. If you should think fit to take the opinion of others in whose poetical taste you have confidence, they might be better satisfied in cases of rejection.

3. Again, I am strongly opposed to any alteration in a Psalm or Hymn when it is once launched for public use; but I see no objection—on the contrary, much advantage—in submitting a new Psalm or Hymn for the suggested alterations of others; and probably many authors would be willing to invite such suggestions.

It occurs to me, therefore, that if you would occasionally publish a proposed version of one of the Psalms, and invite the suggested alterations of friends, not for publication, but for the author's consideration, and would forward to the author any communications of this kind which you might receive, we might make some progress in this matter. The author would at length give you his latest version for consideration, with or without his name; and from your pages it might be added to our stock of generally accepted Psalms.

That I may give a practical turn to my communication, I beg to append a version of the 148th Psalm, made some years

ago to suit a German tune (Haarlem in Mercer), which I am quite willing to subject either to your rejection, or to the suggestions of your readers.

G. P.

PROPOSED VERSION OF PSALM CXLVIII.

(Submitted for suggested alterations.)

PRAISE the Lord most high!
 Praise Him from the sky,
 Ye who first beheld his glory,
 Ye who sang creation's story,
 Ever as ye fly,
 Praise the Lord most high.

Praise the Lord of might,
 All ye stars of light,
 Sun and moon, the clouds dispelling,
 Indicate that glorious dwelling,
 Where the sons of light
 Praise the Lord of might.

Praise th' eternal Lord,
 Whose creative word
 Call'd all nature into being,
 Who, its future course decreeing,
 Guides it by His word.
 Praise th' eternal Lord.

Praise your Maker's name,
 Storm, and flood, and flame,
 All in heav'n and earth and ocean,
 All at rest, and all in motion,
 Changeful or the same,
 Praise your Maker's name.

Kings and judges all,
 Him your Ruler call;
 Age and infancy adore Him,
 Youths and maidens too before Him
 Low in worship fall,
 Praise the Lord of all.

Praise the God of grace,
 Ye his chosen race;
 Tell His love to ev'ry nation,
 Bid, in grateful adoration,
 All through earth's wide space
 Praise the God of grace.

G. P.

[We append a hymn contributed by the same writer.—ED.]

INVITATION TO PUBLIC WORSHIP.

(Psalm cxxii. 1.)

COME to the house of God,
If happy days are thine;
Adore the tender care and love,
Which on thy pathway shine.

Come to the house of God,
If cares and sorrows press;
A suffering Saviour waits to hear
The breathings of distress.

Come to the house of God,
Rejoicing still in youth;
A Father's hand is here to guide
Along the path of truth.

Come to the house of God,
If bordering on the grave;
For He who changes not is here,
To comfort and to save.

Here, in Thy house, O God,
Thy saving grace reveal;
To rich and poor, to young and old,
Thy plighted word fulfil.

G. P.

"THY LOVING-KINDNESS IS EVER BEFORE MINE EYES."

(Psalm xxvi. 3.)

PART I.

THY loving-kindness, Lord, I see
Always displayed before mine eyes,
In many-hued variety,
To wake my thoughts to sweet surprise.

Whether o'er earth, or sea, or air,
I cast my wondering, rapturous view,
It glows around me everywhere,
In things or rich, or fair, or new.

But most Thy loving-kindness, Lord,
I trace in Thy wise providence,
And in the records of Thy Word,
That tells of things surpassing sense.

'Tis there I read the wondrous love
 That Thou to guilty man hast shown,
 Higher than highest thought above,
 Which makes Thy loving-kindness known.

In things withheld as well as given,
 I ken the tokens of Thy care,
 And learn it is the way of Heaven
 Far to remove each tempting snare.

'Tis thus Thy loving-kindness beams
 Ever before my wondering eyes,
 Brighter than e'en an angel's dreams,
 And fills my soul with rapt surprise.

O be it mine, then, in my song,
 Its various traces to record,
 And chant in anthems loud and long
 The loving-kindness of the Lord!

PART II.

The loving-kindness of the Lord!
 How sweet and precious is the word!
 It tells of grace and goodness join'd,
 And with each other intertwin'd.

It tells of mercy mov'd by love;
 It tells a Father reigns above;
 It tells of patience strong to bear;
 It tells of pity for each tear:

It tells of hearing when I pray;
 It tells of light to guide my way;
 It tells of soothing in my sorrow;
 It tells of blessings for the morrow:

It tells I ne'er shall be forsaken
 When by Temptation overtaken;
 It tells of faithfulness to save
 From Sin, from Satan, and the Grave;

It tells me of a Saviour given;
 It tells me of a purchas'd heaven;
 It tells me when I there sit down
 God's loving-kindness is my crown.

Of loving-kindness then I sing,
 And to its shrine my offering bring,
 Owning in song's sweet-chanted word
 The loving-kindness of the Lord.

STEPHEN JENNER.

WE extract the following from a private letter to the Editor from a clergyman of long standing and high character in the Church:—

“... My reason for troubling you now is to ask you whether, in the multiplicity of your plans and papers for the *Christian Observer*, you could call attention to ‘Hymns, Ancient and Modern.’ Whilst we all allow there are in it many beautiful things, yet there is an evident insidious attempt to bring in Popery and the Virgin, in a way which, to my mind, is blasphemous. If you look to the two hymns for the Annunciation, you will find the doxologies run thus:—‘O Lord, *the Virgin’s Son*, to Thee,’ &c.; ‘Jesu, *the Virgin’s Son*,’ &c. Now, it has always appeared to me, that after all that may be said about the work and humiliation of the Lord Jesus Christ, our Church delights invariably to ascribe ‘*glory*’ to the Father, Son, and Spirit,’ as one God, in the ever-blessed Trinity. Why, then, should our blessed Lord, in the Doxology to the Godhead, be introduced *as the Virgin’s Son*? To me it appears with this one object—to familiarize us with the honour they wish to give to the Virgin, that she may be placed with the Trinity in praise and adoration! I cannot tell you how shocked I felt when I read it. If you see it as I see it, I wish you could call attention to it; for I fear many heedless unsuspecting Christian people use the book, and unite in this profanation. May God long bless and comfort you, and make you a blessing to our Church by your very useful and interesting monthly work.—W. H. B.”

DR. PUSEY ON THE REAL PRESENCE.

IN Dr. Pusey’s letter to the *Weekly Register*, he says,—“I have long been convinced that there is nothing in the Council of Trent which could not be explained satisfactorily, if it were explained *authoritatively*—i.e., by the Roman Church itself, not by individual theologians only.” If this were only the opinion of one individual, how distinguished soever by learning and personal piety, it might very reasonably be considered as arising from idiosyncrasy of mind which it is beyond the power of adverse facts and arguments to reach. But unfortunately it has become a sort of fashion in the younger members of the clergy to regard the opinions of Dr. Pusey almost with unreasoning submission, and to substitute his “*ipse dixit*” for the necessary proof. The *Christian Observer* of March, 1866, says (p. 196), Dr. Pusey “is aware that there are (we fear we must say) hundreds of clergymen who only remain in the Church of England in the hope that, partly by our decomposition, partly by some trifling modification on the side of the

Pope, the Church of England may be so let down as to fall into the sepulchre of Rome."

Dr. Pusey's own words, in a letter to Dr. Wordsworth, are,—
 "What, I trust, God the Holy Ghost is calling on us to do, is to seek a healthful reunion and intercommunion with other Catholics in East and West. Whatever office we may, in God's good purpose, have towards the Protestants, will be after, not before, our reunion with the rest of Catholic Christendom." Heresy is never so dangerous, or so much to be guarded against, as when it is united with a devotional spirit. The personal piety of Dr. Pusey disarms suspicion, and induces many to listen to his teaching as that of an "angel of light." Scaliger has said, "*Jamais superstitieux ne fût docte*"—i.e., "truly wise." This declaration would appear at first sight to be falsified in Dr. Pusey's case; but we must remember that, as the Pharisees made the Word of God of none effect by their traditions, so may Dr. Pusey have been led into error by his study of "the Fathers," who are not always wise. Another doctrine of the learned Protestant Scaliger is especially applicable to the peculiar errors of those whom we may now with special emphasis denominate "Puseyites:"—"Non aliunde dissidia in religione pendent quam ab ignorantia Grammaticæ." It has been too much taken for granted, in the case to which I now particularly refer, (viz., the doctrine of one of the Sacraments, the Eucharist,) that we are quite certain that the received translation is the correct one; and further, that the teaching of Scripture is sufficiently well understood and represented. The whole question is generally—nay, it may be said, universally—acknowledged to be one of interpretation, and not of translation. And even on this supposition, it might be imagined that no room at all is left for doubt as to what is the truth; so overwhelming are the arguments which are commonly adduced, and sanctioned as legitimate, on the Protestant side of the question. This observation may be extended, as far as I am able to judge, not only to the denial of Transubstantiation, but of every kind of real bodily presence, or what Dr. Pusey defines "a real objective presence." The very fact, however, that this really irrefragable body of evidence is not considered as conclusive, either by the apostate Church of Rome, or the Romanisers in our own Church, renders it very desirable that, if possible, some new mode of attack should be discovered which our adversaries cannot resist. The only, or at least the chief, apparent support of the doctrine of the real bodily presence of Christ in the Sacrament is contained in the words, "This is my Body," "*Hoc est corpus meum*," taken in a literal sense. All Protestant arguments against the *possibility*

of such a kind of presence are, however, repelled by an appeal to the Omnipotence of God. In a French Catechism of 1806, authorised by the Bull of the Pope and the Mandamus of the Archbishop of Paris, are the following questions and answers:—
Q. Does Jesus Christ leave heaven to come into the Eucharist?—*A.* No; He always continues at the right hand of God His Father, till He shall come, at the end of the world, to judge the living and the dead. *Q.* How then can he be present at the altar?—*A.* *By the Almighty power of God.*” This argument has naturally great force with the multitude, we may say, in every class of society. An incalculable advantage, then, would be gained on the Protestant side of the question, if it can be proved that our Lord never either said or meant that the bread is His Body, and moreover that He neither said nor meant what the Romish controversialists usually declare to be the meaning of His words; and that the word “this” refers to no “*individuum vagum*,” but, as a demonstrative pronoun, to what was visible before the Apostle’s eyes—the “breaking of the bread.” If it can be proved that the words of institution, as fully recorded by St. Paul, 1 Cor. xi. 24, &c., can only be translated with one meaning,—viz., “This breaking of bread represents the breaking of my Body for you,”—then the stronghold of Romanism is demolished, and no possibility is left for the defence of the fundamental error of their system by an appeal to the unfathomable and omnipotent power of God. Two independent *actions*, performed by different agents, are evidently adduced in the words of institution, viz., the breaking of the bread, performed by our Lord Himself, and the breaking of His Body by the executioners who nailed Him to the cross. It becomes creatures of limited capacities and knowledge like ourselves to speak with the greatest humility and reverence, when we presume to say that there are impossibilities which are not only impossible to men, but also to God. One of these impossibilities we may, with every appearance of truth, declare to be the making “two independent *actions*, performed by different agents, to be one and the same.” We therefore conclude that our Lord’s words cannot be taken in a literal sense, and therefore the word “is” means “represents,” and that therefore the rite of the Eucharist is a symbolical action, and not a communication of our Lord’s real body and blood. But if this conclusion be correct, we can have “no peace with Rome.” Dr. Pusey’s Eirenicon is written in vain; for the Protestant Church totally denies the *πῶρον ψεύδης* of the Romish creed, and there is no room left for the “authoritative desired explanations.” Our business is not now with the dogma of Transubstantiation, which is merely a philosophical mistake. The

Roman doctrine of Transubstantiation effects, indeed, one of the purposes for which it was invented: "it facilitates the mental conception of that mystery," and thus contributes to the spread of that pernicious error amongst those who are ignorant that the distinction supposed between substance and accidents is a pure figment of the imagination, having no foundation in fact. The doctrine of Transubstantiation, like that of other scholastic definitions and descriptions, has one good effect, as it enables the Protestant controversialists to form distinct and accurate notions of the errors maintained by Rome, and thus also "facilitates their confutation." Dr. Pusey does not hold Transubstantiation; but he does hold as a sacred truth, almost too sacred in his esteem to be at all discussed—he does hold the "real objective presence," *i.e.*, the presence of Christ's Body and Blood in some "ineffable way." This theory, which Dr. Pusey maintains, has nothing to recommend it rather than the theory of Transubstantiation. It is equally improbable in itself, inasmuch as it supposes the spiritual body to be a sort of "*tertium quid*," which is neither spirit nor body, of the existence of which we have no evidence in nature, nor any intimation in Scripture. So far from this, indeed, we have our Lord's express declaration with respect to His resurrection body,—“For a spirit hath not flesh and bones, as ye see me have.”

But let us hear Dr. Pusey's own statement of his belief on this point, in his sermon on "The Holy Eucharist a comfort to the Penitent." (Preface, p. iv. &c.) He says with the greatest confidence, that a plain statement of the real facts of his case would be sufficient to justify his opinions and prove them correct; so strong is his delusion. "My own views were cast (so to speak) in the mould of the minds of Bishop Andrews and Archbishop Bramhall, which I regarded as the type of the teaching of our Church. From them originally, and with them, I learnt to receive in their literal sense our Blessed Lord's solemn words, 'This is my body;' and from them, while I believe the consecrated elements to become, by virtue of His consecrating words, truly and really, yet spiritually and in an ineffable way, His body and blood, I learnt also to withhold my thoughts as to the *mode* of this great mystery, but 'as a mystery' to 'adore it.' With the Fathers, then, and our own great divines (explaining, as I believe, the true meaning of our Church) I could not but speak of the consecrated elements as *being*, what, since He has so called them, I believe them to *become*, His Body and Blood," &c.

It is not intended to enter particularly into the whole argument of Dr. Pusey, for this would require volumes, but simply to prove

that the declared principle on which the whole system of the "real objective presence" depends is fundamentally erroneous. In the sixth chapter of John, our Lord declared to the Jews, in highly figurative language, the great objects for which He came into the world; viz., to be a sacrifice for sin, and to procure pardon and eternal life for sinners. He said, in an explanatory passage, ver. 35, "I am the bread of life; he that cometh to Me shall never hunger, and he that believeth in Me shall never thirst." Yet the Jews misunderstood His meaning, by receiving His words in a literal sense; a similar error to that into which Dr. Pusey and others have fallen. The Jews objected, saying, "How *can* this man give us His flesh to eat?" In the 62nd and 63rd verses, our Lord showed them that He did not mean His words to be taken in a literal sense; that, as to His body, so far from being designed to be eaten (ver. 62), it would ascend up where He was before; (ver. 63), that "the flesh profiteth nothing, it is the Spirit that quickeneth." The words that He spake signified, not real flesh and blood, but that Spirit which quickeneth, and that life which (represented by blood) He laid down for the sin of the world. This discourse refers, indeed, to the same great truths which are commemorated and represented in the Sacrament which was afterwards instituted, but it cannot be proved to have any reference whatever to the Sacrament itself; for we have seen that our Lord (ver. 35) promises the blessings He came to purchase to those *who believe*. In both cases, indeed, He refers to His sacrificial death, and describes it in figurative language, speaking of His Body and Blood as separated from one another, and thus being at once the evidences and the memorials of His death. It demands particular attention, too, that in the sixth chapter of John He uses the word "flesh" instead of "body," thus justifying the interpretation of the Capernaïtes, if He *had* indeed spoken literally. In our Lord's language, then, His Body and His Flesh are equivalent terms, and it is an unauthorized gloss to give to the term "body" an "ineffable" meaning. The Body and Blood which are spoken of in the Sacrament are His broken Body and His shed Blood, if taken literally, *i. e.*, His *dead* Body. But His dead Body has now no existence; the only Body which He now has is that glorified Body which dieth no more. That the dead Body and Blood of our Lord are really present in the Sacrament is an absolute impossibility, and therefore they cannot be eaten and drunk; and we are compelled, by the very nature of the case, to conclude that no actual partaking of the Body and Blood was ever intended. Thus, even supposing the common translation of the words of institution to be understood to be fully and correctly represented by the words, "This is my

Body," as Dr. Pusey believes ; yet the conclusion that he draws from them, that there is a "real objective presence," cannot be at all reasonably maintained. But the truth is, that it has been entirely overlooked, that to suppose the brief accounts given by Matthew and Mark of the words of institution, as containing all that is necessary to be considered in order to have an accurate and complete notion of the true intent and meaning of that ordinance, is a great mistake, which has been productive of deadly heresy. The addition which St. Paul makes, (1 Cor. ii. 24,) τὸ ὑπὲρ ὑμῶν κλῶμενον, translated in the Authorised Version, "which is broken for you," has been received as signifying what Dr. Pusey (p. 21) thus expresses,—“Hereby He seems as well to teach us that the great act of His Passion then began ; then as a Priest, did He through the Eternal Spirit offer Himself without spot to God ; then did He ‘consecrate’ Himself, before He was by wicked hands crucified and slain,” &c. Thus it is supposed that the words of institution consist of two independent clauses, expressing two separate ideas. One the Real Objective Presence, and the other the Eucharistic Offering or Sacrifice. This interpretation, involving so great a heresy, arises entirely from violence done to the true grammatical and logical construction of these sacred words. On examining that construction, and discovering the true meaning of the words, we may see plainly why it was that St. Paul was commissioned, by a fresh revelation, to explain more fully the true nature of the Sacrament. The account given by St. Luke, the companion of St. Paul, coincides with that of the great apostle in its main characteristics and in its completeness, and by the testimony of these two witnesses is that all-important translation confirmed as true, which it is now desired to establish. By the words of both it may be irrefragably proved that our Lord never either said or meant that the Bread is His Body, or, in other words, that there is a “real objective presence” in the Sacrament. The words of institution were not intended to express, nor do they in fact express, two separate facts, as is commonly supposed. They express only one single idea—viz., that the breaking of the bread represents the breaking of our Lord’s body for us on the cross. The words τὸ κλῶμενον are not an independent assertion or a predicate at all. They are, as the presence of the article τὸ determines, an attributive or epithet belonging to the word σῶμα. This very elementary grammatical distinction between an epithet and a predicate has been entirely overlooked, and thereby the heresy of a “real objective presence” has been, and is, held by members of our own Church, and that pretended explanation of the same heresy by a sup-

posed transubstantiation is maintained in the Church of Rome. That a grammatical error has been and is committed by learned commentators, is plain; for in Dr. Whitley's Commentary, in a note on 1 Cor. 11—24, he gives the words τὸ σῶμα κλάμενον — τὸ σῶμα διδόμενον, omitting the article before κλάμενον of St. Paul, and διδόμενον of St. Luke; thus making the participles in both cases predicates, and destroying the emphasis which their position as epithets after the substantive σῶμα gives them. The translation of St. Paul's words, to which we would now confine ourselves, is therefore, "This is my body, being broken for you;" but as "being broken" is emphatic, that emphasis may be more accurately expressed by the equivalent expression, "the breaking of my body for you." Having by this means established the only possible meaning of the predicate to be "the breaking of my body for you," we may discover to a certainty what is the meaning of τοῦτο. Space and time will not allow us to give the many conjectures which have been and are now made by commentators, sorely puzzled to discover the ellipsis to be supplied to τοῦτο. The difficulty, however, soon vanishes when we have demonstrated that the predicate is an *action*—viz., the *breaking* of the body for us. This fact at once determines that the word τοῦτο, the subject of the proposition, must also signify an action; for we cannot say, "This bread is the breaking of my body for you;" but we may say, both with sense and figurative truth, "This breaking of bread is (or represents) the breaking of my body for you." The word τοῦτο is a demonstrative pronoun, and it must therefore refer to something visible before the eyes of the apostles at the Last Supper. Only one of two things could possibly be meant—either the bread itself, or the whole rite with special reference to the breaking of bread. We have seen the bread could not be meant; the word κλάμενον at once shows that it was the breaking of the bread to which τοῦτο referred. The idea that according to the Romish interpretation "*individuum vagum*"—i. e., nothing—is the antecedent to the demonstrative pronoun, is an evident absurdity. The result, then, is, that 1 Cor. xi. 24, τοῦτο μὲν ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλάμενον, cannot, according to the rules of grammar and logic, be rendered in any other manner than—"This (breaking of bread) represents the breaking of my body for you;" and that therefore the meaning which is attributed by the Romish Church to the sacred words, "*Hoc est corpus meum*," is a manifest perversion of the indubitable sense of Scripture, and the chief Romish doctrine of a real bodily presence rests upon a falsification of God's Word. It is plain, from what has been said, that the rite of breaking bread is a symbolical act, and that no

miracle whatever either is or is said to be wrought, and no change of substance effected on the bread, nor any presence whatever of the *body* of Christ asserted. In like manner, it is plain that the words respecting the cup (ver. 5) are figurative, and the rite to be observed is symbolical; that no change whatever is effected in the wine, and no presence of the real blood of Christ affirmed. "This cup is the new covenant in my blood." The expression "*new covenant*," used by our Lord to the Jews, necessarily presupposes their knowledge of the *old* covenant, and in a measure implies that there was a cup of the old covenant, to which the cup used at the last supper bore an analogy. In the 24th chapter of Exodus, Moses relates the history of the covenant which God made with the people of Israel, which they promised to observe, saying (ver. 3), "All the words which the Lord hath said will we do." This covenant was made with sacrifice, or with blood-shedding; and in ver. 6, it is said, "Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar;" and ver. 8, "And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." The blood was sprinkled on the altar to signify that God was one of the contracting parties, and on the people that they were the other party. As the basins of blood, therefore, may very well represent the old covenant, and the sprinkling of the blood contained in them represented the personal interest of the people in the covenant and in its blessings; so, in the Christian dispensation, the cup and the wine *are* (or represent) the *new* covenant, and the drinking of the wine the interest of faithful communicants in the spiritual blessings of that covenant. In both instances the spiritual blessings are the same; for we learn (1 Cor. x. 3, &c.) that our fathers, ancient Israel, "did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and *that Rock was Christ*." Ancient Israel did not *drink* the blood of the old covenant, and yet by means of sacraments they were *partakers of Christ*. The sprinkling of the blood upon them was the sacrament of the blood. To this corresponds in the Eucharist the drinking of the wine. The elements of the old and of the new covenants both equally represented the blood of Christ; but in neither case are they that blood, or the shedding of that blood itself. No incorporation of Christ's blood could take place in the mere sprinkling of the old covenant; nor have we any support in Scripture for believing that any "incorporation of Christ's body and blood with our bodies" takes place under the new covenant, merely

on account of a change of the elements and the rites in the new covenant. From this comparison of the rites of the old and of the new covenant, we see that the meaning of the words, "This cup is the New Testament," is, "This cup represents the New Testament." The words added, "in my blood," in the 25th verse, are more fully explained by St. Luke, xxii. 20, who adds, "which is shed," or being shed, "for you" — τὸ ἡπὲρ ὑμῶν ἐχχυνόμενον; where an irregular construction makes those words emphatic, and the use of the participial attributive, and its position, preserves the all important doctrine that it is the "shedding of the blood," and not the blood itself, which constitutes its infinite value in confirming the new covenant. The object of this letter is far from being to introduce any novel notion into the Church, but to "set forth in order a declaration of those things which are most surely believed among us," by those who do not make the Word of God of none effect by the traditions of men, but who regard God's Word as "the rule of faith." It is an attempt to prove that the existence of any "real objective presence," which superstitious men now advocate, is not merely contrary to the most probable arguments, which have been hitherto adduced, and which, in fact, amount to a moral certainty; but to go beyond this, and prove that the express words of Scripture, and especially of the words of institution, either literally or figuratively interpreted, give no countenance whatever to the idea of any kind of presence at all of the real body and blood of Christ in the Eucharist, and that therefore all disputation on that point ought in reason to terminate. The section in 1 Cor. xi. 24, &c. is the normal account of the Eucharist, and is so considered. Enough has been said at the present time, otherwise it would be easy to prove that all other texts of Scripture relating in any way to the Eucharist coincide with the interpretation given above, and unite in proving that the Eucharist is a symbolical rite, and that the idea of a real presence of Christ's body and blood is a superstitious and groundless notion, without any warrant of Scripture to support it. A proof of this assertion can at any time be given, if required. The existence of so much superstition, error, and heresy, on the question of the Eucharist, ought to teach us our great liability to mistake, and the deep necessity for praying that we may be enabled to understand the Scriptures "by the Spirit of Truth, who is promised those who ask in faith."

J. K. G.

CORRESPONDENCE.

GARRATT AND ELLIOTT ON THE REVELATIONS.

MR. EDITOR, — We are sometimes favoured in the *Christian Observer* with a letter or a paper from one of the standard writers upon Prophecy. Under a deep solemn persuasion that coming events will ere long constrain all Christians to give more earnest heed to this subject than they have hitherto done, I venture to make a few remarks upon a new prophetic work which has just appeared. I allude to "A Commentary on the Revelation of St. John, considered as the Divine book of history, in which God has delineated what is now past, present, and to come; and decided beforehand the great questions of each succeeding age, and especially of our own. By Samuel Garratt, M.A., Minister of Lincoln's Inn Fields, Author of *The Midnight Cry*." It will, I am sure, be interesting to many of your readers, as well as instructive to the writer of this letter, if it should call forth a reply, either from Mr. Elliott or from Mr. Garratt himself. I begin with the pleasant work of commendation.

Nothing can be more satisfactory or more reasonable than what Mr. Garratt says in the Preface of his book. It is not his object to introduce a new and rival scheme of interpretation, but only to unfold further that which has been gradually disclosing itself, more especially since the Reformation. It is perfectly true what he says, "No commentator who wishes to arrive at truth can neglect the labours and discoveries of his predecessors." I think, also, he suggests the right answer to those who object to the study of Prophecy, the endless differences of interpreters among themselves. There may be essential unity, and circumstantial variety. If it has been from the beginning unsafe and unwise for the Church of Christ to turn away from the sure word of Prophecy, surely it must be absolutely ruinous to do so now. "I venture to express my conviction," says Mr. Garratt, "that God has not provided armour for His Church in vain, and that we cannot refuse to wear it without extreme peril. I do not believe that without this divine armour any other weapons will be effectual against that particular form which the great apostasy of Christendom is about to assume." Most graphic is the description which Mr. Garratt gives of the insidious spirit of the age, when he says, "There is a doctrine which meets assent almost everywhere, except among those who hold and love the truth, that there is truth in every creed and every system, only differently clothed; and that if men did but know it, they would find themselves much more nearly than they suppose of one opinion." Then again, from my most innermost shrine of conviction, I agree with Mr. Garratt when he expresses himself thus:—"It is truly remarkable, while the fact has been admitted by

all commentators, Roman Catholic as well as Protestant, ancient as well as modern, that in some sense or other Babylon is Rome, it should now be called in question, and Babylon be regarded as simply the *world*, or old Babylon built up again. In this way, many of the separatists, who called themselves 'brethren,' and some others besides, are most effectually doing the work of the enemy, by spiking our guns and piling our arms, at the very moment when we need them." Alas, what will they do when the Philistines are upon them? and how can they stand in the day of battle, when the Romish Antichrist, "that man of sin," in all his armour, and with all his subtilty, shall make his final attack, before he sinks to rise no more? Must they not resemble the trembling Hebrews, of whom it is said, "So it came to pass in the day of battle there was neither sword nor spear found in the hands of any of the people that were with Saul and Jonathan." (1 Sam. xiii. 22.)

There is another most seasonable protest made by Mr. Garratt, in which I am sure you, Mr. Editor, will most heartily concur, because you have very recently expressed yourself in words to the same effect. I allude to the way in which he speaks of "Louis Napoleon, the destined monarch of the world, and many similar works." These are his words: "There is a mode adopted by some of explaining prophecy, which I believe to be utterly delusive, and most dishonouring to God's word, but with just enough resemblance to the truth, such as a caricature has to the original, to make it possible that it may be mistaken for it, and thus bring the study of the book of Revelation into contempt, if not the word of God itself. The root of the error out of which these wild opinions spring is a mistake common to these and other more sober writers, as to the Scriptural meaning of the prophetic word Antichrist."

And now, Mr. Editor, in having to change my voice, and to pass from praise to censure, it is with great reluctance that I do this. How much pleasanter is heartfelt conformity than even conscientious dissent. I feel, however, bound in conscience almost invariably to dissent from Garratt as soon as he begins to dissent from Elliott. He tells us how far he goes with the *Horæ Apocalyptice*, and where he diverges from it. He is in almost perfect accordance with Elliott's view of the seals, and in substantial accordance with his interpretation of the trumpets, up to that point in the sixth, which brings us to the slaying of the witnesses.

In speaking of Elliott's interpretation of the seals, he says, "It is so wonderfully minute, that the improbability of so many coincidences being the result of chance appears to me to make scepticism irrational." Now it is very remarkable, and it should make us afraid to dogmatize on such subjects, how very differently different minds are affected by the same evidence. The writer of this letter can say, with all good conscience, of Elliott's interpretation of the death and resurrection and ascension of the witnesses, exactly what Garratt says of his interpretation of the seals: "It is so wonderfully minute that the improbability of so many coincidences being the result of chance appears to me to make scepticism irrational." Although it did not

enter into Mr. Garratt's design to state his objections to views which he rejects, I think it is hardly fair to treat as he does the vast amount of evidence (to me convincing evidence) produced in the *Horæ Apocalyptice*, to substantiate the conclusions of its author, on this deeply interesting point. Knowing, as he well does, how much stress Elliott lays upon the reading, "When they have completed their testimony," should he have quoted only the first of these sentences without adding the one that follows? Elliott says, "So far as the clause itself is concerned, that, I at once admit, may probably at first sight suggest itself as the most natural mode of translating and understanding it. But on comparing it with the context, it seems to me equally plain that a discerning and thoughtful reader will see reason for concluding that such *cannot* be here the intended meaning." (*Hor. Apoc. ii. 412.*) Now, to my mind at least, all the objections and all the incongruities of which Garratt speaks as attending Elliott's explanation of the witnesses, are completely answered and entirely removed; and I firmly believe, without even the shadow of a doubt, that the death and resurrection and ascension of the witnesses is already past, and in no wise future. It is disappointing and distracting when obliged to part with a good guide.

There are several other important points where Garratt diverges from Elliott, upon which I intended to comment; but I must not trespass too far either upon your pages or your readers' patience. I will only, therefore, more generally specify some of the points to which I refer. To my mind, the application of "the little horn" (*Dan. viii. 9—12*) by Garratt to the Greek patriarch, is immeasurably less satisfactory than its application, as by Elliott, Faber, and Scott, to Mahomet and his successors. I believe the Pope, and not the revived Emperorship of the French, to be the last head of the *deinotherium*, under which it will be destroyed. It looks far too much prophesying, to gather either from "the armorial bearings on the ten-horned beast" (*Rev. xii. 2*), or from the description of "the two-horned beast" (*Rev. xiii. 11*), that the east and the west are again to unite, and the Pope and the Patriarch in conjunction are to deceive all nations. The ten-horned beast has the characteristic features, but not the geographical possessions, of the three former beasts. It partakes of the nature of each, without occupying the particular den of any. Until "the sanctuary shall be cleansed," those regions are occupied by the Turk. The received interpretation of the two-horned beasts, to me at least, is infinitely preferable to that proposed by Garratt. All the world knows that the two divisions of the regular and secular priests of Rome form, as it were, an *imperium in imperio*, and in these we have every requirement in the lamb-like beast here in the west, without going to Constantinople for one of its horns. If some have made too much of the French Revolution, others most assuredly have made too little of it. Mr. Garratt well knows that the history of that great earthquake, in all its bearings and consequences and effects, has been the history of Europe from that time until now.

I will only say, in conclusion, we should be very careful in proposing private interpretations of prophecy; and never seek to disturb

or unsettle that which is already satisfactorily explained. *Quies non movere.*—I am, Mr. Editor, Yours most truly,
C. O.

“HORÆ APOCALYPTICÆ.”

To the Editor of the Christian Observer.

SIR,—The January “Christian Observer” contains a letter from the author of *Horæ Apocalypticæ*, a work I had till then intended some day to study. The reverend writer refers to a remarkable chapter, the last of the very few in Scripture that contain a “He that hath an ear, let him hear;” and he says it is admitted that one or other of the two “beasts” therein is Popery. Now, Sir, I am one who owe my continued belief in Bible inspiration to the miracles displayed in the fulfilment of that chapter. Had it not existed, I think it improbable that I should now have called myself Christian. You must perceive that it could not have had this evidential effect while I was in the slightest uncertainty what either of those “beasts” represents; and I affirm of them, as of two visible credentials necessary to my faith, that neither of them is or ever was Popery, but each something else, nearer and enormously more important to you and me; and I will give my chief reasons at once, because I agree with you that one statement on each side of a question should be enough for truth-seekers. If the following facts can be gainsaid, be it so; all I ask is, strike, but hear them.

The chapter, as found in the received Greek text, plainly treats first, and for eight verses, of a false deity, seven-faced, or worshipped under seven aspects; leopard-like, bear-pawed, and lion-mouthed; to be set up by Satan, and to receive Divine honours in every nation on earth. All this, I affirm, has been fulfilled. By the expression, having “on its heads [its seven aspects] the name (or names) of blasphemy,” I understand that this false deity receives all the Scriptural names of the Most High, and *no others*, or is nowhere worshipped under any other. The ten crowned horns denote the same fact, as metaphysicians, especially the Rabbins, are known to ascribe to their Deity (true or false) ten distinctions, emanations, “crowns,” or glories—(mind there are three distinct seven-headed and ten-horned beasts, and I am speaking *only* of that in chap. xiii.) The worshippers of different aspects of this idol often fancy each other mistakenly to have different gods, (mistakenly, for all who hold the same acts to be just and the same to be unjust, have really the same God); and one of the seven faces has repeatedly been slain with the sword of the Spirit, and yet revived. Verses 5, 6, are the only ones I have not seen fulfilled; for this deity has not, so far as I know, received yet a speaking mouth, but is still a dumb god, without oracle, prophet, or Pythoness. As I read that, not the idol but *his oracle*, when set up, is to continue working “42 months,” I think it probable those months are not begun. Verses 7, 8, may, for aught I see, be already true, but more probably this

deity is not yet acknowledged by every non-elect person of every nation on earth.

Divided from this by the warning verses 9, 10, the rest of the chapter gives the notes of that power or entity that was or is destined to *cause* all this false worship, and even to be sole cause of the above deity being imaged or *imagined*; for the *sea* out of which he was said to arise in verse 1, I take to be the sea of Isaiah lvii. 20. Now, however many *Horæ Apocalypticae* any interpreter may have devoted to his task, I do beseech that a few more be given it, for less than forty will be found enough to verify or falsify all these facts.

1. That the setting-up of the imaginary god has been entirely the work of a power arising out of the earth, and known to the *first readers* of the Apocalypse by a name whose letters stood for 666; and of this there is *Scripture* evidence, the name being recorded in the New Testament *to have been used at the chief city to which John wrote*.

2. That the New Testament contains, among its 3000 nouns, only *one other* than the above, whose letters make the same number.

3. That the said power or thing also may be found by the most ignorant possessor of the Scriptures in *any* language, by this mark. They contain altogether, from the record of Adam's age to this text, about 200 numeral statements exact like this to three figures. This is without counting double entries, and it is omitting every item contradictorily entered. Now, of the 200 things thus numbered, this is that one (and the *only* one) whose number is *uncontradictedly* 666.

4. That the said power doeth great wonders, and thereby causes men who see them to worship the aforesaid false deity, and to image him where he was not yet imagined, and then worship that image.

5. That the said power has had one preeminent human apostle, whose preaching thereof is translated into so many tongues, that it has been said to be, after the Bible, perhaps the widest spread writing of modern times. And this in great measure because the same man was a wonder-worker, and especially noted for that of making "fire to come down from heaven on the earth in the sight of men," so that his own and other nations have engraved this on marble monuments.

6. That since this man's preaching, and mainly thereby, this power is *now* causing all his or its disciples, in every land, to receive, either in the *right hand*, or in the *forehead*, the right hand *literally*, or the forehead as the seat of *publicly avowed intention*, something the reception of which had been over and over again declared, by the prophets of all their religions, a *distinctive "mark" of the reprobate*. And here, by the way, I would advise any one who questions about the answering of public prayers, to observe what happened in every church and chapel on the last morning and evening that this nation were invited to assemble nominally before the Lord, for a special inquiry. It was the third *morning* of a month, and the *evening* a "Seventeenth Sunday after Trinity."

7. The said power neither works, nor ever has wrought, all these effects, but by one of *two* instruments, or horns; both of which have therefore been mistaken, by divers good expounders, for "the name of

the beast," a mistake far from hurtful in their days. One of these names, not a single word, but an expression, was pointed out by Alcazar, a Jesuit, in St. John's own writings, and proved to make, as anciently written, 666. Now this I affirm to be the name, *not* of the beast, but of that *horn* by which he is now destroying England.

8. And the name of the *other* weapon is simply the other of those *two* words, that I said were the sole New Testament nouns making 666.

9. And though neither of these is Popery, there is a short cut for any seeker of the latter horn, if he will just note *the first substantive* spoken by Dr. Newman, or by Archbishop Manning, in the *most important utterance hitherto* of each of their lives.

10. To recapitulate: That which destroys Papists, and that which is destroying England, are the "two horns" of one thing. Of the 200 things mentioned in Scripture with numbers, this is that one whose number is 666. The name thereof, at the cities to which John wrote, is in Scripture in letters making 666. Again, his own expression for one of its two weapons (the one destroying us) made 666. And the name of the other weapon is the *sole other* Scripture noun whose letters stood for 666.

I confess my mind is not so constituted as to be able, in the face of these facts, to believe either with Baden Powell, that prophecy is non-miraculous, or with the High Church, that this awaits fulfilment by "Antichrist," or with the Reverend author of the *Horæ*, that either beast is "Popery."

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NOTICES OF NEW BOOKS.

Life Lost or Saved: Words of Affectionate Counsel, especially addressed to Young Persons in the Higher Classes of Society. London: Hatchard & Co.—is the title of a small volume, written, as we learn, by a married lady, who, if she gave her mind to literature, would immediately become the Hannah More, if not something more, to this generation. Her style is remarkably pure, and free from those absurd peculiarities which disgrace our Evangelical literature. We lately amused ourselves with astonishing a local secretary of one of our great Missionary Societies, in a jocular mood, with the information that missionaries never died the common death of all men. "How then?" he exclaimed. We replied, "They are always 'removed by death!'"—an expression which, beyond a narrow Evangelical circle, is never heard of. So we alone speak of a thing or a cause as being *increasingly* important; and an *extended* work, instead of an extensive one. Many will reply that these are trifles; but if trifles are singled out by those who love us not, as proofs of our ignorance and vulgarity, they cease to be trifles. We alone affect to pronounce "knowledge" as if it were spelt with two o's instead of one. Even Edward Bickersteth did

so, and Professor Scholefield; that is, they began their sermons with this pedantry, but when they got warm with their Master's work, they dropped their long syllables and spoke like other men. We shall not battle the matter any further; but we will maintain against all comers that the literature which ought to evangelize a world, ought, in matters like these, to give no offence to the world, especially when the world is right and we are wrong.

But let the author of this volume speak for herself. Let us hear what she says on sensational novels:—

"It is beyond our scope to enter on particular criticisms. But, amongst the peculiarities that go to make up the objectionable character of the vast majority of novels, it must not be overlooked that they are what we may call *purely gratuitous* writings—written, that is, not like history, sacred or secular, to put on record facts that, having been links in God's moral government, should not perish from observation; but to construct, for mere amusement, some unreal tissue of circumstances, many of which one may well wish might never have happened at all. It follows that they are written under the fatal necessity—not of stating a fact, but of *producing an effect*. And it therefore follows that all the characters must be more or less caricatures, and all the circumstances more or less exaggerated—the true and the false, the sound and the unsound, fantastically jumbled—not 'to point a moral,' but to make a scene—not to suggest a train of thought, but to set people a-staring. Hence their very pitch, key, and temperament have come to be conventionally called '*sensational*'—a something so beyond what we may call the concert pitch of truth and experience, that, to those who pass their days beneath such influence, the calmer beauties of sober thought and the sweet music of domestic life become, after a time, more or less dull, tame, and insupportable. We need not wonder that those most offensive realities unblushingly called 'fast young men and women,' are the genuine fruits of such a morbid, demoralizing, we might almost say brutalizing, style of things as is, to an amazing extent, exhibited in this class of writings.

"We use strong language, because we must speak the truth. If any of our readers think it is beyond the facts of the case, we would refer them to a very interesting article in one of our most respectable literary journals,* where they will find the whole subject treated by a master hand. For ourselves, though we are, on the one hand, far from stamping all so-called novels with the mark of 'Contraband;' so are we far, on the other, from acquiescing in anything beyond a very occasional and prudent reading, even of the best of them. Throwing aside, as downright poison, all that pander to vicious feeling, all that play fast and loose with the landmarks of right and wrong, all that introduce the youthful reader to scenes of darkness and depths of depravity, of which it may indeed be said that 'ignorance is bliss;' and looking only to that high-flown, melodramatic, 'clap-trap' style of treatment the novel writer must more or less adopt, if he look for novel readers; we would put our finger on one significant and all-important word—*health*. Short of absolute life or death, the soul has its health as well as the body. And health is as much the essential basis of happiness in the one as in the other. The practical conclusion is clear enough. Could you see a man eating nothing but ragouts, and drinking nothing but maraschino or strong green tea, you need be no physician to point your finger to the infallible consequences. But, as we before observed, the mind can no more subsist on high feeding than the body. The process may be longer or shorter, but it is certain—feverish enjoyment, exhaustion, loss of appetite, disease, and *death*. This is the true meaning of every form of the word 'fast.' As to literature, *dram reading* is but a more refined exhibition of dram drinking. It is no empiricism, no cold conventional mode of thinking, that makes it so. God made it when He made us; and man must overthrow His government, His universe, and Himself, if he thinks to make it otherwise. But this order and constitution of things, irreversible as it is in its nature, and

* On "Sensational Novels," in the Quarterly Review for April, 1863.

terrible in its vindication of itself on those who break it, is, like every ordination of its gracious Author, a law of love. It was made to secure our happiness, and we secure our happiness in keeping it."

Amongst the most painful signs of the decay of deep piety in our day, is the fact that our cheap Sunday literature supports itself by stories of this description, which deceive many and do real good to few. A really good religious story requires, like a really good poem, a master's hand, whereas it generally falls to the lot of the young and totally inexperienced Christian. Alas! there is no need to draw upon the imagination for excitement; truth is stranger than fiction. Our author writes thus:—

"A young man on his death-bed, on being visited by his pastor, eagerly asked him whether, if he were to sacrifice all he possessed in this world, it would be sufficient to purchase for him a quarter of an hour's exemption from suffering in a future state. Queen Elizabeth, as she lay dying, cried out, 'Millions of money for one inch of time!' But the piercing cry was unavailing.

" 'Eternity is just at hand,
And shall I waste my ebbing sand,
And careless view departing day,
And throw my inch of time away?'

"Alas! how many inches of what the dying queen so vainly cried for are thrown away, day by day and year by year, without a thought of what might be practically crowded into that little, little portion of our fleeting time; or of the dreadful consequences of so many portions going to the God who gave them with the awful record, 'Nothing done—nothing cared for—vanity—frivolity—self-indulgence—and contempt of God!' May the Holy Spirit impress you, dear young friends, and us, with that solemn and weighty charge, '*Occupy till I come.*'"

We were once called upon to visit a young lady whose medical attendant told us that she was dreadfully afraid to die.

"Doctor," she said, "can you cure me? Can I recover?" For she was in the last stage of consumption.

"No, Miss, it is my duty to inform you that you cannot possibly recover."

"Oh! how long have I to live?"

"Not very long, Miss, I am afraid?"

"Three months?"

"I am afraid not."

"Oh! not three months!" she exclaimed. "Can I live one month?"

"I am afraid not."

"Oh! not one month! How long?"

"I cannot tell. A few days, perhaps."

We were sent for, and pointed her to the Lamb of God; we hope it was not too late; but speech had almost failed her, and it was an awful sight. Death came, and we saw her no more.

Day by Day; or Counsels to Christians on the Details of Everyday Life. By the Rev. George Everard, M.A., Vicar of Framsden, Suffolk. Hunt & Co., London and Ipswich.—This valuable little volume may be said to fill up what is, we think, a sad deficiency in most of those theological publications of the day which are evangelical in principle. However admirably sound they many of them are, in setting forth the *freeness* of the Gospel, they fail, for the most part,

in the exhibition of its *holiness*, or, at all events, in showing how that holiness is to ramify itself into the details of daily practice. The authors, especially of our revival books and tracts, are so anxiously intent upon weaning their readers from legality, and upon impressing on their hearts that salvation is of faith and not of works, that they seem afraid of even dwelling upon works as the results of justifying faith. Mr. Everard has no such fear; he not only lays well the foundation, but he builds up the superstructure—not of “wood, hay, and stubble,” but of “gold, silver, precious stones.” He dilates, and in a very admirable way, upon the minutiae of that line of conduct whereby a believer is to “do all for the glory of God.” He tells the professional man, the man of business, the Christian in every state of life, how he is to work, and walk, and talk in his ordinary week-day life, so as that men shall see his good works, and glorify his Father which is in heaven. The little work is most unaffected in its style, suited to all classes. It abounds with lively anecdotes illustrative of the duties it enforces; and it constitutes a valuable manual, which one could wish to be lying in everybody’s closet, and to be followed out in everybody’s practice. The chapter upon “Daily Talk” is particularly valuable. One passage we present to our readers as a sample:—

“Guard against profitless disputes about religion. In these the devil glories; under the guise of an angel of light, they effectually do his work. The spirit is lost in strifes about words; true love waxes cold, and temper runs high, while men dispute about baptism, and election, and whether Christ died for all; and this minister is disparaged, and another praised, and faults are found with this service and that prayer; and all the while, Christ Himself is forgotten, and the spirit grieved, and weak souls wounded, and the ungodly hardened, and the great Adversary rejoices in having turned the Gospel of peace and love into a means of man’s undoing. I speak not against needful controversy. Truth is above all things precious, and is not to be sacrificed even to peace. But there are right times, and a right spirit, in which to conduct it; and there is a spirit of self and party, and not of Christ. ‘Love the truth and peace.’”

Unhappily, controversy is, in our days, *duty*. Infidelity and Popery within our very walls, and preaching from our very pulpits, render it no longer optional. It is now needful and indispensable for those who are loyal to the Church of England “earnestly to contend for the faith which was once delivered to the saints.” May we only conduct it in the calm and Christian spirit Mr. Everard recommends!

It is with satisfaction that we notice, from the pen of a learned layman, a little volume, entitled *The Law, the Prophets, and the Psalms; their Divine Inspiration asserted upon the authority of our Lord, and Vindicated from Objections*. By John Collyer Knight, of the British Museum. Published by Longman & Co.—We cannot agree with the learned author in his theory, by which the apparent discrepancies in some parts of the Old Testament are explained—viz., that some parts of a book may be inspired, and others not—for reasons which have been again and again adduced in these pages. But even were it so, still Mr. Knight contends for the inspiration of Moses and the Prophets. Our satisfaction arises from the fact, that a learned layman, though in a way by no means satisfactory to us, earnestly contends for the inspiration of the Old Testament.

The End of All Things; or, the Kingdom and Coming of Christ. Second Series. By the author of "God is Love," "Our Heavenly Home," &c. London: Darton and Co. 1866.—We believe that it was as recently as in December last, that we reviewed at considerable length Mr. Grant's first volume on the Millenarian question, under the title of "*The End of All Things;*" and now we find that in the few intervening months the work has reached a third edition. We believe that no other work in modern times, on either side of the Millenarian question, has met with so rapid a sale, or created so much interest in the religious world. The second volume, or second series of the work, is now before us, and we doubt not will attract no less attention. It consists of twelve chapters. The first, extending to fifty pages, is a reply to Dr. Bonar's elaborate attack on the first volume, in the *Quarterly Journal of Prophecy*. The second chapter is devoted to a succession of papers, which appeared in the *Rainbow* in answer to the first volume,—which articles are avowedly from the pen of the Rev. R. Govett, great grandson of the revered William Romaine. The remaining chapters are appropriated to Christ's coming again to the world, under the title of the "*Second Coming of Christ.*" The author has gone most fully into his subject in its bearings on the Millenarian question. Whatever opinion may be formed of the force or otherwise of Mr. Grant's anti-Millenarian arguments, this aspect of the Millenarian question has not often been gone into so fully before. The author states that he is not conscious of a single passage of Scripture which Millenarians are in the habit of quoting in favour of the premillennial advent of the Lord, which he has not thoroughly examined. Let it be borne in mind, that other writers, and more profound divines, have come of late years to a different conclusion.

(1.) *Harry Lawton's Adventures; or, a Young Sailor's Wanderings in Strange Lands. In small 4to, with Thirty-seven Engravings. London: Seeley, Jackson, and Halliday.* (2.) *The Warringtons Abroad; or Twelve Months in Germany, Italy, and Egypt. In small 4to, with Thirty-five Engravings. London: Seeley, Jackson, and Halliday.*—These are two very attractive books for young people. The first is a lively and spirited sketch of a career of adventure in all parts of the globe; just such a book as boys delight in. The second is one in which girls as well as boys will take an interest. The narrative includes short but graphic descriptions of various old cities and famous places, such as Strasburg, Ulm, Nuremberg, Venice, and the ruins on the banks of the Nile, Karnak, Luxor, and Philæ. Local customs and historical incidents are happily introduced, and the story, though instructive, is never dull. But the engravings are the main feature in both volumes, being very numerous, on a large scale, and in many instances of a very high character. How such volumes can be produced at so low a price as five shillings, even in this age of cheapness, is a marvel.

Memorabilia Ecclesiæ. By Henry Grant. London: Hatchard and Co.—In this work the author has brought together, in an interesting form, facts which cannot be got at by those who have not libraries of their own, and which many of those who have libraries within their reach do not get at, either on account of

the largeness of the books in which they are to be found, or of the dryness and heaviness of the matter in which they are for the most part enveloped. The author has, as he tells us, as a general rule, avoided controversy, but has nevertheless embraced his opportunities of giving to the inexperienced reader a right *bias* as to the conclusion and inferences to be drawn from the facts. We hope, in these ritualistic days, that his labour may prove not only seasonable, but acceptable and successful. Mr. Grant draws a striking comparison between the numbers and the sufferings of the early Christians under the heathen Emperors, and those under the Inquisition; and it is deeply humbling to confront the fact, that men with a knowledge of the great fundamental truths of Christianity have been more cruel and intolerant, when under the influence of errors of prejudice, than those who were never enrolled under the Christian banner. We think this is a point worthy of deep consideration on the part of every earnest Christian. The history of the Irish Church, compiled from Todd's "Life of the Apostle of Ireland," is particularly interesting, and perhaps not so well known as it deserves to be.

Parish Work: a Brief Manual for the Younger Clergy. By W. Weldon Champneys, M.A., Canon Residentiary of St. Paul's, and Vicar of St. Pancras. London: Seeley, Jackson, and Halliday.—In this small but most useful volume, Canon Champneys deals with a subject on which few men are more qualified to speak, or better entitled to be heard. "I wish," he says, "to place before the younger clergy, and those who may be preparing for the ministry of the Church of England, some practical remarks which the experience of many years has enabled me to gather." His topics are, "Reading the Service," "Instructing the Youth," "Visiting the Sick," "Preaching," "Preparing for Confirmation," "Bible Classes," "Signing Papers," "Missionary Meetings," and "Lectures;" and in an appendix he gives a rough sketch of the instruction through which he has been in the habit of passing candidates for confirmation, and a list of questions on the subject of confirmation to be put into the hand of every candidate. On all these points, as might be expected from one who has worked two vast London parishes with such energy and success, Canon Champneys has much pithy, sensible, practical advice to offer, and his style is simple, earnest, and affectionate. He makes much of the benefits of the Parochial System: "A great allotment system," as he calls it. "The law gives to the clergyman of a parish a certain defined territorial plot, with the souls that live there. He is to dig and work that plot. It is his own. And God, who caused him to be placed there, requires of him that it shall be well worked." To the young clergyman who is entering upon the work of his allotment, no better manual can be offered than this little volume.

PUBLIC AFFAIRS.

PUBLIC attention is just now directed chiefly to the provisions of the Bill before Parliament for the revision of our electoral franchise. It does not excite much party feeling, or any very deep interest out of doors; and on this account, we hope that we may have a safe and moderate measure. No party seems now anxious to throw a preponderance into the lowest scale, but to give working men their fair share, and the higher classes, many of which are totally unrepresented, their proper weight in the representation of the country. It is proposed to give all Masters of Arts of the University of London a vote. We confess we were gratified with this; it seemed but reasonable; but on reading the speeches of the advocates of the measure, members of the University, we find that one of its orators expressed his earnest hope, "that when their representatives are conceded, the very word religion should never more be heard of on either side." If this is to be the case, we say, God forbid that the University of London should have a voice in Parliament. However, the Conservative party have determined to measure their strength against the ministry, and if possible to turn them out on the question, whether the franchise shall be amended first, and the re-distribution of seats left for another session, or both these subjects introduced at once, so as to form part of the same Bill. For ourselves, the matter seems of no importance, certainly not worth the dissolution of a ministry. Lord Derby and his friends think otherwise. The debate has already continued for several days, and before these pages fall into the hands of our readers, the result will probably be known. We are obliged to close on the 25th day of the month.

Before the end of the month, too, Mr. Gurney and the other commissioners will probably have returned to England, and we shall abide by our former decision, and wait for their report. The conduct of those who profess to be friends of the blacks in Jamaica certainly tempts us to no imitation of their peculiar line of proceedings. They find it impossible to befriend the negroes without traducing and maligning the white men. Their conduct towards Governor Eyre we do not hesitate to describe as cruel and unjust; but while they publish only the most distorted evidence upon one side, and refuse to listen to the most reasonable statements upon the other, they can of course always make out a case of vast enormity on the part of the white men, and of unparalleled barbarities practised upon simple unoffending negroes. We can only say, that this was not the policy of Mr. Wilberforce and his friends, nor has it ever been that of the *Christian Observer*, which has been the consistent advocate of the negro slave since its first appearance, and will, we trust, never lose its character.

The Fenians, it appears, are a more dangerous body than we were

willing to believe. They were prepared to carry fire and slaughter through the whole of Ireland. Some assassinations have already taken place. Large quantities of arms, including explosive shells, have been discovered; and although there can be no doubt as to the result, we fear that it will be impossible to stop these threatenings and outrages, until some of the leaders have been brought to condign punishment. A sergeant in the army has been condemned by court martial to death; he had not only taken the Fenian oath himself, but corrupted other soldiers. Her Majesty, however, in consideration of his past services, commuted the sentence for that of penal imprisonment for life.

We have to rejoice in a most seasonable spring, and a beautiful seed time, the precursor, we may hope, of an abundant harvest. Our May Meetings are near; we trust they will be animated by a spirit of devout thanksgiving. We hope, too, that the great Evangelical party will resolve, in the strength of the Most High, to stand in the old paths, to keep close to the old Gospel truths, and to abound in warm affection to one another, setting an example of brotherly love. We rejoice greatly to add, that our religious societies have, during the last month or two, received subscriptions which will place most or all of them on a level with former years.

We are happy to learn from the Church Missionary Society that its financial prospects are much brighter. At the time we write, we are unable to give the exact total of the income for the financial year ending March 31; but we believe that we are correct in stating that the whole income of the Society will approximate to that of the previous year, 1864-5, notwithstanding the large legacy which fell to that account. The Associations, we are glad to hear, have contributed about £9000 more than in the former year, and £10,000 more than the average of the last five years. The expenditure of the year, it is believed, will exceed its large income by about £600; thus verifying the statement of the last year's Report, that an additional £10,000 would be required to keep up the Missions on their present scale, and a further addition would be required for their extension.

TO CORRESPONDENTS.

We cannot enter into a private correspondence with individuals, however entitled to our respect, who ask for an explanation of difficulties which they find in our reviews or other contributions; nor can we undertake to forward private letters.

Advertisements should be sent to the Publishers, not to the Editor, otherwise delay and disappointment follow. If from the country, they must be accompanied by a remittance.



THE CHRISTIAN OBSERVER.

NEW
SERIES. } No. 342.

JUNE.

[1866.]

THE BAMPTON LECTURES FOR 1865.

Eight Lectures on Miracles. Preached before the University of Oxford in the Year 1865, on the Foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By J. B. Mozley, B.D., Vicar of Old Shoreham, late Fellow of Magdalen College. London: Rivingtons. 1865.

THE subjects marked out by the Founder of the Oxford "Divinity Lecture Sermons" known by his name, are so many, and the range they include so comprehensive, that scarcely any Christian thesis which had specially engaged the thoughts of the appointed Lecturer, could be shut out from his choice. It was, on two accounts, very fitting that the field for the selection of subjects should have been left thus wide; first because, otherwise, the topics would, after many years, have become exhausted; and secondly, in order that an opportunity might be afforded for meeting fresh forms of error as they should spring up in the Church from time to time. "To confirm and establish the Christian faith, and to confute all heretics and schismatics," (the words in the Will of the Founder,) opens as wide a door as could possibly be desired.

Mr. Mozley's Lectures deal with the subject of "Miracles," and are therefore to be regarded as falling in with the needs of the present time. To defend the "Supernatural" is the duty to which the Church is, at this moment, specially called, in opposition to Rationalism. A Treatise on the claims of Miracles to be believed, would properly and directly minister to that defence; since the arguments which have been recently revived against the credibility of supernatural intervention, in

itself, and independently considered, are levelled against the Christian miracles. If it should be decided that a disturbance of the normal course of Nature is an idea not to be entertained, the universal negative proposition, including particulars of every kind, shuts the door against the alleged miracles of the Lord Jesus, and gives no hearing to His argument, "If ye believe not Me, believe the works."

The subject of these Lectures being one on which so much has been written by minds of the greatest depth and acuteness, it will not be any disparagement of the author if we remark that his fundamental position, which occupies the First Lecture, is plainly not original. Not the less valuable, or necessary, as a basis, because borrowed, the statement that "miracles are necessary for a revelation," had been supplied to him (as, doubtless, he would readily acknowledge) from his early study of Paley, whose words are only expanded in the following paragraph, which briefly indicates the subject which forms the First Bampton Lecture:—

"There is one great necessary purpose, then, which divines assign to miracles, viz., the proof of a revelation. And certainly, if it was the will of God to give a revelation, there are plain and obvious reasons for asserting that miracles are necessary as the guarantee and voucher for that revelation. A revelation is, properly speaking, such only by virtue of telling us something which we could not know without it. But, how do we know that that communication of what is undiscoverable by human reason is true? Our reason cannot prove the truth of it; for it is, by the very supposition, beyond our reason. There must be, then, some note or sign to certify to it, and distinguish it as a true communication from God, which note can be nothing else than a miracle."

A comparison is instituted, for the purpose of shewing the difference between the "wonderful in nature," and a "miracle." In the former it is possible to have a belief which is withheld from the latter; and many have actually given full credence to the one, and have not believed the other.

"A wonder of natural science is wonderful on its own account, and by reason of what is actually seen in it. . . . A miracle, on the other hand, excites our wonder, less as a visible fact, than as the sign of an invisible one: the wonderful really lies behind it; for, that which lies behind a miracle, the true reality of which the eccentric sign is but the veil and front, is the world supernatural. A miracle shews design and intention, i.e., is the act of a Personal Being. Some one there is who is moving behind it, with whom it brings us in relation, a spiritual agent of whose presence it speaks. A miracle is thus, if true, an indication of another world, and an unseen state of being, containing personality and will; of another world of moral being besides this visible one; and this is the overawing and impressing consideration in it."

But this working of the mind in reference to that which offers itself as a miracle, is followed by two different, and nearly opposite, effects, according to the moral state of the person. The writer speaks of one of these effects. In some persons it falls in with the "*love of the supernatural*," where that affection exists along with reverence. It draws them towards God, with whom they delight to find their spirits in communion, from whatever cause. But there is found the *resistance* of the supernatural, as well as the love of it; and, just for that very reason, because a miracle implies the existence of, and man's inevitable relations towards, "personal being in another world," the reluctant heart tries to get far away from the idea: the will bribes the judgment; and after diligent search for arguments, the man persuades himself that he has, upon conclusive grounds, decided against the existence of the "supernatural."

The writer seems to be rather in a maze, when he presently says, that while "it would, indeed, be a contradiction in terms to say that nature had anything in it *supernatural*," its "contents are," in some cases, "of types so much higher than others," that they are, by comparison, "*supernatural*." The same things cannot, in any point of view, be upon either side of the boundary-line.

Great stress is laid upon the connexion of the alleged miracles of the New Testament with the facts and the doctrines they were designed to support. These were of so extraordinary a kind, that, unsupported by evidence alike extraordinary, they could not stand. Yet those facts and doctrines constituted the very essence of Christianity. It was to establish those facts, more particularly as embracing His own Divine original, His incarnation, His living work, His death, resurrection, and ascension, with the consequences inherent in, and springing from, them, that Christ wrought the miracles. There was no wasteful expenditure of wonder-working. "Eye" had "not seen, nor ear heard, nor" had "it entered into the heart of man to conceive the things which God" had "prepared for" man in the mediatorial work of His Son. These momentous realities were to be set upon a firm basis, in order to command the believing acceptance of the race for whose sake they were brought to pass. To secure the belief, without which they could not be personally availing, wonders, which should transcend the conceivable ability of man to effect the like, were to be wrought.

"Miracles are the necessary complement of the truth of such" marvellous "announcements" as Jesus "made about Himself. They are necessary to the justification of such announcements, which indeed, unless they are supernatural truths, are the wildest delusions. The matter and its guarantee

are the two parts of a revelation, the absence of either of which neutralises and undoes it. We cannot, therefore, dispense with this evidence," even though, at this later day, we have the "indirect proof of the results of Christianity. The standing phenomenon, that a certain number are seen in every age directing their lives upon religious principles and motives," is striking and important, because it exhibits, as matters real and open to the eyes of all, the effects which it was the announced design of the religion of Christ to bring about in the world: but still it does not "supersede the need of miraculous evidence; for a supernatural fact is the proper proof of a supernatural doctrine; while a supernatural doctrine, on the other hand, is certainly not the proper proof of a supernatural fact."

The dignity of the Christian miracles is pleaded for, as on other grounds, so because they "bear upon them the stamp of power." If they had been believed only by uncivilised men in a rude age, the credulity which always marks men found in such a state, might account for their acceptance.

But "Christianity is the religion of the civilised world, and it is believed upon its miraculous evidence. The Christian being the most intelligent, the civilised portion of the world, these miracles are accepted by the Christian body as a whole, by the thinking and educated, as well as the uneducated part of it, and the Gospel is believed upon that evidence."

A most striking peculiarity in connexion with the claims of Christianity is, that this is the only religion which challenges the evidence of miracles. For, to pass by "other religions whose pretensions to it are mockery," Mahometanism puts forth no such claim. This contrast is noticed towards the end of the First Lecture.

"Mahometanism, indeed, established itself in the world without even any pretence on the part of its founder to miraculous powers." Now, as "the belief of the Mahometan is in its very principle irrational, because he accepts Mahomet's" claim to be "the conductor of a new dispensation upon" his "own assertion simply, joined to his success," it is certain that his system must ultimately perish; forasmuch as it offends against that law of reason which must "work itself out in the history of human religion," the necessity of producing evidence. "If I bear witness of myself, my witness is not true;" that is, if I do no more than assert my own claims, I disentitle myself to be accepted by men. If Christ must abide such a test, shall not Mahomet? Our Lord's word *was* enough; but He did not expect that it should be so acknowledged. That Mahomet should have demanded to be received of men as God's prophet, upon lower grounds than those which were put forth by Him "whom the Father sanctified and sent into the world," "shows

an utterly barbarous idea of evidence, and a total miscalculation of the claims of reason, which unfits his religion for the acceptance of an enlightened age and people."

In the Second Lecture, the "Order of Nature" is the subject: a very necessary point to be understood, inasmuch as the position confidently taken up by the impugnors of miracles is that Nature's order can never, by any possibility, suffer disturbance. If this dogma be admitted, then, of course, the question of the credibility of the Christian miracles is finally and fatally settled. Very properly, therefore, is it asked at the outset, "What is meant by the Order of Nature?" The enemies of miracles would understand by the phrase, a system of causes and effects operating with a regularity so fixed that it cannot be interrupted. They define it to be an arrangement resting upon principles so necessary, that a variation from them is inherently impossible. They make "Nature" to be, if not a personal being, yet a law to which the Supreme Being has so bound Himself, that He is deprived of the power of departing from it; whereas the true view of it is as being such a course of the world as, for wise and good reasons, whereby the Infinite Mind has adapted means to ends, we may, from experience, conclude will still go on from day to day, and from year to year; but not a course which its Author has surrendered the right to suspend, if, in the exercise of "Wisdom as infinite," as His government is irresponsible, He should see fit to deviate from it.

"Spinoza, indeed, upon this ground of order, that nothing that takes place in the universe, can be out of the order of the universe, denies the possibility of a miracle. The defect of his view is, that he will not look upon a miracle as an instrument, a means to an end; but will only look upon it as a marvel, beginning and ending with itself." (Lect. I.)

In the middle of this Lecture is a sentence incautiously expressed:—"Indeed, that this belief in uniformity is not a part of reason, is shown by the circumstance that even the brute animals are possessed with it, apparently quite as much as man is." There are two blunders here. If man "believes" any thing, with what faculty other than reason can he be said to believe? Belief is essentially rational: then brute animals cannot be spoken of as believing, if the old definition of man as "animal rationale" is to stand; and if the latter term declares the "difference," or "distinguishing part of the essence," which Mr. Mozley will recognise as Aldrich's account of the matter.

"Sunt delicta tamen quibus ignovisse velimus"

ubi plura nitent."

The idea of the "uniformity of nature" is inquired into as it is connected with the facts of experience and those of science; and it is argued that, neither from the one nor the other can such inferences be drawn as shall shut the door against the possibility, however much they may and do against the calculation, upon any results in the future different from those of the past. Nature is God's realm, and is placed under a constitution which is ordinarily fixed; but the Ruler of this realm is a Sovereign. Believe in a personal, all-wise, and uncontrollable God, and you dispose of all the objections that ever can be raised against miracles, as drawn from the "order of Nature."

The Fourth Lecture brings to view an important, indeed the turning point of the whole argument. "Belief in a God" must be in a *personal* God. But this must be for action; and if so, then, for the reasons noticed in Lecture II., miraculous action. For, antecedently to the proof of miracles, we assume the existence of a personal God, who necessarily has power. This is the first indispensable admission, and is not to be thought of as inconsistent, if He should at any time disturb His own order; for, as has before been shown, His order is not a law which He has so set up over Himself as to be deprived of the right to swerve from it. Such deviation, therefore, should it take place, would not argue inconsistency. For, purpose He has; but that purpose, regarded as a whole, He may have decreed to accomplish, partly by regularity, as the normal procedure, partly by irregularity, as the exceptional.

We have recently been made familiar with some very "free handling" of the pretensions of miracles, but the shallowness of the arguments has been satisfactorily shown; and now, by the side of each cavil stands the reply, as it has proceeded from not a few able pens. We desire to speak of the "ability" which has been shown in the several defences which have come forth, as that "which God giveth," and, with thankfulness to reflect, that the appearance of the bane has been thus followed by the antidote.

The writer sums up this Lecture by asking,—“Would a Deity deprived of miraculous action possess action at all?” The reply is,—“No effectual action.”

“And would a God who cannot act be a God? If this would be the issue, such an issue is the very last which religious men can desire. The question here has been, all throughout, not whether upon any ground, but whether upon a religious ground, and by religious believers, the miraculous, as such, could be rejected. But to that there is but one answer—that it is impossible in reason to separate religion from the supernatural, and upon a religious basis to overthrow miracles.”

The writer must be thought to have expressed himself at

least incautiously, when, at the beginning of the Fifth Lecture, he lays down *in limine*, "that that which testimony is capable of proving, must be something within the bounds of reason; i. e., something which, in the fair exercise of reasonable supposition, we can imagine possible." But, can the greatest of the Christian miracles, the resurrection of the dead, abide this test? True, we believe it; but would any one say that, on grounds of reason, he could have "imagined" it possible? We believe it; for, "if Christ be not risen, then is our faith vain;" but it is because of the overpowering evidence which attaches to it. It baffles and is opposed to reason. The writer makes his meaning clear by what immediately follows; but the position, as it stands, is a rash, or at least a questionable, one. This Lecture deals mainly with the dogma, "No testimony can reach to the supernatural;" which is fairly disposed of by the argument, "A man who does not hold the existence of a supernatural Being cannot reasonably be expected to attach much weight to reports of amazing preternatural occurrences, laid before him as religious facts connected with their own religious interests and feelings and persuasions, by earnest believers in religion, who can only figure in his eyes as devotees and enthusiasts. And if Atheism thus invalidates the testimony to miracles, the belief in God is wanted as a condition of its validity." The implied inference being, to a man who *does* believe that there is such a Being, the testimony is valid.

Of the dogma thus combated it is said that, "if it accepts recorded miracles as facts," . . . "it is a true, though an impractical, distinction." But it manifestly does not, and was framed with the express aim of demolishing the pretensions of miracles.

Of the Sixth Lecture, "Unknown Law," the leading idea seems to be, may be a law *to us* unknown; some principle which does not come into the ordinary scheme with which we are conversant, but which nevertheless may be one of "His works known unto God from the beginning of the world, and which have held their place in His mighty plan, not, as they present themselves to us, as exceptions and deviations, but as a department of the *order* He has established. The whole question is summed up in the last paragraph but one of the Lecture:—

"And so we arrive again, by another route, at the old turning question; for the question whether man is, or is not, the *vertex* of nature, is the question whether there is, or is not, a God. Does free agency stop at the human stage; or, is there a sphere of free-will above the human, in which, as in the human, not physical law, but spirit, moves matter? And, does that free-will penetrate the universal frame invisibly to us, an omnipresent agent? If so, every miracle in Scripture is as natural an event in the universe, as any chemical

experiment in the physical world ; if not, the seat of the great Presiding Will is empty, and nature has no Personal Head ; man is her highest point ; he finishes her ascent ; though by this very supremacy he falls, for under fate he is not free himself : all nature either ascends to God, or descends to law. Is there, above the level of material causes, a region of Providence ? If there is, nature then is moved by the Supreme Free Agent ; and of such a realm a miracle is the natural production."

The Seventh Lecture, bearing the title "Miracles regarded in their Practical Result," exhibits some just philosophical aspects of the tendency of the Christian doctrines, particularly as developed in the Epistle to the Romans, and places the writer's general soundness beyond a doubt. "The world had been a failure," is, however, an expression we do not quite like ; because the world, before Christ came, whatever it had issued in, was, from the beginning, God's world. The Patriarchal, Mosaic, and Prophetical dispensations, were all of God's appointment. One would hesitate, therefore, to speak of the world, up to the commencement of the Christian era, as "a failure." The pen of the writer had better have struck out that expression : his judgment, perhaps, will yet replace the phrase by some other. And, it may be asked, What has a particularizing recitation of St. Paul's doctrines to do with the question of Miracles, largely and generally regarded ? Miracles were the proof of the claims of the *preachers* of doctrine, Christ and His apostles. At all events, more than half a lecture appropriated to a statement of the contents of the Epistle to the Romans seems to be rather disproportioned to the argument as a whole, and needlessly to spin out the matter. Indeed, this portion, with the appended remarks upon miracles, may be thought of as rather forced or arbitrary in relation to the whole subject.

The hostility which pursues the miracles of Christ, beaten off every other ground, would not fail to lay hold of the undeniable fact, that there have been many hollow pretensions to supernatural action : fitly, therefore, do "False Miracles" form the subject of the remaining Lecture. Between the Christian and other miracles there are several striking points of difference. First, in the "nature of the facts." "This is the finger of God," might be said of certain events, which, though far from being impostures, were destitute of "that decisive and positive character" which "declared them certainly to be miracles." How different, again, the "results" of many so-called miracles, and even "the chief avowed object of the supernaturalism of this day." We understand the writer as pointing at mesmerism and "clairvoyance ;" and, if so, as justly remarking,— "How does such a fantastic and extravagant ob-

ject as that of breaking down the barriers of our present state of existence," so as "to open a regular systematic intercourse between the living and the dead, at once condemn such pretensions themselves as fallacious."

The respective evidences of professed miracles of later times, and of those of Scripture, present "various distinctions." The Gospel-wonders triumph in contemporary testimony: the marvels of subsequent days, here, entirely fail. The "character" of the witnesses to Christ's miracles is also very peculiar.

"At war with the whole world; lifted up above it, and trampling its affections beneath their feet; living upon heavenly hopes, and caring for one thing alone, the spread of the Gospel, their's was indeed a grand and elevating situation; but, at the same time, it was just one to throw them off their balance, and narrow their standard."

That it did not, and that they retained a sober view of what constitutes true goodness, places the apostles before our view as "weighty witnesses," and strongly in contrast with some who have since risen up in the Christian Church, with qualities that have been splendid, but have not furnished "the same guarantee to the truth of testimony." The "labours, dangers, and sufferings" to which the first propagators of Christianity "submitted" (as Paley had already remarked), are mentioned, under the name of their "ordeal," as "guarantees for the truth" of the facts they attested.

Of great moment, at the conclusion of a dissertation so purely intellectual as that which composes these Lectures, are the following remarks:—

"Nor in a case of evidence must we narrow the term 'argument:' anything is an argument which naturally and legitimately produces an effect upon our minds, and tends to make us think one way rather than another. Nor, in judging upon the force and weight of these arguments, can we dispense with a proper state of the affections. . . . Our affections are a part of our judgment; an argument only sinks into us properly, and takes proper hold of our minds, by means of the feelings which take it up, and carry it into the understanding. . . . When every part of us is represented in our state of mind, when the religious affections, as well as the intellect, are strong and lively, then only is our state of mind a reasonable one, then only are we our proper selves; but the issue of this collective whole is Christian belief."

"If therefore the light that is in thee be darkness, how great is that darkness," seems to be the personal warning bequeathed to the hearers of these Lectures in the University; a caution lest an evil, or an unspiritual course of life, bedim the faculty through which the claims of Christ's truth are apprehended.

We cannot refrain from pointing out, as very objectionable, the employment of the passages of Scripture which stand at

the head of the several Lectures as mere mottoes. If we except the First Sermon, in the last sentence of which the words of the Lord Jesus which stand at the head (as the "text") are brought in, we cannot discover a reference, in any one instance, to the passage which the preacher had read at the outset. It is scarcely lawful to use the language of the Holy Ghost as a mere peg on which to hang the discussion of a topic, without any design on the part of the preacher to comment, in a greater or less degree, upon the sense of the words. The pertinency of the passage can thus only be guessed at: as, for example, in the Fifth Lecture, the word "witnesses" (Acts i. 8) is the reader's only clue to the intended connection between that verse and "testimony" as the subject of the Lecture. Similarly, in the Sixth, the remarkable sentence in which the Saviour, with mysterious dignity, asserted the possession of coequal authority with God the Father, "My Father worketh hitherto, and I work," we are left to conjecture the link of association in the lecturer's thoughts between his subject, "Unknown Law," and that sublime saying of the Lord Jesus.

It is to be regretted, also, that no place is to be found for the least amount of practical instruction in these discourses. This is a peculiarity (due in a great degree to the class of subjects marked out by the Founder of the Lectures, which necessitates a dry, argumentative method, in which the intellect is mainly addressed. These inconveniences were felt by a former preacher of the Hulsean Lectures at Cambridge (the Rev. Christopher Benson, formerly Master of the Temple, now Canon of Worcester), who has this remark towards the end of the last of the Series preached in 1822, (3rd edition, 1826, p. 415):—"To intermingle practice with doctrine, and to pass from reasonings on religion to alternate reproof, and correction, and instruction in righteousness, is easy and most right in the regular parochial minister, because he has full time and opportunity for considering each subject in its turn. But, thus rightly and wisely to divide the word of truth is almost impracticable for him whose office, while it demands unity of plan, limits both the choice of subject and the period of delivery." The difficulty which was felt by the Hulsean, may be supposed to be the apology for the Bampton, Lecturer; and is so to a considerable extent. "The controversial form," as Mr. Benson acknowledged, "is not the most consistent with the holy purposes of the Sabbath, nor the most suitable to the sacredness of God's house, nor the most favourable to the preservation of that spirit of humble piety which alone can give value to the labours of the divine, or hold his hearers in a teachable and serious frame of mind." Nevertheless, a few remarks of this kind might be brought in by a preacher keeping his eye upon

the passage he has chosen towards the end of the discourse, to the great advantage of an academical congregation.

Nearly one-half of Mr. Mozley's Volume consists of a large apparatus of Notes, giving evidence of very laborious research.

DR. NEWMAN ON THE EIRENICON.

A Letter to the Rev. E. B. Pusey, D.D., on his recent Eirenicon.
By John Henry Newman, D.D., of the Oratory. London:
Longmans. 1866.

A COMPROMISING peacemaker between determined antagonists is compared by Bishop Hall, in his "No Peace with Rome," to the foolish shepherd who throws himself betwixt two furious rams, as they are rushing together in their full strength. Without either parting or reconciling the contending foes, he receives the shock of both. We were deeply persuaded that, in his recent Eirenicon, Dr. Pusey had taken upon himself the interference of a foolish shepherd. Those who are ignorant of the true grounds of the mighty quarrel between us and Rome, may see visions of peace, and tell dreams of reconciliation between the two Churches that are much further separated from each other than the East is from the West; but it is impossible for one, who appeals to the Holy Scriptures as the infallible standard of his faith and practice, either to believe those visions, or to be deceived by those dreams. As surely as he believes the Bible to be the word of eternal truth, so surely does he believe such peacemakers to be in evil case. "Woe unto the foolish prophets, that follow their own spirit! They have seen vanity and lying divination. They see visions of peace, and there is no peace, saith the Lord God." (Ezek. xiii. 3, 6, 16.) The Regius Professor of Hebrew must expect for his pains to receive alike, on one side, the rude shock of indignant Protestants, and, on the other, that of enraged Romanists. The former are indignant at what he proposes to concede; and the latter are enraged at what he presumes to reveal. Every true member of the pure and reformed part of Christ's Holy Church, by Divine providence established in these kingdoms, would follow his martyred forefathers to the stake sooner than make the surrender, which the Author of the Eirenicon would make, to Rome, as the price of peace. On the other hand, if there were nothing else in Dr. Pusey's Letter to kindle the rage of Rome against him,—if he had not said one word about the usurped supremacy of the Bishop of Rome,—the elaborate and overwhelming exposure which he

has made of her gross and abominable idolatry, was amply sufficient for his being branded by the idolatrous Church as her determined adversary. Neither the good service he has formerly done in sending her recruits, nor the mighty concessions which he now proposes for the sake of peace, can avail him anything. He has revealed to English eyes the secrets of her prison-house. He has proved to demonstration, that the worship of the Virgin Mary, as now practised in the Church of Rome, with the sanction of the Pope, and the whole hierarchy of his cardinals, and bishops, and priests, is truly and unmistakeably the grossest idolatry. Foreign ecclesiastics, who are ignorant of the English mind, do not know the effect of such disclosures upon English Protestants. But it is otherwise with some of the Oxford perverts. In spite of themselves, they have taken a little of their English light into their Roman dungeon. They know that the open worship which is paid to the Virgin Mary in Popish countries, is abominable and detestable in the eyes of English Protestants; and that every exhibition of it has a wonderful tendency to repel them from Rome. To this knowledge, we believe, more than to anything else, in the author of the notorious Tract No. 90, we must attribute his Letter to Dr. Pusey, now before us. He knew well what a heavy blow and great discouragement to the restoration of Popery in this country, the disclosures at the end of the *Eirenicon* would certainly prove. Hence, in the language of courtesy, and upon the grounds of their long friendship, he writes to its author as a special pleader for Rome. By explaining, and qualifying, and smoothing down with the hammer, some of the most awful evidence which is adduced by his friend against the Apostate Church, he labours with all his might to reconcile the mind of England to the Mariolatry of Rome. We venture to predict that his present Letter, like his former Tract, will prove a most miserable failure. So long as Bible truth and English honesty are not nonentities, the same causes which prevented Dr. Newman from convincing this Church and nation that our glorious Thirty-nine Articles can be interpreted papistically, the same causes will prevent "John Henry Newman, of the Oratory," now that he has gone to his right place, from convincing the Protestants of these kingdoms that the worship of the Virgin Mary, as now practised by the Church of Rome, is not gross and abominable idolatry.

In his Introduction, he speaks of the great influence of Dr. Pusey. He addresses him, not as an ordinary watchman able to reply to the inquiry, "Watchman, what of the night?" but in these words he speaks of the past labours, and the present position, of him who would reconcile England and Rome:—

"You are not a mere individual; from early youth you have devoted yourself to the Established Church, and, after between forty and fifty years of unremitting labour in its service, your roots and branches stretch out through every portion of its large territory. . . . There is no one anywhere—among ourselves, in your own body, or I suppose in the Greek Church—who can affect so vast a circle of men, so virtuous, so able, so learned, so zealous, as come more or less under your influence; and I cannot pay them all a greater compliment than to tell them that they ought all to be Catholics, nor do them a more affectionate service than to pray that they may one day become so." (p. 5.)

We do not deny either the great influence or the abundant labours of the Regius Professor; and we have often thought, if only he were as free from the withering blight of Tractarianism, as he is happily opposed to the pernicious leaven of Rationalism, what an abundant blessing, both from his character and his position, he would have been to our Church and nation. As it is, we are constrained to think, not with exultation, but with heaviness of heart, that his roots and branches are planted and extended so widely abroad. We have seen, in too many instances, how often it has proved a root that beareth wormwood, and a branch that overshadowed the true glory of the Gospel of Christ, instead of the branch which He had made so strong for Himself.

The Tractarian movement, in which he of the Oratory so greatly rejoices, we can only contemplate with unmingled regret. Previous to that movement, it has been as beautifully as truly observed,—“The heart of the Reformers was brought back to their children. Christ was lifted up, and all men were drawn unto Him. The Church speedily recovered her place in the affections of the people. The life which was now seen in her was calculated, not merely to strike the eye, but to win the heart. She did not *talk* of her authority and her excellence; but she recovered the one by displaying the other.” This was the state of things, when the roots and branches from Oxford, in which the pervert from the faith and the Church of his fathers so greatly rejoices, began to arrest the onward progress.

In these words Dr. Newman expresses his sympathy with his former friends and companions, who have not as yet taken the same fatal and decisive step as himself:—

“I know the joy it would give those conscientious men, of whom I am speaking, to be one with ourselves. I know how their hearts spring up with a spontaneous transport at the very thought of union; and what yearning is theirs, after that great privilege, which they have not, communion with the See of Peter, in its present, past, and future. I conjecture it by what I used to feel myself, while yet in the Anglican Church.” (p. 5.)

We will whisper in the ear of the unhappy proselyte to the See of Peter, what it was for which he was yearning when he longed so earnestly for communion with Rome, in her present state, her past history, and her future doom. Her present state is gross idolatry; her past history is tyrannical persecution; and her future doom is utter destruction. A misguided man who has no experimental acquaintance whatever with the true doctrines of our Church; one who is blindly mistaking outward union with the mystical Babylon for inward communion with the Holy Church throughout all the world,—such an one we can conceive to be filled with joy, “if he could wake up one morning,” and find himself a Roman Catholic. But how would it be with one who has known anything, yea but a little, of real communion with Christ, in the solemn and delightful services of our Church? Surely, if he were to find himself in the Romish community, instead of being transported with joy, he would feel like one who has passed from the happy palace of the great king to the miserable dungeon of the mighty oppressor. For those who have been nurtured up in the wholesome words of sound doctrine, which are always heard in the English Liturgy, to turn their backs upon their loving mother, and to put themselves under the iron yoke of the cruel harlot, we conceive under any circumstances, or under any teaching, to be the most monstrous and wicked infatuation into which a man can possibly be betrayed. It only has its counterpart in the miserable delusion of the people who came out of Egypt, when in their rebellion they appointed a captain to return to their bondage.

Greatly as Father Newman may desire all the Tractarians, like himself, to cross the Rubicon, and to join the Romish community, we are glad to find that he has still sufficient remains of English honesty only to desire them to do so, when they can do it “without violence to their own sense of duty.” He tells his correspondent, and his companions with him:—“I am the last man to say that such violence is in any case lawful; that the claims of conscience are not paramount, or that any one may overleap what he deliberately holds to be God’s command, in order to make his path easier for him, or his heart lighter.” (p. 6.)

When we find a man thus pleading for the paramount claims of conscience, who has basely deserted a purely Scriptural Church, and not only greedily swallowed all the monstrous lies and blasphemous fables of the Apostasy, but also become a special pleader for the grossest and most wicked idolatry that the world ever saw,—what are we to think? It is a righteous thing with God to give up those to strong delusion to believe a lie, who, after they have known *the way of righteous-*

ness, deliberately renounce it for the mystery of iniquity. For our own part, so long as we hold the claims of conscience to be paramount, and that we may not overleap what we deliberately hold to be God's command, so long we must protest against the mystical Babylon, and obey as a Divine command to ourselves the unmistakeable words, "Come out of her, my people."

Before he deliberately left us, Dr. Newman confesses that he had used himself such unmeasured language about the Church of Rome, that he "had no claim on Catholics for any mercy." He seems determined now, by his untiring efforts on their behalf, to entitle himself to their lasting gratitude. Most remarkable, and to us very awful, is the manner in which he now speaks of his former protestations against Romish error. These are his words:—"A faulty conscience faithfully obeyed, through God's mercy, had in the long run brought me *right*." He means that it brought him to Rome! We wonder if it ever occurs to Dr. Newman, that what he now calls "a faulty conscience" may possibly have been the voice of God; and that the means and the practices by which it was silenced and suppressed, were perhaps the devices of the great deceiver to lead him astray. We know where it is said, "There is a way which *seemeth right* unto a man, but the end thereof are the ways of death."

We must now give our readers a few sentences from the Introduction of this marvellous Letter, which will show them why especially the Roman Catholics are displeased and angry with the Eirenicon:—

"There is much, both in the matter and in the manner of your volume, calculated to wound those who love you well, but love truth more. . . . You are unfair, and irritating. . . . Who will venture to assert, that the 100 pages you have devoted to the Blessed Virgin give other than a one-sided view of our teaching about her, little suited to win us? . . . It leads a writer in the most moderate and liberal Anglican newspaper of the day, the 'Guardian,' to turn away from your representation of us with horror."

He thought verily that Dr. Pusey "had come to look on their old warfare against Rome as cruel and inexpedient." He is bitterly disappointed, and deeply grieved, to be now reminded of the strong expressions which he himself, when obeying "a faulty conscience," had formerly used about the idolatry of Rome. He thought that these "had long been in the grave;" and to bring them up from thence, after a long repose of twenty-five years, is very startling and very troublesome.

Poor Dr. Newman is very anxious to clear himself from a grave charge which has been brought against him. He has been accused of saying publicly that the Anglican Church is

"the great bulwark against infidelity in this land." He assures us that what he did say was this:—"That that Church was 'a serviceable breakwater against errors more fundamental than its own.' A bulwark is an integral part of the thing it defends; whereas the words 'serviceable' and 'breakwater' imply a kind of protection which is accidental and *de facto*. Again, in saying that the Anglican Church is a defence against 'errors more fundamental than its own,' I imply that it has errors, and those fundamental."

All this is a most melancholy proof of the withering effects of Popery, even upon "one of the deepest thinkers and observers in the Roman communion." The Church of England, though she holds, in common with the Church of Rome, every particle of divine truth which has the clear warrant of Holy Scripture, is in no wise to be accounted an integral part of the true Church of Christ. That honourable privilege belongs only to those who will crouch like a slave under the iron feet of the Roman Antichrist, who most wickedly and preposterously calls himself the Vicar of Christ and the successor of St. Peter. And though England, at the glorious Reformation, only purged her Church from all the errors and delusions that had sprung up, since the multitude of them that believed were of one heart and one soul, and continued steadfast in the apostles' doctrine and fellowship, retaining altogether and undefiled both apostolic faith and apostolic practice, still she has neither part nor lot in the matter; and she may think it a very great honour, if, as an outside buttress, or a distant breakwater, she can form a harbour of refuge for the so-called bark of St. Peter from the furious storm of infidel rationalism which her own abominable idolatries and ridiculous mummeries have done more than anything else to excite.

Dr. Pusey has made, in the Eirenicon, a large collection of passages from the Fathers to prove that the whole Christian faith is contained in the Scriptures. But all this is of little or no avail, so long as he appeals to a twofold rule—Scripture and Tradition. And we think Dr. Newman is perfectly right when he says, "I believe the difference is merely one of words (upon this point) between Catholics and Anglicans (*I do not say Protestants!*)."

He has sagacity enough to distinguish his friends from his foes. We are not careful to point out the verbal difference of which Dr. Newman speaks. For our own part, we are perfectly satisfied with the wisdom and the latitude of our admirable Article on this momentous point. We remember what we have learnt from our Homily on the Reading of Holy Scripture:—"Although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place but the self-same

thing in other places is spoken more familiarly and plainly to the capacity both of learned and unlearned." In addition to this, what good Bishop Hall has said in his treatise on the "Old Religion" expresses exactly our own sentiments. "The voice," he says, "of God our Father in His Scripture, and *out of these* the voice of our mother the Church of England in her Articles, is that which must both guide and settle our resolutions. Whatever is besides these is but either private, or unnecessary and uncertain."

As Dr. Pusey, we are extremely sorry to find, has just republished Tract XC., it will be mournfully interesting to our readers to learn what is the different design of its original author and its present republisher. "Its original purpose," says Dr. Newman, "was simply that of justifying myself and others in subscribing to the Thirty-nine Articles, while professing many tenets which had popularly been considered distinctive of the Roman faith." (p. 15.) But now Dr. Pusey informs us he wants, by this Tract, to demonstrate "that such interpretation may be given of the most difficult Articles as will strip them of all contradiction to the decrees of the Tridentine Synod." We trusted that Dr. Pusey had more straightforwardness of character than to put our Protestant Articles to the torture of the non-natural confessional, until they were forced to confess the very doctrines which, he well knows, they were framed to repudiate.

Newman's doctrine of development, unlike his Tract XC., is rejected by the Regius Professor; but its author has the temerity to say,—“How, without its aid, you can maintain the doctrines of the Holy Trinity, and Incarnation, and others which you hold, I cannot understand.” (p. 18.) What low and unworthy notions he must have of the pure and the perfect and inspired Word of God, where all these doctrines, and everything that is necessary for our salvation, is written as with a sunbeam. He is very careful to show, that although a proselyte, he is not a novice; and that after his long experience, he is entitled to speak. And how does he speak? Let our readers judge if he has not actually and deliberately done what Dr. Pusey said he must do if ever forced to take the same step,—“I could have gone in no other way than that of closing my eyes and accepting whatever was put before me.” Has not poor Newman thus closed his eyes, and made such a base and abject and unreasonable submission? These are his words:—

“By the Catholic system I mean that rule of life, and those practices of devotion, for which we shall look in vain in the creed of Pope Pius. The convert comes not only to believe the Church, but also to trust and obey her priests, and to conform himself in charity to her people. It would never do for him to resolve that he would never say

a Hail Mary, never avail himself of an indulgence, never kiss a crucifix, never accept the Lent dispensations, never mention a venial sin in confession. All this would not only be unreal, but dangerous too, as arguing a wrong state of mind, which could not look to receive the divine blessing. Moreover, he comes to the ceremonial and the moral theology, and the ecclesiastical regulations, which he finds on the spot where his lot is cast. And again, as regards matters of politics, of education, of general experience, of taste, he does not criticise or controvert. And thus surrendering himself to the influences of his new religion, and not losing what is revealed truth by attempting by his own private rule to discriminate every moment its substance from its accidents, he is gradually so indoctrinated in Catholicism as at length to have a right to speak as well as to hear." (p. 20.)

This is indeed "surrendering himself to the influences of his new religion" with a witness. Such a passage as this most forcibly reminds us of what is said in the Bible of the witchcraft and the sorcery and the wine of the great harlot. When once a man, whatever be the order of his mind, comes under the influence of the Romish superstition, what an awful and abject surrender he is content to make of his faith, his reason, his conscience, his patriotism, and even his taste, to the wicked enchantress. The convert comes, "not to criticise or controvert, but to believe the Church, and to trust and obey her priests." Alas! where now are the "paramount claims of conscience," and the "unlawfulness, in any case, for any one to overleap what he deliberately holds to be God's command"? An earnest-minded man, who has heard and read much in the Bible, feels in the strongest manner the power of the world to come. He is deeply impressed with the utter insignificance of all earthly things, when compared with eternal salvation. But he is unestablished in his views, and entirely a stranger to solid and abiding peace. He longs above all things to be right, and he is inwardly yearning for real communion with the holy Church throughout all the world, out of which there is no salvation. Under erroneous teaching he is brought to believe the monstrous anomaly, that Rome and the universe is the self-same thing. His "faulty conscience is faithfully obeyed." He has thoughtfully studied the Tridental Confession; and at length, though not without many a conflicting struggle, he takes the decisive step, and actually is received into the Romish Church. And now he finds, to his amazement, that there are rules of life and practices of devotion "for which we shall look in vain in the creed of Pope Pius." But he comes not to criticise or to controvert: he must believe the Church and obey her priests. He is required to join in an act of devotion to the Virgin Mary, as express and direct as it is possible for him ever to offer to the one living and true God.

His conscience tells him that this is idolatry. His reason tells him that God only is everywhere present; that God only can read his heart; that God only can hear his prayer and grant his petition; and that it is as monstrously foolish, as it is dreadfully wicked, to pray for help from a creature who can neither see, nor hear, nor help him at all. Nay, in addition to all this, he has a deliberate conviction in his mind and heart, that some of the "moral theology," some matters of "expedience," some notions of "politics," which he finds in Rome, are clearly and unmistakeably and diametrically opposed to "what he deliberately holds to be God's command." What must he do? Oh, he belongs now to the Church that cannot err! Neither his conscience, nor his reason, nor his judgment of what he takes for a divine command, is binding upon him any longer. Rome is his conscience; Rome is his reason; Rome is his lawgiver. He comes not to criticise or to controvert, but to believe the Church and obey her priests. The most abominable idolatries, the most unreasonable absurdities, the most detestable politics (for instance, that excommunicated princes may be murdered by their subjects)—all, all is to be received without any hesitation, at the bidding of the Church which cannot err! Was ever vassalage more vile than that to which "the far-sighted John Henry Newman" has blindly submitted himself, and into which he is labouring with all his might to involve this Protestant Church and nation.

But when the proselyte has made this tremendous sacrifice as the price of union with the Roman Catholic Church, does he find in his new religion that perfect and universal agreement of faith and practice, at all times, and in every place, for which he earnestly sighed in the times of his Protestant ignorance? Alas, nothing of the kind! Here is the confession of Father Newman, who, "after twenty years of Catholic life, feels no delicacy in giving his opinion:"—

"There is much of what may be called fashion in opinions and practices, according to the circumstances of time and place, according to current politics, the character of the Pope of the day, or the chief prelates of a particular country; and these fashions change. . . . Sometimes what is denounced in one place as a great offence, or preached up as a first principle, has in another nation been immemorably regarded in just a contrary sense. . . . In matters which happen to be in debate ecclesiastical authority watches the state of opinion, and the direction and course of controversy, and decides accordingly." (p. 21.)

And is this the boasted unity of the Catholic Church? Is this the *quod semper, quod ubique, quod ab omnibus*, for which the proselyte was yearning? If Dr. Newman had been speaking

merely of external ceremonies and indifferent matters, we should not have objected to his statement. Our own Church distinctly acknowledges that it is in no wise necessary for these, in every age and in all nations, to be alike. But when he is speaking of "first principles" and "opinions and practices," religious opinions and moral practices, which necessarily affect the very life and essence of Christianity, how is it possible for these to vary in the true Church? If the worship of the Virgin Mary is denounced in one place as a *great offence*, and preached up in another as a first principle; if at one time it has been generally held that heretics ought to be exterminated, and at another such notions have been earnestly repudiated; or, to come still nearer home, if Father Newman considers it "a shocking notion" to believe that the body and blood of Mary are received in the Eucharist, and his brother pervert, Father Oakeley, firmly believes this shocking notion to be Catholic truth;—where, we ask, in the midst of all this endless confusion and contradiction, is the anxious neophyte to find any rest for the sole of his foot? What are most of the little disagreements of Protestants among themselves, who take their religion from the Bible, compared with such monstrous contradictions and fundamental oppositions as these? The pretended pilot of Peter's bark has no fixed rules for his guidance; but "watches the state of opinion with the direction and course of controversy, and decides accordingly." So that, instead of hearing always the same thing, we find the Romish Church driven about with every wind of doctrine; and "doctrine suited to the varying hour."

From his knowledge of English feeling, Dr. Newman well knew that some of the perverts, by their burning zeal for their new religion, were likely to injure the cause which they wished to advance. Hence he speaks of them to this effect:—"They came to the Church, and have thereby saved their souls; but they are in no sense spokesmen for English Catholics, and they must not stand in the place of those who have a real title to such an office." (p. 25.)

We make this quotation for the purpose of showing how entirely Dr. Newman agrees with the out-spoken Cardinal Patrizi; who has just replied to the degenerate clergymen of our Church who spake of peace with Rome. The Cardinal treats them like rebels, with whom no treaty can be made until they have first submitted to their rightful sovereign. Did they in their ignorance vainly suppose that any regard or respect would be paid, in the seven-hilled city, to the humble petition of the priests and deacons of the Anglican Church? Of what strange folly are they possessed in daring to call themselves a Church at all, and presuming to expect that their orders will

be acknowledged by the successor of St. Peter ! The Cardinal tells them point blank, "There is nothing more abhorrent to the government of the Catholic Church than that opinion." (C. Card. Patrizi, Rome, 8th Nov., 1865.) Let all our Anglicans and Tractarians who are dreaming of peace with Rome, understand clearly upon what terms alone they can obtain their wish. Like the men of Jabesh-Gilead, the unworthy Anglicans have debased themselves even to the ground. They have actually sent a similar message to Antichrist which the Gileadites sent to Nahash the Ammonite: "Make a covenant with us, and we will serve thee." And the reply which they have received from the "triple tyrant," inflated with pride on the eve of his destruction, is here:—"On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel."

The next passages that we quote from Dr. Newman we conceive to be of the first importance. They show us, we think, in the clearest light, the steps by which the pervert was brought to his fatal apostasy from the pure and reformed part of Christ's Holy Church; and at the same time they show us the slippery verge upon which Dr. Pusey and his friends are now standing, and the imminent danger to which they are exposed of following in the steps of their more advanced companions:—

"I am not ashamed to take my stand upon the Fathers, and do not mean to budge. The history of their times is not yet an old almanac to me. . . . The Fathers made me a Catholic, and I am not going to kick down the ladder by which I ascended into the Church. It is a ladder quite as serviceable for that purpose now as it was twenty years ago. Though I hold, as you remark, a process of development in Apostolic truth as time goes on, such development does not supersede the Fathers, but explains and completes them. And, in particular, as regards our teaching concerning the blessed Virgin, with the Fathers I am content; and to the subject of that teaching I mean to address myself at once. I do so because you say, as I myself have said in former years, 'That vast system as to the blessed Virgin to all of us has been the special *crux* of the Roman system.' Here, I say, as on other points, the Fathers are enough for me. I do not wish to say more than they, and will not say less." (p. 26.)

Our readers will see that in this paragraph we have the whole gist and essence of the controversy between Father Newman and Dr. Pusey; and we may add also, between the latter and ourselves. Can Dr. Newman plead for the Mariolatry of his Church the authority of the Fathers? or can Dr. Pusey make Holy Scripture and tradition conjointly the rule of faith, and yet remain a sound member of the reformed Church of England? Before we proceed, the first of these questions we will answer by a quotation from Isaac Taylor's

"Ancient Christianity;" and the second by one from the "Essays on the Church." "It were better for us," says Isaac Taylor, "to return without reserve to the Church of Rome (horrid supposition as it is), than to surrender ourselves to the system which Basil, Ambrose, Chrysostom, the Gregories, and Augustine bequeathed to the nations." (Anc. Christ., vol. 2, p. 70.) Now follows the reply to the second question:—"The difference between the theology of the second century and that of the sixth is immense. That of the ninth is still further deteriorated. The 'stream of antiquity' of which Dr. Pusey speaks, grows more and more turbid every century of its progress. It begins with the followers of the Apostles; it loses itself in the morasses of Popery. To speak of it as offering one and the same 'water of life,' is a gross misrepresentation of fact." (Essays on the Church, p. 185.) As the Church offered the Holy Scripture and Scripture truth, she offered the water of life. The well of life, as our Homily instructs us, is to be sought not in the traditions of man, but in the written word of God. We wonder if poor Newman, when he speaks of the *ladder* by which he climbed into the Church, and which he has no intention of *kicking* down, had in his mind the impious legend, told by Liguori, in his "Glories of Mary," of the two ladders, the red and the white one. At the top of the red one was the Saviour, and at the top of the white one the Virgin. Brother Leo observed that those fell down who tried to ascend by the red ladder; but when they tried the white one, they soon succeeded, because the Virgin held forth her hands to help them! We ask our readers if nauseous and disgusting trash like this does not fully justify the strong language in which our Church describes such effusions, when she calls them "the stinking puddles of men's traditions, devised by man's imagination?" (Hom. on Reading of Holy Scripture.) Can we wonder if sensible men turn infidels sooner than give any credence to old wives' fables such as these?

And now our author applies himself to his mighty task of justifying the worship of the Virgin Mary (for it is virtually this), as now practised in the Romish Church. In commencing, he tries to distinguish between faith and devotion; and he tells us,—"I fully grant that *devotion* towards the blessed Virgin has increased among Catholics with the progress of centuries. I do not allow that the doctrine concerning her has undergone any change, for I believe that it has been in substance one and the same from the beginning." (p. 28.) This is a very subtle distinction; but all the arguments by which it is sought to be established, and all the learning by which it is attempted to be explained, fail entirely to conceal its notorious falsehood and its miserable sophistry. The *devotion* which Roman Catholics

now pay to the Virgin Mary, as abundantly shown in Dr. Pusey's copious extracts, can only be lawfully paid to the Divine object of our faith, who alone is worthy of our supremest love. And to assert that the doctrine concerning her is the same now as it was in the beginning, is plainly, and palpably, and notoriously false. Speaking, however, of the invocation and adoration of saints, he is constrained to make this important acknowledgment:—"These diversified modes of honouring God did not come to us in a day, or only from the apostles: they are the accumulations of centuries." (p. 31.) If he had said of *dishonouring*, instead of "honouring God," and *not in any wise* from the apostles, instead of "*not only* from the apostles," the sentence we have quoted above would have been the truest and most correct of any that is to be found from the beginning to the end of his book.

He vainly attempts, by grandiloquent language, to hide the deformity of the increasing superstition, and to account for the crowd of martyrs and saints and mediators, which in a few centuries completely obscured the throne of grace, and usurped the office of the one Mediator between God and man. Having spoken of the apostles and martyrs, he proceeds to say:—"Then those luminous stars arose in the ecclesiastical heavens, which were of more august dignity than any which had preceded them, and were late in rising, for the very reason they were so specially glorious." (p. 33.) It is very sad to listen to such prostitution of language. Does Father Newman mean that either any of the eminent men, or of the doubtful characters, who were afterwards canonized by the Pope, were superior, either in dignity or sanctity, to the twelve apostles of the Lamb?

We will not weary our readers with any copious extracts from Dr. Newman's elaborate arguing upon the imagined parallelism between the first and the second Eve. This is its main drift and strength:—"Eve co-operated intimately and personally in the sin—she brought it about." "Hence," says our author, "we determine the position and office of Mary (the second Eve) in our restoration." This is the flimsy and fanciful foundation upon which Dr. Newman would establish "that vast system" of Mariolatry of which he makes himself the special pleader. And here he labours with all his might to prove that the Virgin Mary was "not a mere instrument in the Incarnation, but that she co-operated in our salvation." We are told, with a great flourish of patristic authority, "such was the doctrine of the Fathers from the earliest times." Then comes the assurance, "I shall adduce passages from their writings, with their respective countries and dates." Knowing as we do the foolish and the rash things that may be extracted from the

wisest and most sober-minded of the ancient Fathers, we were prepared to expect something quite overwhelming to prove that the Virgin Mary was actually worshipped in the ante-Nicene age. Our readers, therefore, will judge of the astonishment with which we read the passages from Justin Martyr, Irenæus, and Tertullian, adduced by our author. These are the only ante-Nicene Fathers whom he quotes. Now, if we except a little that is fanciful and bombastic and exaggerated which we have to bear with in the very best of the ancient Fathers, there is not a single sentence in any of these citations which the soundest Protestant may not either readily accept or easily reconcile to Scriptural truth. No one in his sober senses, if he has learnt the very first principles of the oracles of God, can doubt for a moment how Tertullian is to be understood when he speaks of Eve's fault being blotted out by Mary; or what Irenæus means when he speaks of her as "Eve's advocate or friend in need." "When the fulness of time was come, God sent forth His Son, *made of a woman*," to be the propitiation for our sins, and in our nature, which He received from the Virgin Mary his mother, to be our advocate with the Father. Therefore these ancient Fathers, while they would have abhorred the idolatry that afterwards followed, incautiously and unguardedly spake as they did of the mother of our Lord, through whom the promised redemption came. If they really meant that the Virgin "blotted out sin," or is "our advocate," in any other way than this, we know, even though they were angels from heaven, how we are to account of them. (Gal. i. 8.) And yet let us hear the wicked and perverse use that is made of their incautious language by the determined pervert:—

"It is supposed by critics, Protestant as well as Catholics that the Greek word for advocate in the original was Paraclete. It should be borne in mind, then, when we are accused of giving our Lady the titles and offices of her Son, that St. Irenæus bestows on her the special name and office proper to the Holy Ghost." (p. 39.)

How deeply distressing to the Christian mind is such a perverse and blasphemous conclusion as this. Upon the authority of a few incautious words, uttered by a fallible man (and which he evidently misunderstands), Dr. Newman casts aside the whole testimony of Scripture from beginning to end, and seems almost ready to exalt his idol into ineffable union with the glorious Trinity. We agree entirely with the criticism of an able and experienced antagonist of Rome, upon this part of Dr. Newman's Letter. Speaking of the quotations to which we have just referred, Mr. Hobart Seymour has said,—"Not one of them offers one word or phrase on the question at issue—namely, whether we should offer prayers or worship to the

Virgin Mary." After clearly establishing this important point, Mr. Seymour thus describes his estimation of Dr. Newman's boastful and confident appeal to the Fathers:—

"There never yet was a failure more complete and perfect than that of Dr. Newman, in this appeal to the Primitive Church; for not only has he cited only these three of the long catalogue of ante-Nicene Fathers, and hopelessly failed in them, but, in order to help himself out of the difficulty, he actually cites seven post-Nicene Fathers, of whom six, in the passages cited, are occupied with merely the same fanciful parallel between Eve and Mary, while the seventh belongs to the sixth century, and is admitted by Dr. Newman himself as of somewhat doubtful authenticity. In not one of all these, in the passages cited, even post-Nicene as they are, is there a word or phrase that touches the real question at issue between the Churches. The last is the only exception, and Dr. Newman himself evidently doubts its authenticity; for he says, in citing the phrase, 'if it be his,' which it most probably is not in the judgment of the learned."

We are not careful to bring before our readers at any length all the monstrous things which Dr. Newman writes about the sanctity and the greatness of the Virgin Mary. All his arguments and explanations respecting the immaculate conception only serve to convince us that, when a man deliberately believes a lie, he finds arguments and confirmations of his delusions where such as receive the truth in the love of it see the most powerful and convincing reasons for a conclusion diametrically opposite. Take, for instance, Dr. Newman's attempt to prove the immaculate conception from the testimony of Augustine:—"This is expressed in the well-known words of St. Augustine, All have sinned 'except the holy Virgin Mary, concerning whom, for the honour of the Lord, I wish no question to be raised at all when we are treating of sins.'" (p. 53.) Now, here a doubtful passage from St. Augustine is used as positive evidence; while the unmistakeable language of the same Father (quoted on the same page by Dr. Pusey) is passed over in silence. These are the words of Dr. Pusey:—"St. Augustine most distinctly says that the blessed Virgin was born in original sin." And he gives five or six distinct references from the works of Augustine. (*Eirenicon*, p. 176.) Neither is this all. Dr. Newman could not be ignorant that Hooker has quoted the doubtful passage from St. Augustine, for a purpose distinctly opposite to his. These are the words of Hooker:—"We dare not except, no not the blessed Virgin herself; of whom, although we say with Augustine, for the honour's sake which we owe to our Lord and Saviour Christ, we are not willing in this case to move any question of His Mother; yet, forasmuch as the schools of Rome have made it a question, we must answer with Eusebius Emissenus: 'The

Mother of the Redeemer herself, otherwise than by redemption, is not loosed from the band of that ancient sin.'” (Hooker, Ser. ii. sec. 2.)

But if Father Newman has miserably failed when appealing to the most ancient authors in support of his Mariolatry, he is like a man completely bewildered and groping in the dark, when he would act as our guide through the Catacombs of Rome, with the same object in view. Because the Cavaliere de Rossi has ventured to suppose that some of the representations of the Virgin and Child may be referable to the very age of the Apostles, therefore Dr. Newman, with the credulity of a *fanatico*, presumes “to shelter” his most monstrous ascription of divine honours to the Virgin “under the fact of the extant pictures of Mother and Child in the Roman Catacombs.” (p. 60.) It will be amply sufficient to show the precarious nature of his shelter, and to prove it a refuge of lies, if we give our readers a quotation from the well-known work of the late Mr. Maitland on these Catacombs. These are his words—and no one will suspect Mr. Maitland of undue prejudice against the Romish Church :—

“Notwithstanding the attempts made by the Church of Rome to trace back the worship of the Virgin Mary to the earliest times, it is a fact notorious to every one conversant with ecclesiastical history, that the Mother of our Lord was scarcely noticed in writings, paintings, or sculptures, till late in the fourth century. An equivocal passage of Irenæus, describing her as the advocate of Eve, is the principal exception.

“The silence of the heathen regarding the worship of the Virgin is a strong argument against its existence. Her name was well known to them, and they readily adopted the calumnies invented by the Jews to blacken her character. Yet, with all their abuse of the Christians for worshipping Christ, a man, no accusation of worship paid to His Mother is to be found. The impossibility of such an omission on the part of the Pagans will be more evident when we have examined their minute descriptions of monasticism, and of the adoration paid to martyr-relics. In the earliest pictures the Virgin appears merely as an accessory to the Divine Infant, whom she holds in her arms, or watches in His cradle. She is almost always veiled; and art was limited in its flight to the expression of as much grace and modesty as could be concentrated in a figure entirely covered. Very few sculptures or paintings of this description were executed before the Council of Ephesus, in 431; and *perhaps not a single one before the year 300.*” (Maitland’s *Church in the Catacombs*, p. 274. London, 1846.)

Before we pass to the most astonishing instance of Dr. Newman’s perverse and unconscionable credulity and delusion, we pause to make another quotation from his Letter. These are his words :—

"I do not claim for the generality of Catholics any greater power of reflection upon the objects of faith than Protestants commonly have; but there is a sufficient number of religious men among Catholics who, instead of expending their devotional energies (as so many serious Protestants do) on abstract doctrines, such as justification by faith only, or the sufficiency of Holy Scripture, employ themselves in the contemplation of Scripture facts, and bring out in a tangible form the doctrines involved in them." (p. 56.)

Now as long as men, by whatever name they are called, are devoutly meditating on *Scripture facts*, both believing the doctrines and obeying the precepts that are involved in those facts, we heartily wish them God speed, and on that account we have no controversy with them at all. But does Dr. Newman really think the two momentous points which he mentions so slightly are merely "abstract doctrines," of little use, and of no importance? Does he not well know that these two doctrines—the *sufficiency of Scripture* and *justification by faith only*—are the two cardinal hinges, and the two main pillars, which support entirely, we will not say the Protestant Church, but the Holy Church throughout all the world? We do not wonder that Roman Catholics speak disparagingly of them. These are the two doctrines with which the monk of Saxony shook the world. When these two doctrines are clearly apprehended and inwardly experienced, all the lying delusions, and all the superstitious delusions of Rome, sink at once to rise no more. If poor Dr. Newman had been as firmly established in these two vital truths as he clearly professed them when he was a clergyman of the Church of England, how different would have been his present work and his future recompense!

And now he comes to his greatest and mightiest task of all. He has some apprehension of its difficulty. Hence it is that he says to his correspondent:—"I shall take what you may think a very bold step; I shall find the doctrine of our Lady's present exaltation in Scripture. I mean to find it in the vision of the woman and child, in the twelfth chapter of the Apocalypse." This is not the first time that such a monstrous notion has been broached, either by himself or others. He refers us to his own Essay on the doctrine of Development, and also to Ullathorne's work on the Immaculate Conception. He presumes to tell us, "there was just one book of Scripture certainly written after her death; and that book does, if I may so speak, canonize her." (p. 65.) What must we think of the judgment of a man who could so blindly and so wickedly pervert one of the most beautiful emblems which the Bible itself contains of the true Church of Christ, in opposition to the corrupt and apostate Church of Rome, also described under

the same emblem of a woman, with entirely different features, and of a completely opposite character? What strange inconsistencies, and what overwhelming absurdities, are seen crowded together in Dr. Newman's interpretation of the passage! These are so forcibly put by Mr. Seymour, that again we will avail ourselves of his language:—

“Dr. Newman, with strange inconsistency, himself acknowledges that the first and obvious meaning—‘the real and direct sense’ of this vision is widely different from this result. He says plainly,—‘Doubtless the child represents the children of the Church, and doubtless the woman represents the Church. *This I grant is the real and direct sense.*’ And we may well ask, if this be, as it truly is, the real and direct sense of the vision, why should he go on to force upon it a meaning or sense that is unreal and indirect? He then goes on to add his unreal and indirect meaning and sense by saying that the woman is Mary, the child Jesus, and the dragon the devil. And yet it may well be doubted whether any man believes in his inner nature an interpretation so unnatural and untrue, so contrary to the facts of Christianity, and even to the creed of his adopted Church, for it supposes Mary in her glory, Mary in her ‘canonisation in heaven,’ as he himself expresses it, to have given birth to the Saviour; it supposes the devil watching and expecting to be able to devour, whatever force be attached to the word, the child Jesus, notwithstanding his Godhead; and it supposes the child Jesus, either in his childhood or at his ascension, caught up into heaven to save him from the devouring jaws of the devil, while it yet further supposes Mary, the Queen of Heaven, of angels, and of saints, in her glory and canonisation, flying into the wilderness for the twelve hundred and sixty days or years of prophecy! Here is indeed an interpretation as inconsistent with the Church of Rome as it is with the Church of England—as inconsistent with the plain facts of revelation, as it is with common sense and even with itself, an interpretation got up to support a foregone conclusion, and as unlearned and uncritical as it is incompatible with all due and holy reverence for the Holy Scriptures of God.”

Now, when we consider that this is the only passage of Scripture in which Dr. Newman can find the Virgin Mary's present exaltation, who does not see that any moderately-taught Sunday scholar must actually deride the notion of learning Mariolatry from the Bible!

The extravagant language used by many of the Fathers when they speak of the Virgin Mary as the *Theotokos*, the *Deipara*, or the *Mother of God*, is altogether and entirely of no avail. With all our heart, and with all our soul, we bow to the adorable mystery, that He who is verily and indeed God, “by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary His mother, and that without spot of sin, to make us clean from all sin.” But to transfer one iota of the worship which we owe only to God to the Virgin Mary, we repudiate as idolatry.

What Dr. Newman writes about the intercession of the Virgin Mary is very lamentable. He tries to prove that because it is both the duty and the privilege of Christians to pray one for another while members of the Church Militant here upon earth, the same duty and the same privilege is continued after their removal from hence. And here he quotes from the Council of Trent, which teaches,—“It is good and useful suppliantly to invoke the saints, and to have recourse to their prayers.” Dr. Pusey, as he justly observes, does not dispute this statement. Our readers will recollect it was on this point that the Regius Professor so marvellously misrepresented the views of Bishop Latimer, quoting the dark sayings of *Young Master Latimer* upon this subject as if they had been his sentiments shortly before his death, and taking no notice whatever of what *Old Bishop Latimer* really published shortly before his death; as if he had never most distinctly and deliberately repudiated, in his maturer age, the papistical notions on saint invocation which he entertained in his youth. Dr. Pusey *may* have apologised for this grievous insult to the memory of our noble Protestant martyr; but we do not happen to have seen his apology. Dr. Newman conceives that the spiritual bond that exists among Christians, and which expresses itself in prayer, continues after death; and that departed saints still pray, not only for their brethren upon earth, but “for those also who had passed into the intermediate state between earth and heaven.” (p. 75.) We suppose he means for souls in purgatory. In pleading for the intercession of angels, we have seldom or never seen such a miserable and perverted use made of Scripture as that which is here made by Dr. Newman. (See pp. 75, 76.) By mistaking a symbolic angel for a literal angel, and applying what evidently refers to the Eternal Spirit to created angels, the determined pervert attempts to justify the angel worship of the fallen church; and in doing this he not only dishonours the all-prevailing intercession of the one Mediator between God and man, but confounds the operation of created intelligences with the incommunicable attributes of the living God. His comment upon the magnificent passage in Hebrews (xi. 18—24) is contracted and puerile in the extreme. He asks,—“What can be meant by having ‘come to the spirits of the just,’ unless in some way or other they do us good, whether by blessing or by aiding us?—that is, in a word, to speak correctly, by praying for us; for it is by prayer alone that the creature above can bless or aid the creature below.” (p. 76.) Is it nothing to be knit together in one communion and fellowship in the mystical body of God’s dear Son, and with angels and archangels, and all the company of heaven, to praise and magnify the glorious

name of Him who liveth for ever and ever, without opening the door to all the unscriptural and papistical doctrines of the Romish Church concerning saints and angels?

Why does Dr. Newman so earnestly refer to the efficacy of prayer? What Protestant has the slightest doubt as to this? Among other examples he refers us to that of Elias. But he does not tell us what this illustrious prophet said to his successor, and from which we clearly infer that all his intercessory power would cease when he left this world. "Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee?" (2 Kings ii. 9.) We know not how to express our amazement sufficiently at the boldness of Dr. Newman, in appealing to the parable of Dives and Lazarus as giving the slightest countenance to Romish delusions on this important point. We are perfectly satisfied this most solemn portion of God's holy Word demolishes and cuts up entirely by the root all the wicked and fanciful devices that were ever invented to bridge over the great gulf that is fixed between the souls of the righteous and the souls of the wicked. Because the faithful and the true witness, who is the resurrection and the life, has been pleased to give us this deeply affecting view of the invisible state, Dr. Newman presumes to ask,—“What do we teach about the blessed Virgin more wonderful than this? Let us suppose, that at the hour of death the faithful are committed to her arms; but if Abraham, not yet ascended on high, has charge of Lazarus, what offence is it to affirm the like of her, who was not merely the friend, but the very Mother of God?” We do not know whether we are shocked most at the arrogance, or the folly, or the impiety of this sentence. What intolerable arrogance to institute any comparison between the faithful sayings of our Lord and the lying inventions of Rome! What monstrous folly in the supposition that the souls of all the faithful in every part of the world, at the hour of death, are literally committed to the arms of a creature! And what awful impiety, in direct contradiction to the holy Scriptures, which teach us to commit our souls into the hands of our Almighty Creator and most merciful Redeemer, to think for a moment of committing them into the hands of the Virgin Mary!

From her sanctity and her greatness, Dr. Newman conceives that “the office of the Virgin above is one of perpetual intercession for the faithful militant.” (p. 78.) But when he comes to the proof of this being received in the primitive Church, he is obliged to make this remarkable acknowledgment:—“As far, indeed, as existing documents are concerned, I know of no instance to my purpose earlier than A.D. 234; but it is a very remarkable one; and though it has been often

quoted in the controversy, an argument is not the weaker for frequent use." (p. 79.)

Now, what is this first and very remarkable and oft-quoted instance, and which is never the weaker for its frequent use? We do not hesitate to say, one of the most flimsy and vapid of all the monkish miracles that ever beguiled a foolish people, and turned them aside to fables. A man who lived in the fourth century tells a story of another who lived in the preceding century, and received in vision a creed, which is still extant, from the Virgin Mary, at the hands of St. John!! (pp. 79—81.) If indeed Bishop Bull actually gave any credence to this old wives' fable, it wonderfully diminishes our respect for his judgment, without adding one iota of credibility to the manufactured vision.

Dr. Pusey most properly objected to assert, that all heresies are destroyed by the Virgin alone. But how does Dr. Newman vindicate the monstrous assertion? These are his words:—

"Surely the truth of it is verified in this age, as in former times, and especially by the doctrine concerning her, on which I have been dwelling. She is the great exemplar of prayer in a generation which emphatically denies the power of prayer *in toto*, which determines that fatal laws govern the universe, that there cannot be any direct communication between earth and heaven, that God cannot visit His earth, and that man cannot influence His providence." (p. 82.)

Now, in what way the present aspect of the Church and the world verifies the blasphemous assertion referred to above, is utterly beyond our power to conceive. But we can easily conceive, and we do solemnly believe, that the blasphemous fables and the lying legends taught and propounded in the Romish Church, concerning the worship of images, and the invocation of fellow-creatures, have done, and are still doing, far more to discourage real prayer, and to promote both Rationalism and Infidelity, than all other causes put together.

The idea of a pure Catholic Church, according to Dr. Newman, is quite preposterous. He tell us:—

"A people's religion is ever a corrupt religion. If you are to have a Catholic Church, you must put up with fish of every kind, guests good and bad, vessels of gold, vessels of earth. You may beat religion out of men if you will, and then their excesses will take a different direction; but if you make use of religion to improve them, they will make use of it to corrupt it. And then you will have effected that compromise of which our countrymen report so unfavourably from abroad; a high, grand faith and worship, which compels their admiration, and puerile absurdities among the people, which excite their contempt." (p. 86.)

And is this really all that is expected to be accomplished by the one holy Catholic Church? Of course we know perfectly

that "in the visible Church the evil be ever mingled with the good." But if the Church unfaithfully compromise between truth and error, between the worship of God and the worship of idols, between solemn verities and puerile absurdities, she ceases to be a witness for the truth of God, and forfeits the glorious privilege that belongs to her, so long as she holds fast the true faith, and solemnly protests against all error and every sin.

We do not deny, indeed we readily admit, that there is a noble testimony to the only Saviour of sinners on the 89th page. But here is the mystery of the Man of Sin. Such a devout and orthodox acknowledgment as this, is followed shortly after by something that completely neutralizes all that went before, and leaves the most painful and sorrowful impression upon us. In this manner Dr. Newman attempts to explain and illustrate the invocation of the Virgin, as practised in the Romish Church:—

"Her work is one of administration towards us; her power is indirect. It is her prayers that avail, and they are effectual by the fiat of Him who is our all in all. Nor does she hear us by any innate power or personal gift, but by the manifestation to her of the prayers which we make her. When Moses was on the Mount, the Almighty told him of the idolatry of His people at the foot of it, in order that he might intercede for them; and thus it is the Divine presence which is the intermediate power by which we reach her and she reaches us." (p. 90.)

Whenever Dr. Newman touches upon a Scripture citation, he almost invariably defeats the object for which he produces it. His main reasons to persuade, dissuade us most. Look, for instance, at his reference to Moses in the Mount, for the purpose of illustrating the intercession of the Virgin Mary. Moses in the immediate presence of the invisible God in the holy Mount, did not know what the people had done below, until God was pleased to reveal it to him, that he might intercede for the transgressors. In like manner Dr. Newman believes God in heaven tells the Virgin Mary what her votaries upon earth are doing and saying, that she may intercede for them. Although he addresses her as if she were the omnipresent God, every time that he says, *Ora pro nobis*, he does not really believe her to be present, or to be acquainted with his wishes ("for the dead know nothing"), yet he thinks God will tell her everything that her worshippers say, and everything that they want, just as He told Moses in the Mount what the people were doing, and for the same purpose. Had Dr. Newman forgot it was the sin of idolatry, which he is trying to justify, which kindled the righteous displeasure of Almighty God against the people, at the time to which he refers? "They

made a calf at Horeb, and worshipped the molten image." And if deluded men and women direct their prayers, and bow their knees, either to saints or angels in heaven above, or to images and pictures in earth beneath, and not to the living and the true God alone, is not this clearly and unmistakeably idolatry? and must not the very same charge, which was brought against the Israelites, apply to these deluded worshippers? "Oh, this people have sinned a great sin; they have corrupted themselves; they have turned aside quickly out of the way which I commanded them." Moses, it is true, interceded for the sinful people. But even a child, instructed in the Bible, can clearly see that upon this occasion he was the illustrious type, not of the Virgin Mary, or of any creature whatever, but of the One divine and glorious Mediator between God and man, who alone "maketh intercession for the transgressors," and who alone "is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

We are well nigh weary, and we fear our readers are so entirely, of all this wretched Mariolatry. But one concluding passage we feel bound to set before our readers. It is part of a peroration of all that the special pleader for the worship of the Virgin Mary has advanced before:—

"She is our pride: in the poet's words—

'Our tainted nature's solitary boast.'

We look to her without any fear, any remorse, any consciousness that she is able to read us, judge us, punish us. Our heart yearns towards that pure Virgin, that gentle mother, and our congratulations follow her, &c. And did not the All-wise know the human heart when He took to Himself a mother? Did He not anticipate our emotion at sight of such an exaltation? If He had not meant her to exert that wonderful influence in His Church, which she has in the event exerted, I will use a bold word, **HE IT WAS WHO HAS PERVERTED US!!** If she is not to attract our homage, why did He make her solitary in her greatness amid His vast creation? If it be idolatry in us to let our affections respond to our faith, He would not have made her what she is, or He would not have told us that He had so made her; but far from this, He has sent His prophet to announce to us, 'A virgin shall conceive, and bear a Son, and they shall call His name Emmanuel;' and we have the same warrant for hailing her as God's mother, as we have for adoring Him as God." (p. 92.)

We have no doubt that our readers will consider, with us, the greater part of this vapid and rhapsodical flourish to be nothing else but wicked blasphemy. We remember that it is said, "The foolishness of man perverteth his way: and his heart fretteth against the Lord." Against the most express, and solemn, and repeated warnings of Holy Scripture, from

beginning to end, not to give to the creature what belongs only to the Creator,—in wilful defiance of the expressive silence of the Bible, which does not breathe the slightest syllable about invoking the Virgin Mary,—and in open antagonism to the three-fold rebuke which the Saviour so emphatically gave to the Virgin Mary in the days of His flesh (John ii. 4; Luke viii. 20, 21; Luke xi. 27, 28),—Dr. Newman has determined to worship her, and to call upon her, and to employ her as his mediator; and then has the boldness—it is more than boldness, the audacity—to say, *it is God that perverted him!* The incarnate Redeemer, God manifest in the flesh, and not the Virgin Mary, is “the solitary boast of our nature.” We come to Him who searcheth the heart and trieth the reins, and who knoweth all things, and not to any creature whatever, with all our sins and sorrows and anxieties, and we find Him a merciful and compassionate High Priest, touched with the feeling of our infirmities, able to help us and to save us to the uttermost, because He is God over all, blessed for evermore; and inclined and disposed to pity and relieve and to comfort us, as one whom His mother comforteth, because He is flesh of our flesh and bone of our bone. Oh, the miserable delusion of preferring a poor, frail, erring creature for our mediator and intercessor, before the One ever-living, ever-loving, divine and glorious and only all-prevailing Intercessor that God Himself has provided for us.

The historical facts to which Dr. Newman refers us, when properly considered, tell far more powerfully against Mariolatry than in favour of it. He appeals to the seventy millions of Oriental Christians that agree with Rome, and ever outstrip her in this degrading and debasing superstition. “Is it not,” he says, “a very pregnant fact, that the Eastern Churches, so independent of us, so long separated from the West, so jealous of antiquity, should even surpass us in their exaltation of the blessed Virgin?” (p. 95.) He tells us,—and we do not dispute the assertion,—“To make a rule of substituting Mary, with all saints, for Jesus in the public service, has more Mariolatry in it than to alter the *Te Deum* to her honour in private devotion.” (p. 96.) But we ask Dr. Newman, by what rules of logic he can establish immunity from crime by participation in guilt? All the world knows that Mariolatry is the bad inheritance which the West received from the East. Was the undoubted idolatry of Jerusalem overlooked, because of the still more flagrant transgression of Samaria? What was the state of the Greek Church in the post-Nicene age? The historian of the Decline and Fall of the Roman Empire shall tell us:—“The Christians of the seventh century had well nigh, under the Christian name, relapsed into the belief and

practice of Paganism. Their public and private vows were directed to the images and pictures and relics that disgraced the temples of the East. The throne of the Almighty was darkened by a crowd of martyrs and saints and angels; and the degenerate Christians who flourished on the fruitful soil of Arabia had even then invested the Virgin Mary with the name and honours of a goddess." It was this awful apostasy from the faith once delivered unto the saints, that made them powerless before "the king of a fierce countenance." Not only the lesser Asia, and Antioch, where the disciples were first called Christians, but Jerusalem itself, was invaded and polluted and possessed by the Saracen hosts. Their priests were slain by the sword, their churches were turned into mosques; and eventually the city and the throne of the great Constantine became the stronghold and the capital of the wicked impostor. Here are the effects of Mariolatry in the East! And yet to the undoubted cause of this long-lasting and withering desolation in the East Dr. Newman is so blind and foolish as to appeal, in justification of the very self-same idolatry in the West. When the degenerate Christians of the East made a goddess of the Virgin Mary, and worshipped her as the Queen of Heaven, and so wickedly departed from the Rock of their salvation, "did not the Lord remember them, and came it not into His mind? So that the Lord could no longer bear, because of the evil of their doings; therefore is their land a desolation." (Jer. xlv. 21, 22.) We are not more certain of our own existence than of this most solemn conviction: if all her other crying abominations had been put away from her, the obstinate and pertinacious manner in which Rome at this time is clinging to the idolatrous worship of the Virgin Mary, would be abundantly sufficient to bring upon her the terrific doom that awaits her.

The patristic expositors, for the most part, expound the woman to be the Church, and take the man-child to be Christ mystical; that is, Christ as brought forth continually in the hearts of believers. Dean Alford points out that the destiny of this "man-child" (to "rule the heathen with a rod of iron") is elsewhere ascribed to Christ personally. (Ps. ii. 9.) But, after all, he inclines to think the woman signifies "the true visible church." This is exactly the view of Elliott, though unwittingly overlooked by Alford. We are strongly persuaded that Elliott's interpretation, of applying the "man-child" to the first Christian emperor and his successors who first discouraged, and then finally abolished the paganism of Rome, is the only true and consistent exposition of the passage. Four reasons are given by the author of the "*Horæ Apocalyptice*" to prove that there cannot possibly be any reference here to the birth of our Lord literally and personally. These

reasons, to ourselves at least, are decisive and unanswerable. We think with him, that the first alone, if there were none besides, would be absolutely conclusive. These are his reasons:—

1. The Revelation is a consecutive history of the Church and the world, from the time when St. John received these visions in Patmos, to the consummation of all things. (Rev. i. 19.) But if literally the birth of Jesus Christ is here intended, instead of going forward, we are carried backward to what had taken place a hundred years before!
2. With reference to His Church, Christ is nowhere called her Son, but always her Husband.
3. If Christ be the Son of the Church, it must be the Jewish Church. But how could this be seen “in heaven,” either the political or the spiritual heaven, in the days of Cæsar Augustus?
4. In what possible sense can it be said of the Jewish Church, that, after the birth of Christ, she fled into the wilderness? (See Hor. Apoc. in loco.)

For our own part, in reviewing this Letter of Dr. Newman, we have endeavoured to keep in mind the memorable words of our immortal Hooker, when he said:—“There shall come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.” But it is treachery, not charity, to speak of apostasy as if it were more excusable than criminal; and if ever sharpness is more reasonable than the spirit of meekness, surely it must be when speaking of those who, after knowing the way of righteousness, deliberately renounce it for the mystery of iniquity; and then, full of all subtlety and mischief, cease not to pervert the right ways of the Lord. Again and again, throughout this most lamentable Letter, the writer of it refers us to his “Essay on Development.” Now, horrified and indignant as we are at this self-same doctrine of development, as taught by our modern infidels and rationalists, with regard to the physical creation, we are constrained to say that kindred feelings are awakened within us when we see it as unfolded by Dr. Newman, and exemplified in the Romish Church, in a theological sense. The development of the Romanist shocks us as much as the development of the Rationalist. It would be as easy for us, or rather as hard, to believe the one as to believe the other. It is impossible, utterly impossible, for us to believe, with Moses and the Prophets in our hands, that the human race was originally developed from a monkey, or a monad, or a crustacea. And it is impossible, utterly impossible, for us to believe, with the New Testament before us, that the monstrous system of Mariolatry and idolatry, of fraud and folly, and pride and tyranny, and falsehood and wickedness, which we see embodied in the Romish Church, is a true development of

"the faith once delivered to the saints." It is a vain and false pretence to say the Church of Rome as surely believes the Bible as we Protestants do, only she believes a little more in addition to this; and what harm or danger can possibly be the result? If, instead of the sincere milk of the Word of God, drawn directly from the Bible, I receive that milk from the hands of Rome, saturated with the most virulent poison, will there be no danger, no harm in receiving this instead of the other? Well had it been for Dr. Newman, when first he entered upon the inclined plane of his apostasy, and began to compose his theory of development, if he had seriously pondered in his heart the solemn caution which we find, substantially the same, both at the beginning (Deut. iv. 2), and at the end (Rev. xxii. 18, 19), and in the middle, of the Word of God: "Add thou not unto His words, lest He reprove thee, and thou be found a liar." (Prov. xxx. 6.)

THE LIFE OF COUNT ZINZENDORFF.*

No. II.

Soon after this, twelve elders were appointed, whose duty it was to see that the statutes, which had just been unanimously accepted, were carried into operation. Zinzendorff was president; his friend Watteville was his assistant; while the chief duty and responsibility fell upon four working directors, chosen by lot from among the twelve elders. Six months afterwards, Herrnhüt presented a delightful picture of a religious pastoral settlement. At four o'clock in the morning in summer, and five o'clock in the winter, the members assembled for worship; and at the close of the day there was a general meeting for psalmody, and a portion of Scripture having been read, and a verse or two of some hymn sung, the assembly dispersed. Members were appointed to visit the sick, to distribute alms, and to find employment for such as needed it. Among these simple people there was no such thing as going to law; all questions and difficulties were decided by certain brethren chosen from among themselves. Each hour throughout the night, watchmen, who took the duty alternately, sang some verses of a hymn, for the comfort of such as might be sleepless and ill; and the whole community was divided into little bands of two, three, or four (always of the same sex), who met for the

* The Banished Count; or, the Life of Nicholas Louis, Count Zinzendorff. From the French of M. Felix Bovet. By the Rev. John Gill. London: James Nisbet & Co. 1866.

purpose of mutual confession, exhortation, and united prayer. Zinzendorff said that these little bands did more to keep Herrnhüt what it was than anything else. In addition to all this, a system of continual prayer and meditation was kept up night and day; some brother or sister taking one appointed hour out of the twenty-four; these were called the watchers; Zinzendorff himself taking an active part in all that went on. In the public services he assisted Rolfe. Sometimes he would sing verses from hymns, interspersed with others composed at the moment; thus producing, his biographers say, a kind of lyric discourse, "an echo to the voice of the Hebrew prophets, which produced a profound impression."

Thus Zinzendorff at length found his fondest wishes realized. But he could not rest here; his very nature would not admit of it; for although of a strong imagination, he was yet a restlessly energetic man. Like John and Charles Wesley, he felt impelled to go and preach Christ everywhere; and seldom or never travelled, whatever the nature of his business might be, without preaching the Gospel on every available opportunity. The love of Christ was the one thing uppermost in his mind; his heart was brimful of it; and it was a relief and a pleasure to him to make that love universally known. Other holy men at Herrnhüt soon followed the Count's example in this respect. The Moravian and Bohemian fugitives who had settled upon his estates, and had received from him protection, advice, assistance, and friendship, naturally regarded him with confidence and love. They were not blind to his faults; but they knew from his conduct that he was a sincere and devoted Christian, and, more than that, he was a generous and a liberal one. There was nothing that Zinzendorff detested so much as hypocrisy. He would beg men not to profess Christianity unless they were fully convinced of it both in mind and heart: he would tell people that they could not scold men into repentance and faith. Religious toleration held a high place in his mind. If a man were persecuted for religious convictions, however opposed they might be to Zinzendorff's own views, yet if he believed the man to be sincere he would always give both food and shelter, frequently much to his own hurt. But hypocrites received little mercy at his hands. Being himself a straightforward man, who sacrificed everything to his religious convictions, he could feel for others who did so too; and he naturally regarded with the greatest contempt any one who would provide for the body at the expense of the conscience. Zinzendorff was certainly of a peculiar composition. He frequently changed his views, and contradicted himself. One year he would vehemently argue against the prosecution of some plan, which, but a twelvemonth or so before, he had as strenu-

ously advocated. For instance, at the time we speak of, many, if not most, of the Moravians at Herrnhüt had almost determined to go over to the Lutheran Church. From this step Zinzendorff strongly dissuaded them; while at the same time, not long before, he himself had been the most forward to bring about such an union; and, as might be expected, the very arguments which he himself had used in support of such a step were now used against him. The matter was ultimately decided by lot. The result was, that the settlement at Herrnhüt continued adherents to the Ancient Moravian Church. The twelve elders, all of whom had advocated the change, resigned office; while Pastor Rolfe shortly afterwards forsook Herrnhüt for another cure. The statutes of the New Moravian Church were revised, and everything once more went on peaceably, the colony at Herrnhüt gradually becoming much spoken of in religious continental circles. Prince Charles of Denmark wishing to know something of what was going on upon the Count's estates, two of the brethren, John and David Nitschman, visited him for that purpose. Others of the brethren visited England; while Zinzendorff himself travelled on the Continent, delivering discourses at Halle, Jena, and other places, and everywhere meeting with respect. Sometimes he would travel alone and on foot. Pacing along, with his head erect and his eyes fixed on the sky, he often met with very uncomfortable falls, owing to the ruggedness of the path; and having, too, an inveterate habit of putting his hand in his pocket, and giving money to every beggar that came in his way; thus he frequently found himself penniless and in absolute want. At other times he would travel in his true position as Count Zinzendorff, &c., with his wife, his family, his servants, retinue and followers. On these occasions the Countess managed the pecuniary affairs, and no doubt found quite enough to do. In fact, Zinzendorff, like many other men, does not seem to have had the least aptitude for the management of money matters. With much or little he was always alike contented and happy, and would willingly spend his last farthing in a good cause. So he being rich and pious, and the Moravians on his estates being poor and pious, he bore the brunt of the outlay connected with the establishment of missions, the costs of travelling, and almost everything else. He was too good-natured, and too indifferent about money; for when he died he was responsible for debts which had been contracted to meet the necessities of the community, amounting altogether to about £280,000; and as this sum actually exceeded the value of the property, the brethren, as we conceive was their duty, took to his estates, settled a pension for life on his daughters, and paid off the debt in about forty years. The Moravians thus became possessed of the Count's estates.

The ceremony of washing the feet in connection with the celebration of the Lord's Supper was introduced by Zinzendorff, and continued a practice amongst the Moravians for about eighty years, and was then abolished. Zinzendorff was very peculiar now and then; or rather, he did and said peculiar things: we give the two following instances:—

A gentleman from a distant country settled at Herrnhüt, and gradually formed around him a little party, who accused the Count of tyranny, and complained more or less of all the other officers of the Church. Zinzendorff "determined to cut off the offenders. He therefore made a declaration, in a meeting of the Church, that all men animated by a spirit of disobedience, malice, and seduction, were and would be under the divine anathema and curse. Having said this, he fell on his knees in the presence of the whole assembly, and poured out a fervent prayer that God would have mercy on those on whom the sentence of excommunication had thus been pronounced." This appears to us to be a decidedly Popish method of dealing with the troublesome and disobedient.

On another occasion, a man named Goss, a Separatist, having lost some of his followers through Zinzendorff's preaching, endeavoured to unsettle and destroy the peace of mind of these converts; whereupon the Count, we are told, seeing that their happiness was endangered, lost his usual moderation, and hurled an anathema at the author of the mischief; and declared that, if Goss should cause the fall of one of those converted ones, he should die in the course of that year. We are not, however, told whether Goss did die that year, or not. We cannot but regret that a man of such real holiness as Zinzendorff was should resort to such expedients as these. He was certainly very observant of the spiritual growth or decline of his followers; if he perceived indications of envy, jealousy, or malice, he would seldom let it pass by unnoticed, but usually spoke very sharply about it. Some good people thought that he was too particular, and remonstrated with him; his reply was,—“We can never be too watchful against these first symptoms; this is the only way to prevent a fall.” But, on the other hand, if he saw a person in doubt, sorrow, and anxiety about his spiritual welfare, he would converse and reason with him in a friendly way for hours together. There is a curious instance recorded of his tenderness on this point. At Herrnhüt was a man named Münster; he was formerly a Moravian pastor, but had lately appeared very dejected and low-spirited. Zinzendorff had for some time observed him with much concern; but one night he felt so much anxiety about him, that, although it was ten o'clock, he went out to see the man. When he reached his door, he found Münster in the very act of taking

his departure from the little colony. "How are you?" said Zinzendorff. "Not very well," the poor man replied, in a hollow voice; and when the Count proceeded to speak to him in his own kind way, he burst into tears; and this was the only answer he could return. The next day, however, he came to Zinzendorff, and told him the sad tale of his woe. He remained at Herrnhüt, and continued a faithful and consistent member of the Church to the end of his days. Zinzendorff's views regarding sickness were peculiar. He believed that the affliction was sent for some special purpose, and therefore considered it the duty of the person afflicted to seek out the cause of the visitation; and when the message it conveyed had been obeyed, then he held it was right to pray for and expect healing. Several extraordinary cases of recovery resulted, we are told, from faith and prayer. Some of the Brethren thought a great deal of these cures; but the Count himself thought them strictly in keeping with the Word of God, and expressed no surprise whatever at the result. It was evidently his conviction that sickness was sent to punish and correct sin.

He now wished to release himself entirely from connexion with the State, and, if possible, get himself ordained as a minister. Under the Elector of Saxony he found many difficulties in his way; so he resolved to transfer his services to Christian VI., then about to be crowned King of Denmark. With this object he went to Copenhagen, taking with him some of the Moravian Brethren. He there had a long interview with the future king, who offered him office under his government. This however the Count declined, and his project fell through; although the young prince treated him with marked kindness and distinction; inviting him to his coronation, and conferring upon him the order of the Danebrog, an honour he had no wish to accept, but which he felt he could not decline without slighting the king. Writing to the Countess he says:—"If there is any good to be done at Court, I shall not undertake to do it; for so much time is lost in the veriest trifles, that I should not like to go before God having to answer for such a bad use of my days and hours."

While in Denmark, he met with a pious negro named Antoine, from the Danish island of St. Thomas in the West Indies. Zinzendorff was much affected by the accounts he heard from this man of the spiritual degradation of the slaves in that and the adjacent colonies, and determined, if possible, to send out Moravian missionaries to them. To further this object, he invited the negro to visit Herrnhüt, and lay before the Brethren an account of the wretched condition of slaves at St. Thomas. Antoine, with his master's consent, willingly

accepted the invitation. The result was, that several members of the community offered themselves as missionaries; and, in the course of a year or two, about thirty had sailed for St. Thomas, Santa Cruz, and St. John, and other islands in the West Indies.

Owing to the emigration from Moravia and Bohemia, the population of Herrnhüt continued rapidly to increase. The authorities of those countries viewed this state of things with displeasure, and demanded that Zinzendorff should send back their runaway subjects to their own countries. Zinzendorff replied that all the emigrants were perfectly at liberty to return to their own country whenever they chose to do so; but considering that upon their return they would immediately be imprisoned because they were not Roman Catholics, he refused to compel them to return either to Bohemia or Moravia; and no further steps seem to have been taken in the matter.

About the same time, a great number of Protestant Bohemians fled from their own country on account of the persecutions which were then being practised against them there, and sought refuge on an estate about a league from Herrnhüt, belonging to one of Zinzendorff's aunts. She gave them a cordial reception, and soon appointed them a Lutheran pastor. Numbers of their fellow-countrymen quickly followed in their steps. This caused a good deal of uneasiness at the Court of Vienna, and a commission of enquiry was consequently opened. Herrnhüt was inspected, and all that went on there carefully investigated. After a close examination, which lasted four days, the commissioners withdrew, "touched," says Zinzendorff, "and full of affection for Herrnhüt."

The object of the commission was to ascertain how the Count had acted in reference to emigrants; whether he had endeavoured to draw them from the States of the Emperor; and what doctrines were taught, and what was the state of morality at Herrnhüt. Thus the enquiry did the Count and the Moravians much good. But unfortunately Zinzendorff's aunt was of a tyrannical and overbearing nature. Consequently she and the new settlers on her estate from Moravia did not agree long; and one day they all left her in a body, and went over to Herrnhüt, wishing to settle. This Zinzendorff could not, of course, consent to; he gave them food and shelter for a time, and endeavoured to persuade them to return. This, however, they would not do. They wandered about the country in great want and destitution. The Government again became alarmed, attributing all this to Zinzendorff, although in point of fact he had had no hand whatever in the matter, beyond giving this numerous band of wanderers a few days' food and

shelter, and strongly advising them to go back to his aunt. Nevertheless he soon received a royal mandate to sell his estates; and at the same time was given to understand, that unless he forthwith quitted the country, he would be arrested and thrown into prison. It will be recollected that upon his marriage the Count had made over all his estates to his wife, which now proved fortunate for the new Moravian community; for the property, in spite of the mandate, still remained virtually Zinzendorff's, though legally his wife's. So far he was unhurt, but he was obliged to leave Herrnhüt. He went to Tübingen, and there laid before the professors of theology a statement as to the faith and constitution of the community at Herrnhüt, with the view of ascertaining from them whether it could retain its discipline, and yet continue in connexion with the Evangelical Church. In the opinion of these theologians, he found that it could. This was a great satisfaction to him. Probably the opinion was of more importance than at this distance of time we can perceive; but certain it is that Zinzendorff spent no small amount of time and labour in endeavouring to procure the public opinion of theologians as to the Lutheran and Protestant nature of the new Moravian Church. It seems to have been a weakness of the Count's to be continually striving (and often at great pains) to prove himself in the right, before any one had intimated that he was wrong. From Tübingen he went to Ebersdorf in Lusatia, the late Elector of Saxony having died about five weeks after he had banished Zinzendorff. The new Elector was much better disposed towards him, and towards the Moravians in general, than his predecessor had been. One of the first acts of his reign was to grant to Moravian emigrants the privilege of free settlement in his states; and a short time afterwards he sent Zinzendorff formal permission to return to Herrnhüt. Zinzendorff had not long been there before he received a letter from a pious merchant at Stralsund, named Richter, asking him to procure a tutor for his family. Zinzendorff replied that he would do so, and soon presented himself to Richter under the name of Louis von Freydeck. He saw two of the chief theologians; and having obtained from them a certificate of orthodoxy, which was no doubt the object of his journey to Stralsund, he soon got ordained. Richter returned with him to Herrnhüt, and before long went out to Algeria as a missionary to the slaves there.

At Herrnhüt great inconvenience had long been experienced owing to the absence of a bishop; for without one, Moravian ministers could not be ordained, and the consequence was that none of the missionaries who had gone out from Herrnhüt had

been ordained, so that they could neither baptize nor administer the Sacrament of the Lord's Supper. To remedy this, the Count wrote to Jablouski, the oldest bishop of the Moravian Church, requesting him to confer the episcopal office upon David Nitschman, a carpenter, one of the earliest and most devoted settlers at Herrnhüt. This Jablouski, after due consideration and inquiry, consented to do, and David Nitschman was duly ordained bishop. This was a great point gained, for now missionaries were ordained before they went abroad. The tidings from the mission at St. Thomas were most discouraging; for of the eighteen who had gone out, ten had died in a short time.

As to Zinzendorff, being now ordained, he travelled and preached more than ever; but King Christian the Sixth evidently disapproved of the step he had taken in entering the ministry, and abruptly ordered him to resign the Order of the Danebrog, which he himself had lately conferred upon him. While at Cassel, the Count learnt that the king of Saxony had issued a rescript forbidding him to return to his own country. At Berlin he had several interviews with the king of Prussia, Frederick William I., who on one occasion exclaimed—"The devil could not invent a more daring lie than what I have heard about this man! He is no heretic or disturber. His only crime is that he has resigned the honours of nobility for the service of the Gospel." Zinzendorff next visited our own shores; and here he made the acquaintance of John and Charles Wesley, and for some time they held united weekly religious meetings in London. He took an active part in an association, then forming, for the instruction of negroes in the British plantations. He made the acquaintance, too, of the archbishop of Canterbury, George Whitfield, and several other eminent men. His biographer, however, says that the Moravians were too conservative to please the Dissenters, while by the Clergy of the Church of England they were confounded with the Methodists. Be that as it may, the Wesleys soon separated from the Moravians; they regarded many of their views as antinomian, and some as mystical. Disputes soon arose between the Methodists and the Moravians. The result was, that John Wesley, and eighteen or nineteen others, soon withdrew from these meetings. The last we hear of Zinzendorff is, that he directed the publication of an advertisement declaring that he and his people had no connexion with John and Charles Wesley; and concluded with one of his harmless prophecies—viz., "that they would soon run their heads against a wall." Wesley simply observed, that he would not, if he could help it, and took no further notice of the

matter. Whitfield, however, was not so forbearing. He wrote a pamphlet against Zinzendorff, of which the latter took no notice, although urgently pressed by his friends to write a reply. In one of his later works, the Count apologises for the judgment he had given of the Wesleys and their followers.

It was a strange coincidence, that about a year and a half before Zinzendorff came to England, John Wesley should have sailed to Georgia, as a missionary, in the same vessel that conveyed some of the Moravian brethren there from Herrnhüt. Thus he had become acquainted with David Nitschman, the new Moravian bishop; Spangenberg, a pastor, an intimate friend (and also the biographer) of Zinzendorff; and several other leading men of that community. In regard to the conduct of these Moravians, Wesley says :—

“I had long before observed the great seriousness of their behaviour. Of their humility they had given continual proof. If they were pushed, struck, or thrown down, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible scream began among the English. The Germans calmly sang on. I asked one of them afterwards, ‘Were you not afraid?’ He answered, ‘I thank God, no.’ I asked, ‘But were not your women and children afraid?’ He replied mildly, ‘No; our women and children are not afraid to die.’”

The Wesleys unhesitatingly ascribe their conversion to God to a German Moravian named Peter Böhler, whose acquaintance they made in England after their return from Georgia; as they themselves admit, when they went to America to try to convert the heathen, they were not really converted themselves.

Leaving England, the Count returned to Berlin, where, with the consent of the king, he was consecrated a bishop by Jablouski and David Nitschman. Soon afterwards he was condemned to perpetual banishment from Herrnhüt. So he remained at Berlin, preaching and organising fresh missionary labours. He purchased an estate at Marienborn, and called it Herrnhäag. There he left the Countess, and set sail for the Island of St. Thomas, with the view of encouraging and inspecting the Missions. On his arrival, he found, to his great surprise, that the Governor had thrown the Moravian Brethren into prison, under the charge, which was true, that they refused to take an oath. Zinzendorff at once procured their

release. He found that the converts already numbered 700; so, after a brief stay of three weeks, he again sailed homeward, and it was well that he did so. After his departure, an order arrived from the Danish Court, commanding his arrest and imprisonment; but it came too late, and Zinzendorff once more found himself safely at home at Marienborn.

Shortly before the death of Frederick William I., Zinzendorff, hearing of his serious illness, wrote to him concerning his spiritual welfare, and a correspondence ensued creditable alike to the King and the Count. The following note from the King shows the spirit in which this correspondence was carried on:—

“MY VERY DEAR COUNT,—I have duly received your letter of the 15th inst., informing me that mine to you has given rise to certain doubts in your mind. You will gratify me by a candid statement of them, and by pointing out what you think is wrong in my profession of faith.

I am ever your affectionate

“FREDERICK WILLIAM.”

On the receipt of this, Zinzendorff lost no time in forwarding to the King an explanation of his views.

Herrnhäg was fast becoming another Herrnhüt, with this great difference, that, not being Lord of Herrnhäg, he could not possibly exercise over it any great control, and the result was that it soon became unmanageable; but, fortunately for Zinzendorff, and probably for all parties concerned, the Lord of Marienborn became jealous of Zinzendorff, and endeavoured to exact from the settlers of Herrnhäg such unreasonable promises or vows, that one half the community soon left the place, and the settlement was broken up.

In the autumn of 1741, we again find the Count in London, on his way to America, accompanied by his eldest daughter, who was about sixteen, and a few of the Brethren. They landed at New York; thence they traversed Pennsylvania; Zinzendorff's object being to ascertain the spiritual condition of the German colonists there. He found them split up into seven or eight different sects; so he at once set to work to allay asperity, and produce, if possible, some degree of Christian fellowship and charity among them. In the summer he made a missionary tour amongst the North American Indians, and, upon the whole, was kindly received.

The following spring, we again find him in England, visiting a Moravian settlement in Yorkshire, which we believe is still in existence. The next winter we find him and his eldest son in a Russian prison; the confinement, however, was fortunately not of very long duration.

A few years afterwards, the king of Saxony, observing the

prosperous condition of Herrnhüt, and the peaceable demeanour of its inhabitants, revoked Zinzendorff's sentence of exile, and gave the Moravians his countenance. He had then been banished just ten years. In 1747, the Count was again in London, and had no great difficulty in getting an act passed, whereby the Moravians were freed from the obligation to take oaths, or to sit on juries, and were exempted from military service; the Prince of Wales taking great interest in the passing of the Act. In 1749 they obtained a second Act, in which the *Unitas Fratrum* was acknowledged to be "an antient Protestant Episcopal Church, which differed in no essential point of doctrine from the Church of England." The whole bench of Bishops supported the Bill. In London Zinzendorff continued to preach and discourse as he had done on the Continent. The assemblies were held in his own house, and afterwards in a chapel adjoining, which he purchased with the house. These meetings were numerously attended; and that, too, by many distinguished persons. But troubles soon began to thicken around the Count. His eldest son sickened and died; his beloved wife shortly followed her son to the grave; and Zinzendorff, now harassed with pecuniary responsibility which he found it most difficult to meet, and at the same time overwhelmed with grief, was fast losing his health and energy. In fact, he was no longer his former self. A year after the death of his first wife, the Count married again. His second wife was Anna Nitschman, a very religious woman, the daughter of David Nitschman. In her childhood she had been employed in tending her father's cows. What his aristocratic relations would think of such an alliance, we do not pretend to say; but the union seems to have added both to his own happiness, and to that of the little community at Herrnhüt, with whom he continued to reside till his death, which occurred three years afterwards, when he sweetly "fell asleep in Jesus," and his remains were followed to the grave in the little cemetery at Herrnhüt by more than two thousand Moravian Brethren, besides a vast concourse of others.

We need scarcely make another remark. The outline we have given of the life of this good and really great man will, we hope, give our readers a slight idea of what Zinzendorff was. All we can give is the mere outline; and we refer our readers with pleasure to the work itself, which is as readable and interesting, and as full of incident, as any biography we have read for some time past.

WYLIE'S AWAKENING OF ITALY, AND THE CRISIS OF ROME.

[The following Review will be read with additional interest, when the reader is informed that it comes from the pen of a correspondent who holds an important official post in Italy.—EDITOR.]

The Awakening of Italy, and the Crisis of Rome. By the Rev. J. A. Wylie, LL.D. London: The Religious Tract Society. 1866.

MANY believe that the year 1866 is to be the turning point of the Papacy—its fall, or its rising again. It is impossible, then, not to turn with deep interest to any book which professes to describe the “awakening of Italy, and the crisis of Rome;” and the interest is not a little deepened when it is an account from so masterly a pen as that of the author of the book at the head of our present article.

This in a time, too, when those who claim to be followers and successors of St. Peter appear inclined to take the sword; and if they cannot call down fire from heaven, at any rate they seek to kindle a fire on earth again that shall devour their adversaries. At least such is the inference to be drawn from the recent murders at Barletta, in Southern Italy; while even at Brescia, in Northern Italy, a similar outbreak was in contemplation, and only hindered by the strong arm of the civil authorities. Yet it is cheering to feel assured that the mind of Italy is united, with very rare exceptions, in condemning such atrocities; which, however, appear only as the natural fruits of a party which desires to create a reaction against the present liberal Government. And if an archbishop and other clerical dignitaries are implicated in the foul deed, men will say this too is the natural fruit of Rome’s teaching, which cares little for a moral or spiritual religion, but cannot endure that any should oppose themselves to her arrogant claims of being the only true Church, out of which there can be no salvation. Still by no means are the Italian priesthood, as a body, to be confounded with these bigots. For it is very certain a large proportion of the priests lament the bondage of Italy beneath the yoke of Papal Rome, which, as it tends to gag the mouth of the true patriot, so it is utterly incompatible with liberty and civilization.

The events of Barletta, no doubt, will be for the furtherance of the Gospel. The comments upon them in the Italian press prove that Italy is awakening. And no Christian soul, no British heart, who thoughtfully contemplates the state of reli-

gion at home, but must cast an anxious gaze on Italy (as Dr. Wylie describes it) :—

“ The meeting place of earth’s idolatries, where the greatest system of error now on the earth, the most subtle in its adaptation to the human heart, the most specious in its assumption of Christianity, and the most skilful in its intertwinings with society and human life. Here is a system that combines in itself whatever is peculiar to, or of greatest power in, the other systems—the infidelity of the North, the sensuous mysticism of the East, and the fetichism of the South.” (p. 18.)

The world generally is deceived by the specious phrase and boast of Rome, *Semper eadem*—which indeed is true, but in the sense of its Protean powers of assimilation to the age or country where it is found, one thing in Italy, another in England, another still in Ireland or in France. “ There is, therefore, no more important question at the present hour than this, What progress is Italy making towards her emancipation from the yoke of the Papacy?” To this question Dr. Wylie endeavours to reply.

Thus in Chap. iii. we have “ the general aspects of Italy’s awakening ” described truly as from the life. If it were true two years ago, it is true at the present hour in a great measure.

“ He who undertakes to describe Italy, attempts to paint chaos. The nation is at present in a state of dissolution. The old ties are all but disrupted, and the new ones have not yet grown. There is no common faith in the country. True the people are all Catholics, or style themselves so ; but every man believes as much or as little of Catholicism as suits him.

“ In short, Catholicism in Italy is not a creed which is to be believed by each man in particular ; it is a creed which is professed by the nation as a whole.

“ Further, there is at this hour no common action in Italy. Within certain limits every man does what is right in his own eyes. Each man has his creed, which is very much of his own training, the dogmas composing it being selected without much critical examination of the grounds on which they rest, or any great care as to whether they will hang together.” (pp. 20, 21.)

“ It tends further to increase the dissolution of this land, that no one man has risen up to rally the nation round him. Where is the man with intellect sufficiently powerful and with soul sufficiently large to thrill the Italians with his voice, and calling them out of the slough of petty intrigue, of personal vice, and of sordid, selfish enjoyment, to breathe into them the unconquerable resolve of being a free and united nation. We look in vain for such a man.”

And if this is true in the political life, it is even more strikingly true in the religious. Here and there one stands up, and as a meteor flares across the spiritual firmament for a moment, only to disappoint highly raised expectations of friends, who

perhaps judge too partially and too hastily. Where is Passaglia now? Where is Gavazzi, who appeared on the British stage some years ago, astonishing all by his amazing oratorical powers? We might name others. But it has been Italy's lot, in all ages hitherto, to have had many such children, and to have been disappointed in her hopes of lasting results in every case. And even now we cannot agree in hoping for real benefit from the lectures of one who can at the same time bring himself to translate into his native tongue the life of the infidel Strauss, as Professor Oddo (p. 241); nor yet can we hope much from such appeals as those of De Boni:—"If to worship in the temple of nature will not content you, if you cannot account good works the best prayers, if the love of justice and liberty will not suffice, then pray with the Vaudois, worship with the *Evangelici*; but at least abandon the sepulchre, come out into the light." (p. 141). Such appeals may come from one who is at the same period a translator of Rénan's wretched work, the "Life of Jesus," or from a president of a Mazzinian meeting, but are not exactly of that clear tone which becomes the Gospel trumpet. It is likely that if Dr. Wylie were to revisit Italy again this year, the information he would receive from his friends would lead him to change the opinions he has expressed on these and some other matters.

But the truth is, that Italy is only awakening, and not awakened:—

"One half of the nation is alive; the other half is dead—is yet in its tomb. Italy reminds us of the picture Milton has drawn of the lion in the act of springing into life:—

'now half appeared:

The tawny lion, pawing to get free

His hinder parts: then springs, as broke from bonds,

And, rampant, shakes his brindled mane.'

So with Italy. The head and upper parts of the nation are risen; but the lower extremities stick fast in the mire, and hard indeed will be the task of extricating them from the ignorance and barbarism of ages." (p. 23.)

But this is not all. The Italian lion is so very willing to accept aid from the British lion, or it may be that John Bull allows himself to aid in making certain violent unsystematic efforts to raise the lower part of the animal, that there is great danger of a dislocation of the spine, if not separation of the upper parts from the lower, of the Italian body national.

The efforts of the *Evangelici* partake too much of the character of a class movement, or more strictly partisan warfare, and are too often, rightly or wrongly, confounded with the efforts of the Republican party. While we write, we read in the *Record* of April 16th, of a meeting at Pisa, where it was resolved to request

Garibaldi and Mazzini to inaugurate a collection on behalf of the Barletta victims. A singular compound have we thus in the people of Pisa, who at one time had among themselves the most thorough sticklers for the wretchedly "mischievous pamphlet of an anonymous writer at Turin, denouncing every form of Church government, and every form of prayer, even the use of the Lord's Prayer" (p. 19 of 24th Annual Report of the Foreign Aid Society); while next there issues from Pisa an appeal to the Free Italian Christian Churches, to meet and "*manifest that brotherhood and unity which really prevail among them.*" (Report of the Foreigners Evangelization Committee at Nice, Dec. 1865, p. 7.)

Such a confusion of ideas may be agreeable to the patriot and republican, especially when they are enforced by a liberal abuse of the papacy and all its belongings; but it is thus the religious element is damaged by the political, and consequently in some places, where "once they did run well, they have been hindered, and do not obey the truth." Nevertheless, the knowledge of the truth is spreading more and more widely, and in a greater number of places, if in some it seems for a while to retrograde. But such ebbs and flows of the Gospel tide are to be expected.

"The Bible, the Colporteur, the Evangelist," (may we not add the Christian tourist?) "as well as a free constitution and a free press, are contending with the Pope, the Cardinals, the Paolotti, and the brigands." (p. 33.) "This war rages from north to south, from west to east, of the peninsula. We trace it not only in the debates of Parliament, not only in the daily press, not only in the discussions on the piazza, but in every household and in every heart. The deep, unbroken trust of the Italian in his Church is at an end. Every day the curtain is raised a little higher."

We must omit any more than a passing notice of chapters iv., v., vi., on the press, miracles, processions, pilgrimages, priestly assumptions; and turn to discuss the ecclesiastical parties in the Italy of to-day.

Chapter vii. describes the three parties that divide Italy on the religious question, in opposition to the Papacy as it is. But in our estimation of these three, we must not forget the Papal element so widely diffused under the influence of the Paolotti, described in chapter viii., and if the friends of the Papacy in Italy are a minority, they may not be despised:—

"The flag around which the first party rallies, is that on which is blazoned Cavour's maxim, 'A free Church in a free State.' This party aims simply at a separation betwixt the ecclesiastical and civil jurisdictions: no change does this party seek to effect within the Church—no reform of doctrine or discipline. The Church must be

guarded in these respects from all innovating and desecrating touch. She is to be parted from the State; the spiritual is to be set free from its vile subjection to the temporal, and this change alone is to bring to both Church and State a new era of liberty and prosperity." (p. 69.)

This party is mainly confined to politicians, who still try to solve the impossible problem of the compatibility of the Papal religion in any shape with liberty, progress, and civilization. They cannot, or will not, understand that it is the teaching of Rome which has so fearfully degraded a people that would otherwise be great, till at the present hour Italy's own children confess themselves unable to discriminate between truth and falsehood; and as honesty and virtue in any shape are so rare among themselves, they cannot understand the possibility of their existence in any other nation, religiously or politically. But the mist is clearing from the eyes of this party.

Then there is a second party, between the first and the third, or so called *Evangelici*. Dr. Wylie seems hardly able to appreciate this second party; no doubt they have advanced in their ideas since his visit to Italy two years ago. But he would have found some matter for reflection suggested in Dr. Wordsworth's "Tour in Italy." Dr. Wylie writes as if this party desired no reform of any dogma of faith. (p. 70.) He can hardly have been aware of the existence of the journals *Esaminatore* of Florence and the *Emancipatore* of Naples, or he would have mentioned them and their opinions. And it is hardly fair (p. 77), in these days of progress, to quote a former work of Perfetti to disprove a later. "A true disciple of the Lord Jesus," like Perfetti, should have credit for progress in the Divine life. Is not "the path of the just as the shining light, that shineth more and more unto the perfect day?" Let us, then, give due value to the touching testimony of such a man:—

"I have asked of all those Christians to whom that which is seen and felt is but a shadow, those Christians who felt, in the life that decays, the inner life which endures, the way by which they were brought to Jesus Christ, and to peace. Some have indicated to me the Bible; some have spoken to me of the traditions contained in the writings of the Fathers; some have pointed me to the heaven above; some have answered, like the mystic in his simplicity, '*Via crucis, via lucis*;' but hardly one has pointed me to the priest." (p. 77.)

Poor priest! what ought we to expect from him? Taken from home in his *childhood*—confined within the walls of a seminary—very rarely indeed allowed to communicate with the outer world—trained in a round of narrow bigotry to believe in the maintenance of the Papacy by any means, though at the sacrifice of family, friends, and country, as the only true religion; so for this end debarred from forming any social family ties—degraded into a mere *machine* in the hands of the Court of

Rome;—what ought we to expect from such a machine? Not life, at least, nor a word of peace through Jesus Christ. But the priests are awakening from the dead.

The learned Canon Tiboni of Brescia long ago urged the necessity of giving the Bible to the people. And still he gives his influence to the *Esaminatore*, in which journal is advocated, among other reforms, "the giving of the cup to the laity," a not unimportant approach to the canvassing of the most precious dogma of the Papacy. What though Passaglia's party is eclipsed! The Clerical Society of Milan is dissolved (see Wordsworth's "Tour in Italy"), still the desire for reform in the Church finds a mouth to speak. And if the educated of the laity do not hesitate to arraign the present system of religion practised by Rome, as a mere "shop," there are priests who feel this also, and for the sake of the *truth* desire first to free themselves from Rome; and then, why should we believe that to be impossible in Italy which actually happened in our own country? Is there no parallel between Victor Emmanuel and our Henry VIII.? Both have stood forth as strenuous defenders of the faith of Rome. May not both unwittingly and unwillingly be made to subserve the Providence of God, and be the means of promoting a Reformation of the Church in Italy?

We cannot but think that if Dr. Wylie were now in Italy he would change some of his opinions, and among them his opinion of the man whom he mentions as one of the most elegant scholars in Florence (p. 126); for he would find him advanced in his ideas, the veil rising from before his eyes.

Now, "of the third party—the *Evangelici* to wit. Their proposition is a compendious and radical one. They would abolish the Catholicism of the middle ages, and replace it with the *Catholicism* of the first age." (p. 79.) Begging the Doctor's pardon, we fear that this party would at once declare that they could not accept such an advocate, since they over and over again insist that they are neither Catholic nor Protestant.

Even of the ancient Church of the Valdese, it is a wonder that one pastor should have been bold enough to write, "The Italians are Protestants;" for far more would be found to have said or written, "We are *not* Protestants." And so, if the priests have painted the Protestants in hideous colours (p. 94), the *Evangelici* of all classes are content to let it pass as a true verdict. While, as for Catholicity of spirit, if the Valdese, owing to their superior and more liberal education, are able to understand the meaning of the expression, we fear the "Free Italian Christian Church" is wholly unable, as yet. If they profess to have "one Lord" with us, we doubt whether they would thank any for telling them we are of the same "faith."

Certainly they have not the "one Baptism," for they eschew it. "Twenty children" have been dedicated to the Lord "publicly in the Church" (p. 20, Nice Committee Report, Dec. 1865), but not baptized. While their views on the ministry and other points still have a great resemblance to those of Darbyism, and of the treatise issuing from Turin, before alluded to. And their idea as to communion with other professing Christian congregations is anything but Catholic. In fact, they avoid anything like it, except under stress of peculiar circumstances. The very Church of England, whose members chiefly supply them with pecuniary means, is to the generality of these Evangelici little better than a limb of Popery. And we fear that the intercourse of many injudicious friends—*members of our own Church, yet depreciators of it!*—keep up the delusion of these poor souls struggling out of darkness, until they fancy there is no light except among themselves, and so they cannot "consider" their Christian brethren, and be "provoked" by their example "to love and to good works." The mischief that our countrymen do is fully as great as the benefit they confer in their aid.

Thus, then, the Valdese are said by some to be Romanists in disguise, and a white neckcloth makes a man a priest of Rome. So that the Reformation movement is sadly "wounded in the house of its friends;" and the "state of dissolution" is maintained by evangelical Christians, in their rivalry of each other, if not by their open abuse. And again, they seem to find a sanction from British friends, if we can infer anything from the omission now in the Nice Committee Report of all profession to work in harmony with the Valdese, as in time past; while it is said the agents of the American Foreign Christian Union actually support an unworthy intruder and renegade Valdese in one of the principal parishes of the Valleys.

Conduct such as this is most mischievous in its effect on Italian ignorance, and tends to hinder Italian unity in the most vital point, instead of striving to eradicate those feelings of jealousy which have subsisted for ages between the various states of Italy.

Thus in the face of the enemy there is no united effort. And more, even trifling differences are magnified into hindrances of the Gospel; so a Piedmontese may not pretend to teach a Tuscan, or a Lombard a Genoese. They are critics of one another's pronunciation more than matter of speech; while good Italian is, as a foreign language, to be acquired by each of these critics. In England we cannot understand how there can be such a difference in the one common language, as we suppose it; people of different provinces in Italy scarcely understand each other. In England the blessed Word of God has now for over three centuries supplied a lesson

in the English language, so that peer and peasant, Londoner and highlander, may understand each other. But there is a remedy in the schools for this present default of Italy, as well as in the free communication between all parts of the kingdom.

We have little space to dwell on the movement in the various provinces. In Lombardy the spirit of Ambrose still breathes. And in spite of opposing powers, suppression of the Clerical Society, the branding of all the priests who signed the address of Passaglia, the capitular vicar Caccia (not archbishop, as Dr. Wylie writes, for there is none: see Wordsworth's *Italy*) cannot altogether keep down free discussion. Hence we find occasional articles in the Lombard journals advocating a true reform of the Church; "calling for a reform of *her faith*, as well as a remodelling of her government." (p. 111.)

But the Evangelical movement does not maintain in Milan that place it once seemed to have gained. The efforts of the Wesleyans have little fruit to show, and in each congregation men have been allowed to minister in the Gospel, when even common prudence would have been more cautious. If one is disappointed that the expounder of the Immaculate Conception (Passaglia) should have fallen away, what else could have been expected of men who appear as if followers of Strauss and Rénan? Surely we cannot be surprised if their teaching leads some hearers from out of a simple Gospel, into the scepticism of Free Thinkers. We have now before us a letter, describing one of these "Lecturers" as explaining to his audience, in a room of the Free Church, that "there could be no free examination of the religious question in England, or France, or Germany, or Switzerland—only in Italy. For in these countries a child is surrounded with prejudices from its earliest years, in favour of dogmas now exploded."

Sentiments like these, one would hope, are not those of all the party among whom the lecturer found himself; though their expression makes one fancy we can trace a reason for the low state of the schools generally in connexion with the Evangelical movement in Lombardy; they are not, most undoubtedly, favoured by the frequent presence and moral influence of the Evangelists, as we consider in England they should be. And very far are the schools from showing numbers in proportion to those of the congregations; while the municipal schools in Milan are much above the average—equal to many a school in England that would receive from the inspector a good report. Dr. Wylie's chap. xvi. contains much useful information on the state of education in Italy.

Turin, the mother of the young Italian churches, and its able pastor, we must reluctantly pass by, referring only to Dr. Wylie (p. 247); and pass on to Genoa. At the period of Dr. Wylie's

visit, there seems to have been only a slight awakening, partly, we fear, owing to the sad contentions among the infant congregations. Alas! that spirit of party has proved too often the bane of the religious movement in Italy. But at least in the Valdese congregation at Genoa there is now some sign of life, under its present active minister, Signor Jalla.

Truly the spirit of mammon also depresses the Genoese. Indeed, it is sad to hear that all the centres of industry in Italy suffer thus. More sad is it, too, when we reflect that in each there is an element which ought to let its light shine before their fellows, and point to the Truth. But this element of a Swiss and German colony rather hinders than advances the Gospel of Christ; for their pastors are, almost without an exception, Neologian. And yet, in some of these very churches you see the crucifix; and in the Holy Communion, the "wafer" seems like the Host of Rome; while at their funerals an up-lifted crucifix makes the procession like that of Rome, only without the candles. An adaptation of the Venetian motto (p. 207) would suit them, "*Siamo Svizzeri, e poi Christiani.*"

Next Florence. Dr. Wylie's description of this city and people are drawn to the life. (Chap. xii.) There is the Valdese College, and the Claudian Press. We cannot understand how it is that so excellent an institution as the College, with such professors, has not been made use of to a far greater extent to train Evangelists for Italy. Some indeed say that the authorities there do not lay themselves out to become purely Italian; when, for instance, they say French is the language of the College family. But we cannot understand how this can be, since the men who now act as professors have had abundant opportunities to have returned to their native valleys, if they had been so minded; but they labour at Florence still. Of the work of the Claudian Press it were impossible to speak too highly, though one would like to see fewer translations and more original works published. (See a summary of the publications issued, pp. 224—226, 236.) And, above all, we must not omit to allude to the labours of that learned man, Dr. De Sanctis, whose treatises always find ready acceptance with all classes in Italy—a man whose writings have done more for Italian evangelization than all the other names that stand out before the public, and whose name will be remembered long after "*Ichabod*" has been written on the *De Boni's*, *Oddo's*, and the rest.

If we pass to Naples, we find that evangelization appears to have taken a firm hold on the native mind; and, abroad as at home, people coming out of such utter darkness love to stand in the light. "She loved much to whom many sins were forgiven." We are more hopeful of Naples than of any other

part of Italy ; for it is there the school appears to be allowed its due importance, and, under the able administration of Mr. Buscarles, the priests have work given them to do, to prove them. (p. 257.) And the *Emancipatore Cattolico* Journal comes out boldly as the organ of the priests and teachers who still are held in the Papal thrall, only seeking opportunity to burst their bonds.

And now we must leave Dr. Wylie to tell, in his own words, much that is full of deep interest and profit on various matters (even Rome, its rulers and people), to glance at the present state of the religious movement, and its bearing on the future. It is truly a "mystery" how the Papal system continues to maintain itself in Italy, and also to sway the nations of the earth. But we see there is a rising up against it, especially its temporal power. And if that "shall be put an end to, what then ? France, Austria, and all the Catholic kingdoms would, sooner or later, separate from the see of Rome, and erect themselves into independent national churches." (p. 326.) A consummation devoutly to be wished ; for it would surely benefit each church, thus led to think of Him who is the true head of the churches.

It is a hard conclusion, forced on every one who has experience of the Papal system in its integrity, that there can be no peace with Rome. The late Encyclical has declared it must be so. It tells us what the Papacy desires to bring about in every country of the world, our own included. For this object Rome's minions are labouring among us. Would it not be good tactics to create a strong diversion in the heart of the enemy's country, and carry war even to the gates of Rome ? Then what are we doing ? Italy cries to us, "Come over and help us." She wants something more than moral support. She needs at least the sinews of war, and officers to train her hosts to the battle. How can the Italians believe us honest in our sympathy for them, if we only express it in words. Doubtless some of our countrymen do express sympathy in deeds, and do help the work of Italian evangelization. But where are the faithful children of the Church of England ? Alas ! some professing members of it support an entirely opposite system in Italy ; and more, by their disloyal expressions, lead those who are ignorant of the true character of our doctrine and system to despise both, and to persist in their own disorderly movement.

Some, again, are pleased to help the ancient Church of the Valdese. And certainly there is to be found the most trustworthy agency at present available. But somehow it does not make the progress one might have expected. It may be that these children of the Alpine valleys are not of a nature lively

enough to touch a sympathetic chord in the hearts of the children of the sunny plains ; and it may be that the cold Presbyterian form of worship, seeking little response from the assembly, does not commend itself to the mercurial Italian. While, on the other hand, many and frequent testimonies inform us of an openly expressed preference for a form of worship *like ours*, as likely to meet the wants of Italy in this matter. True we are now treating of the scaffolding rather than the building. But such aid is a necessity, while we are careful to lay the foundation deep on the Rock of Ages, and build up a spiritual house upon the doctrine and fellowship of the Apostolic age.

Then the need for Italy is of men who will come boldly forward and plead for the *whole truth* ; who will not truckle to ignorant prejudices, nor condescend to Jesuitical devices ; who will inaugurate a new era in the awakening of Italy, and call themselves Protestants and Catholics in the simple sense of such terms ; and thus seek to have a bond of union with the Lord's people in all countries and in all ages, though they may differ in some outward forms.

Now that such a movement would be truly acceptable in Italy, we can appeal to the fact that any treatise on a religious reformation is almost invariably noticed by the Italian journals as a desirable object ; while the movements of the *Evangelicals* are passed over in silence. It cannot be denied that the truth may be found even under the Roman system, though so deeply buried that only a skilful and persevering miner can uncover it ; and then the mighty Spirit is needed to refine it from the mass of superstition.

But who shall say that the work is *impossible* ? Who shall say that this Barletta martyrdom may not produce the same fruits as of old ? And it may be now that "the Word of God will increase, and the number of the disciples multiply greatly, and a great company of the priests become obedient to the faith." (Acts vi. 7.) At any rate, we would call the attention of fellow-Churchmen to united effort to evangelize all classes of Italians, especially those who seek our aid ; and not confine our efforts to one class, to the apparent exclusion of others. We rejoice in the efforts of any to preach a simple Gospel ; yet little has been done to reach the *educated* classes and the *priests* in Italy.

There is the Anglo-Continental Society in this part of the field ; and if that does not meet in all respects the desires of some, there is the Italian Church Reformation Society, and, we believe, our brethren of the American Episcopal Church.

Only we must bear in mind time presses. If Italy is awakening, her children may turn from Rome to scepticism, unless they are shown the more excellent way. And whatever scheme

our countrymen sanction, we trust it will supply an agency in Italy that shall prove our sincere wish not to be "lords over God's heritage, but ensamples to the flock, and helpers of their joy."

JOSEPH IN EGYPT.

JULIUS AFRICANUS, a Christian writer of the third century, states that Joseph came into Egypt, and was raised to power, under one of those Pharaohs who belonged to what is commonly termed "The Shepherd Dynasty." Syncellus, a Byzantine historian, who flourished about five centuries later, says, "All are agreed that Joseph governed Egypt under Pharaoh Apophis, and began to do so in the 17th year of his reign." The progress of Egyptology in the present day seems to confirm this conclusion, which may be regarded as Egypt's testimony to the historical character of the Pentateuch, such as Bishop Colenso has been vainly endeavouring to overthrow.

One of the most prominent events recorded in Scripture in connexion with Joseph's viceroyalty of Egypt is "the seven years' famine," which he had been enabled by the Spirit of God to foresee, and for which he had made such wise provision. There has recently been discovered at Thebes the tomb of Prince Amenj Amenemha, a nobleman of the Court of Pharaoh Sesertesen I., who is supposed to have reigned circa B.C. 2000. A part of the inscription on this beautiful sarcophagus, which specifies that it was made in the 43rd year of the reign of the aforesaid Pharaoh, reads as follows:—"What I have done all these works declare. I was a good and a kind master, and a governor who loved his country. . . . No little child was ever afflicted by me, nor any widow ill treated. Never have I troubled a fisherman: never have I hindered a shepherd. Never was there any want in my time, nor starvation under my government. . . . When in the time of Sesertesen (I.) the great famine prevailed in all the other districts of Egypt, there was corn in mine."

The late Baron Bunsen considered this to be a "certain and incontrovertible" proof of the seven years' famine mentioned in Genesis. But independent of the fact, that the reign of Sesertesen preceded that of Apophis by fully two centuries—and we are therefore compelled on chronological grounds to reject this conclusion, if we carefully consider what is recorded in Scripture respecting the famine—we shall at once see the distinction between the two.

The Scripture narrative reads as follows:—"And the seven years' dearth began to come, according as Joseph had said; and

the dearth was in all lands; but in all the land of Egypt there was bread. And the famine was over all the face of the earth. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands." (Gen. xli. 54, 56, 57.) It is evident that these two statements cannot record the same event; for whereas the Egyptian inscription speaks of the great famine extending over all Egypt *save one district*, Scripture records that the seven years' famine was in all lands *but Egypt*, where want of bread was unknown throughout the country in consequence of the wise provision which Joseph had made.

It would appear, therefore, that "the seven years' famine" must have extended, in a greater or less degree, over all the earth; not merely in Upper Egypt, where, during "the great famine," which desolated the other districts of Egypt, there was no dearth according to the inscription on the tomb, but even to the extremities of Asia, and wherever man was found. Now, it is an historical fact, that the authentic annals of a country at the farthest extremity of Asia contain notice of a famine, which, in regard to the time when it is said to have taken place, as well as in its duration, fulfils the conditions of the Scripture statement. In the archives of the Chinese Empire it is recorded that "in the beginning of the reign of Ching-tang there happened a drought and famine all over the empire, *which lasted seven years*, during which time no rain fell." According to the Hebrew chronology, the seven years' famine during the time of Joseph may be dated B.C. 1796—1789. According to the Chinese chronology, the Emperor Kie, the immediate predecessor of Ching-tang, began to reign B.C. 1823. Ching-tang died B.C. 1758. Kie is represented as the greatest monster of vice and cruelty ever known in China. His cruelties, which commenced in the nineteenth year of his reign, *i.e.* B.C. 1804, caused the nobles to rebel against him. And the confusion arising from the long civil war which ensued, makes the exact date for the commencement of Ching-tang's reign less clear than it otherwise would be; but since the two reigns, which embraced a period of sixty-five years, include the period of "the seven years' famine" recorded by Moses, we have the strongest grounds for concluding that the famine mentioned in the Chinese annals, and the one spoken of in Scripture as having extended "over all the face of the earth," refer to one and the same event.

Assuming, therefore, that Joseph was Viceroy of Egypt under the Shepherd dynasty, a passage in Scripture seems clearly to point to Apophis as the reigning Pharaoh, whom Greek tradition specifies as his patron. When Joseph had interpreted the king's dream, which the Magi were unable to

do, "Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, . . . according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." (Genesis xli. 38—40.) We find here a recognition, on the part of a heathen king, of the God of Joseph, as the only true God, and distinct from the idol gods of Egypt. Now, an Egyptian papyrus in the British Museum, supposed to have been written circa B.C. 1400, tells us that this Pharaoh Apophis, for some cause or other, was not a worshipper of the usual Egyptian gods. A translation of the papyrus reads as follows:—"When the land of Egypt was held by the invaders, Pharaoh Skennen was ruling in the South, and Pharaoh Apophis was in his palace at Avaris. . . . Pharaoh Apophis had set up Sutech for his Lord; he worshipped no other God in the whole land. . . . While Apophis was celebrating the dedication of his temple to Sutech, the King of the South prepared to build a temple to the Sun in opposition."

This notable fact of Pharaoh Apophis being devoted to the worship of Sutech is confirmed by a recently discovered granite statue of colossal size at Avaris, which has on its right shoulder the two names of Pharaoh Apophis, accompanied by the title of "worshipper of the god Sutech." Hence Dr. Brugsch, in his valuable *Histoire d'Egypte*, observes,—“The mention of this god in combination with the Shepherd King proves most clearly what is stated in the papyrus concerning Apophis being specially devoted to the worship of this god, to the exclusion of all the other deities of the whole country.”

The question then arises, Who was this Sutech whom Pharaoh Apophis made the sole object of his worship? Diodorus Siculus, a Greek historian, contemporary with Julius Cæsar, and who wrote largely on Egypt, relates that when "Antiochus Epiphanes had conquered the Jews, he entered into the Temple of God, where he found the image of a man, with a long beard, carved in stone, seated upon an ass, which he supposed to be Moses, who built Jerusalem." The Egyptian name for the ass, *Iao*, is the very same word as the Greeks employed to designate the God of the Hebrews. And thus the fable connecting the Jewish worship with an ass, traces of which appear in the story of Antiochus Epiphanes, is explained by the ass having been the hieroglyphic sign of the god Sutech, who was worshipped by the Shepherd king Apophis, and who subsequently was regarded as the special god of the Egyptian strangers, and as the evil deity for themselves. We can thus understand that Sutech came to be admitted into the Egyptian Pantheon in the same way as Tiberius proposed to the Senate to recognise Christ as one of the Roman deities. Hence Dr. Birch, of the

British Museum, has interpreted the name Sutech to mean "God, the true God, the one only God, as distinct from all other heathen deities." This interpretation serves to explain an inscription of the time of Pharaoh Manepthah, who reigned fully four centuries after Apophis, and who is represented as worshipping, together with other Egyptian deities, "the god Sutech of Avaris," which in reality signified "Jehovah, the God of the Hebrews." Ewald, a distinguished biblical critic, asserts that "Avaris" means, philologically, nothing less than the "city of the Hebrews."* And the Vicomte de Rougé, an eminent Egyptologist, considers that "Avaris" is the same as "Zoan," which is said, in Numbers xiii. 22, to have been built seven years later than Hebron; and that the Hebrew word "Zoan," which signifies "motion," is equivalent to the Egyptian "Hawar," which means "the place of departure."†

A recent discovery at the ancient Zoan, now called Tanis, seems to throw further light on the connexion between Pharaoh Apophis and the god Sutech. Not long ago, M. Marette found a *stela* in the ruins of the great temple at Tanis, remarkable as bearing a date "of the year 400." This date, the earliest instance on record of any recognised era, refers to that of Pharaoh Noubti, and the *stela*, or monument, appears to have been set up by Ramesses the Great, in honour of "Sutech, the God of the Shepherds." The Vicomte de Rougé, who has given a full account of this interesting discovery in the *Revue Archéologique* for 1864, considers that "Pharaoh Noubti belonged to the dynasty of the Shepherd Kings, and that Ramesses the Great liked to trace back his genealogy to him;" adding, "the word 'Noubti' is the Egyptian name for the god 'Sutech.'" Assuming this last observation to be quite correct, we find in it a singular confirmation of the truth of Scripture history. The era Noubti or Sutech would naturally commence with Apophis's recognition of Sutech as "the God of the Hebrews," when he made Joseph viceroy of Egypt. As this occurred, according to Scripture chronology, nearly a century before the rise of "the king who knew not Joseph," i.e., Amosis, the chief of the famous 18th dynasty, and conqueror of the Shepherds, who preceded Ramesses the Great by three centuries, we can understand the meaning of a date in the reign of the latter as the 400th year of the era Sutech or Noubti.

As the fact of Pharaoh Apophis having been a worshipper of the "God of the Hebrews" supports the ancient tradition that he was the patron of Joseph, so an incident in the time of Pharaoh Assa, the last of the Shepherd kings, affords additional confirmation of this view. According to Genesis i. 26, "Joseph

* Ewald's *Geschichte des Volkes Israel*, p. 450.

† *Revue Archéologique*, 1861, p. 250.

died, being one hundred and ten years old : and they embalmed him, and he was put in a coffin in Egypt." In Exodus i. 6, 8, we read that, immediately after the death of Joseph, and the last of that generation, "there arose up a new king over Egypt, which knew not Joseph." As there is ample proof that this can refer to none other than Pharaoh Amosis, who conquered the Shepherd Dynasty, and expelled it from Egypt, it is clear that Joseph must have died during the reign of Assa, who appears to have been second in succession from Apophis, and was in all probability his grandson.

Some recent discoveries in Egyptology afford very strong confirmation to the truth of the Scripture statement respecting Joseph's age at the time of his death. By means of the papyri, or written documents of Egypt, as well as by the hieroglyphic inscriptions on the monuments, we can trace through a course of several centuries repeated references to the number 110 years; which in all the instances known seem to point out that such was considered amongst the Egyptians as the extreme limit of old age. And since these references can be traced no further back than to the time of Pharaoh Assa, in whose reign Joseph died, it is fair to assume that the age of the Patriarch, who had been so great a benefactor to Egypt, was the origin of what became proverbial amongst the Egyptians in respect to the longevity of man.

Our limits will not allow more than two or three of these inscriptions, which will, however, sufficiently show the mind of the ancient Egyptians on this subject. On a monument in the British Museum there is a funereal inscription belonging to a court officer of Ramesses the Great, who reigned in the fourteenth century B.C., named Raka, which reads as follows:—"Adoration to Onnophris, who grantest to me the fair Amenti (*i. e.* repose in the tomb) after 110 years upon earth." Egyptologists do not regard this as necessarily implying that Raka lived to the age of 110 years, but that it is understood as a figure of speech, meaning that he had attained a good old age, the extreme limit of which was placed by the Egyptians at 110.

In the Munich Museum there is a statue of Baken-Konson, high-priest of Ammon, at Thebes, during the reign of Pharaoh Seti I., and therefore about a century earlier than the last-mentioned case. The visitor at the tomb of this priest is addressed according to a common custom amongst the Egyptians in the following terms:—"O child, or married man, whosoever thou art in this life, place thyself behind me, since I have been from my youth even unto hoary old age in the sanctuary of the Temple of Ammon, in the service of my God. Oh ! that He may grant me *the happy life of 110 years !*"

Another inscription to the same effect is found on a tablet in the British Museum of the twenty-first year of Pharaoh Amenophis III., and therefore a few years after the Exodus of the Israelites had taken place. But the most interesting notice of this reference to the limit of old age amongst the Egyptians is found in a papyrus of the "Bibliothèque Imperiale" at Paris, which the internal evidence shows to have been written during the time of Pharaoh Assa, in whose reign the patriarch Joseph died. M. Chabas in France, and the Rev. D. Heath in England, have both attempted translations of this ancient record, which must be dated near the close of the eighteenth century B.C. The translation of the papyrus by Mr. Heath is published in a small work entitled, "A Record of the Patriarchal Age; or the Proverbs of Apophis," who appears to have been the son of Pharaoh Assa, and the namesake and probably great-grandson of the Apophis who befriended Joseph. The passage in question reads as follows:—"Verily a son is pleasing unto God, who pays attention to that which is said to him by his master; who does what is right, who gives heed unto his ways. So shalt thou have thy limbs sound, and the king's approbation in all things. Thou shalt attain 110 *years of life* in the king's court among the nobles of the land."

A review of these inscriptions, extending over a period of several centuries, and terminating in the reign of Pharaoh Assa (for no reference to 110 years has been discovered of an earlier date), warrants us in believing that this supposed limit of human longevity which became proverbial amongst the Egyptians, arose from the fact of their great benefactor Joseph having attained that age, according to Scripture. As such, it may be regarded as one of the many confirmations, which are continually appearing, of Egypt's testimony to the Bible; and it affords a sufficient reply to the infidel remark of Bishop Colenso, that "the first writer of the story in the Pentateuch never professed to be recording historical truth."

Scripture states that when "Joseph died, being 110 years old, they embalmed him, and he was put in a coffin in Egypt." In this state the body of Joseph must have remained 144 years, the interval between the time of his death and the Exodus of the Israelites, according to the Hebrew computation. It is natural to conclude that during the period which elapsed between his death and the expulsion of the Shepherd dynasty, the immense blessings which Joseph had bestowed upon Egypt would have been gratefully commemorated by the reigning Pharaoh with a magnificent tomb. Osburn, in his "Monumental History of Egypt," has called attention to the fact that there are still in existence at Sakkara, opposite Memphis, where the Pharaohs of the Shepherd Dynasty held their Court, the

ruins of a tomb belonging to some distinguished person whose name accords with that of "Joseph." Osburn remarks that "it was either a cenotaph constructed for Joseph, or it has been the tomb of the successor to his offices, who, out of respect to his memory, took his name as well as his titles. The idolatrous allusions contained in its inscriptions seem to favour the latter opinion. In the archæology of any other ancient kingdom such an identification would be a marvel all but incredible. In that of Egypt it scarcely rises above the level of the ordinary results of investigation."

The name, which is still legible on the tomb, is written in hieroglyphics *ei-tsuph*, signifying "he came to save;" and alludes intelligibly to the good work which Joseph accomplished for Egypt during the seven years of famine, besides embodying the sounds of his name. The title under which Joseph was first inaugurated, *abrech*, "bow the knee" (Gen. xli. 43), appears on this tomb; and is the only instance of such a title having been discovered in Egypt. It is written in hieroglyphics *hb-rash*, "royal priest and prince," which titles were peculiarly applicable to Joseph when he married "Asenath, the daughter of Potipherah, priest or prince of On." Amongst other titles found on this tomb there is one equally suitable both to the person and office of the Jewish patriarch. He is called "Director of the Granaries of the Chiefs of both Egypts." The "full and the empty channels of irrigation" are described on this tomb as having once been under the charge of its occupant, so that it agrees with what is said in Scripture respecting Joseph being "over all the land of Egypt" in regard to provisioning of the land, and comports exactly with the inspired narrative of his elevation.

More evidence might easily be adduced from recent discoveries in confirmation of the story of the Exodus as recorded by Moses, which some writers in the present day are so vainly attempting to deny; but enough has been said to show the perfect agreement between Scripture history and what is recoverable from the monuments respecting the fact of Joseph in Egypt.

B. W. S.

ON THE UNWORTHY CONDUCT OF OUR STATESMEN IN THEIR DEALINGS WITH POPERY.

STATESMANSHIP in theory is an honourable profession, but in practice it is the very reverse. Its tendency is to steel the heart against every thing that is noble, generous, and patriotic. The longer it is followed, the more the conscience becomes

seared and deadened, till at length its unhappy victim becomes capable of the most dishonourable artifices in order to accomplish his object. This is human nature in an unregenerate state under the influence of a strong and absorbing passion; and there are few passions more strong and absorbing than *selfish ambition*, the besetting sin of talented but unprincipled statesmen. In nothing does this want of principle show itself more than in the conduct of our leading statesmen with reference to Popery. It is difficult to say which are the worse, the Ins or the Outs; both sides bid high for the Romish vote, and both sacrifice the welfare of their country for the sake of place. Not the slightest confidence, therefore, can be placed in the patriotism of these thorough-paced statesmen. They go all lengths with their party, and would just as soon endow an idolatrous as a Christian Church. They wink and connive at what they must know to be wrong, and even wicked. Where is their protest against the juggling tricks and impious frauds which the Church of Rome palms upon the world for miracles? The *Times* says:—"We stand aghast at the amount of assurance which is required in order to make the statement, that these miracles are well known, and admitted by the whole world, and at the brazen impudence which makes such notorious falsehoods the means of extorting money from the weak and credulous. In this instance we see something more than an extravagant or erroneous system of doctrine—a deliberate attempt to obtain the money of the people under the grossest and falsest pretences." (1852. Date omitted.) What is this but downright villany?

Dr. Southey, in his "Letters to Mr. Butler," says:—"This, Sir, is your position: that 'if Roman Catholics prove a constant succession of *miracles* in their Church, they consequently establish the truth of her doctrine.' Now, I advance as a position not less certain, that if Protestants prove a constant succession of *frauds* in that Church, the Papal system is what I have pronounced it to be, a prodigious structure of imposture and wickedness." Between Protestantism and Popery there is a great gulf fixed, which British statesmen, much to their discredit, try to bridge over.

The *Record* observes:—"The shameless delinquencies of statesmen have been winked at as things which can hardly be otherwise in political life; but were they more generally visited with the condemnation they so justly deserve, we should have in the British Senate a class of men and a class of measures every way more worthy of our national position and our national responsibilities." (April 23, 1859.)

When Mr. Windham lamented to Dr. Johnson, that as Secretary to the Lord-Lieutenant of Ireland, he should some-

times be expected to act against his conscience, Dr. Johnson replied,—“Don’t be afraid; you will soon make a very pretty rascal.”

It thus appears evident that statesmanship is a most ignoble profession, rendered such by the selfish, unworthy conduct of those who follow it.

Our political chiefs call themselves Protestants, and profess to be sincere friends of civil and religious liberty; and how do they show this? By throwing all the weight of their influence into the wrong scale, and supporting that power which is the great enemy of civil and religious liberty, as well as of all progress and enlightenment; thus evidencing the hollowness and heartlessness of their professions.

Idolaters ought not to be recognised as fellow-Christians; nor ought those who acknowledge allegiance to a foreign and hostile potentate, who is the greatest tyrant, usurper, and impostor that ever existed, be recognised as fellow-subjects. There is something singularly base in allowing the laws of this country to be trampled upon by the adherents of a foreign despot, who regards our Sovereign as a heretic, and her children as illegitimate.

It would be difficult to exaggerate the evils arising from the vicious practice of calling things by their wrong names. This is strikingly exemplified in the case of the Church of Rome. This apostate, idolatrous, blasphemous, and antichristian community is called a “Christian Church.” Her priests, as well as her members, in this country are called our “fellow-subjects.” She is designated “the Catholic Church,” when there is not a single particle of catholicity about her. She really is the most bigoted, exclusive, intolerant, persecuting Church that the world has ever seen. She professes to love the Word of God, when she hates and dreads it, and does all she can to prevent its free circulation, exalting tradition above it. The Pope is called “the Vicar of Christ,” when he might with more propriety be named the Vicegerent of Satan. Popery has been well defined as “Heathenism concealed under the mask of a mock Christianity.”

Dr. Faussett, in a sermon preached before the University of Oxford in 1838, thus expresses himself:—“If the Roman Church be really that predicted apostasy which the most approved interpreters of prophecy unanimously maintain, we may rest assured that every encouragement afforded to a system thus offensive in the sight of heaven, whether by the grant of political influence, or by any general disposition to relapse into her errors, or even to relax from that strenuous resistance to her power and principles which was established at the Reformation, is a national sin, for which the severest national chastisement may be reasonably anticipated.”

If there be one thing more likely than another to effect the ruin of our Constitution and the dethronement of our Sovereign, it is strengthening the hands of those who are enemies to Protestantism, and are constantly plotting its overthrow. As the Bishop of Ripon observed, in his admirable speech at the Meeting of the Irish Church Missions,—“Roman Catholicism is, in its very essence, directly opposed to loyalty to a Protestant Sovereign.”

The ruinous policy adopted by our infatuated statesmen was shown in the long debate on the Franchise Bill. Where was the patriotism or loyalty of Her Majesty's Ministers, when they called to their counsels such a reckless democrat and leveller as Mr. Bright? By pursuing such unworthy tactics, they placed Mr. Bright in a false position, and themselves in a most undignified one. If their sweeping measure of reform should be carried out to its legitimate consequences, it will involve a great organic change in the constitution of our country, and must sooner or later lead to universal suffrage, and perhaps to a sanguinary revolution. Farewell then to royalty! Our aristocracy also may set their house in order, for their days will then be numbered.

Dr. Fullwood, in his “Pillars of Rome Broken,” says:—“If the famous nobility and gentry of England would appear like themselves and their heroic ancestors, in the defence of the rights of their country, the laws and customs of the land, the wealth of the people, the liberties of the Church, the empire of Britain, and the grandeur of their king, or indeed their own honour and estates in a great measure, *let them never endure the re-admission of Popery.*” (See *Christian Observer*, 1848, p. 343.)

Would that the aristocracy of our country in the present day would follow this wholesome advice! Alas! they are a degenerate race. “*Quem Deus vult perdere prius dementat.*”

There is, perhaps, no better way of ensuring a higher tone of morals among our public men than by publicly exposing their delinquencies. This may bring them to their senses, hardened as their conscience seems to be. As public men, they are amenable to the public for the faithful performance of their duties. They have been weighed in the balance and found wanting. They are therefore in bad odour with the public, as the public press testifies. About ten years ago, the Editor of the *Times* lashed them with unsparing severity. Some of them cannot have forgotten the chastisement they so deservedly received for the selfishness of their tactics and the all but seditious character of their language. If these statesmen have any regard for their own reputation, they will turn over a new leaf, abandon their Jesuitical tactics, and reverse

their anti-Protestant policy. In order to save appearances and give something like a colour of consistency to their proceedings, they feel it necessary to deny that the Church of Rome is an idolatrous Church. This they have the hardihood to do, although they have solemnly sworn that they believed it to be such. What is perjury, if this be not perjury? By pursuing such a course, they will go down to the grave with a lie in their right hand.

Political combatants, like prize-fighters, inflict terrible blows upon each other. This they do, not for the good of their country, but for the sake of place. A life spent in political strife and debate will not bring a man peace at the last. It brought none to the late Sir Robert Peel, and he had the candour to admit it. (See *Christian Observer* for October, 1860.)

G. POYNDER.

CORRESPONDENCE.

To the Editor of the Christian Observer.

MR. EDITOR,—Your Correspondent "C. O.," in his friendly strictures on my Commentary on the Revelation of St. John, invites an answer, which, with your permission, I am glad of the opportunity of giving.

In the first place, "C. O.," in substance asks why I reject Elliott's interpretation of the death of the witnesses, which to him appears as satisfactory as we are happily agreed in considering that Commentator's interpretation of the Seals to be.

It is very difficult, in answering such a question, to be brief. But "C. O." has read my Commentary, and therefore I need not repeat I have there said.

Even in the passage in question there are considerable points of agreement between Elliott and myself. We are agreed that the two witnesses represent the two long lines of witnessing churches of Western and Eastern origin; that the period of their sackcloth witnessing is 1260 years, and has not closed at this moment; that the Great City is Rome in its wide acceptance, as defined in Caracalla's edict; that the Beast is the same as that described in Rev. xiii.; and that the "*occasion*," to quote Elliott, "of the two witnesses appearing as dead corpses," is "the gathering of some *General Council*."

On all these points we agree. We differ in the following points: Elliott holds that the death, resurrection, and ascension of the witnesses took place in the midst of their sackcloth witnessings, when they had perfected their testimony; I hold that it will take place when they shall have finished their testimony. Elliott holds that the particular "street" of the Great City in which the witnesses were slain was the actual city of Rome; I suppose it to be Jerusalem,

also a street of the Great City formerly, and, according to my view, to be so again. Elliott understands by the Beast, both in this chapter and in Rev. xiii., the Western Roman Empire, under the headship of the Pope; I understand by it, in both passages, the Roman Empire, both East and West, under one or two emperors, supporting, and influenced by, the combined Latin and Greek apostasies. Elliott supposes a "General Council from the several states of Western Christendom" to be described; I, a General Council of all Christendom, East and West united. Elliott interprets the appearing of the two witnesses as dead corpses before the Council, as their non-appearance there when cited; I interpret it conversely, as their appearance there, having abandoned their protest and lost their vitality.

I object to Elliott's view on the following grounds:—

First, that it requires an allowable, but less natural, translation of the words, "when they shall have finished."

Secondly, that it involves an incongruity in the emblem. Whatever the interpretation of the symbols, the symbols themselves are those of death, resurrection, translation into heaven. That St. John should see two symbolic men raised in the garments of woe, and so translated into heaven, is in the highest degree unlikely; that he should see them prophesying three hundred days and more in heaven, and not record the fact, seems to me impossible. For it must be remembered, that even translating "they shall have perfected," instead of "they shall have finished," there is not a word to intimate that they perfected their testimony before they finished it, or prophesied after their death and ascension.

Thirdly, Elliott does not really explain at all the symbol of the "dead bodies" of the witnesses. He illustrates it by the refusal of burial to "heretics"; but since the witnesses are symbolic, and the death symbolic, the dead bodies cannot be the natural bodies of individual men. "The expression is, of course, *symbolic*, as having reference to the *two symbolic witnesses*, the Apocalyptic representation of many," says Elliott. But he ends, after speaking of the denial of burial to persons convicted of heresy: "So that it was a fulfilment *to the very letter* of what was predicted, 'They &c.'" There is the symbol; but where is the interpretation of it? The "dead bodies" of churches can only, in my opinion, be churches out of which the life has departed; the denial of burial to them by the Council, the refusal on the part of the Council to treat these dead churches respectfully, and a determination to triumph over them, after their submission, in the person of their deputies.

These objections apply to interpreting the death of the witnesses of any past event, and compel me to agree with Bishop Newton and Thomas Scott in regarding it as still future.

With respect to the three years and a half before October 1517, it appears to me that it was a period of life, and not a period of death; and that life one which had been growing since the time of John Huss.

"Scarcely," says Merle D'Aubigné, Vol. II. p. 83 of the edition before me, "had a termination been put to the Council of Constance and Basle, in which Huss and his followers were sentenced, when we

behold that noble series of witnesses against Rome recommence." The historian dwells on Savonarola, John Weissel, and many others, and says:—"Thus, as the period of the Reformation drew nigh, the voices that proclaimed the truth were multiplied. Such instances would almost lead one to think that the Church itself would bear witness that the Reformation had received its birth before Luther appeared."

The whole of the remainder of Book I. of the History of the Reformation is filled with notices of those precursors of it. "There was at this time something in every class of society that presaged a Reformation." But how was it during those three years and a half in which the witnesses are supposed to have been lying dead—"a figure," says Elliott, *Hor. Apoc. Vol. ii. p. 429*, "so strong as to signify nothing less than the *complete silencing* of those they represented—their apparent extermination, in fact, before Christianus." In the midst of those three years and a half, in the year 1516, Luther was delivering his lectures on the Galatians to the students at Wittenberg; and the year itself "has been named 'the Morning Star of the Reformation.'" (*Merle D'Aubigné's Hist. of Ref., Vol. i. p. 203.*) There was life then surely.

The Church of the United Brethren had been already constituted. (*Hor. Apoc. vol. ii. p. 447.*) They themselves reckon the 1st of March, 1457, as the date of its commencement (*Archives Protestantes, Froissart, p. 161*); its severance, that is, as a distinct body, from the Taborites, one of the two great divisions of the Bohemian Hussites. That they did not obey the Papal summons to attend the 5th Council of Lateran, was the best proof they could give of their independence and vitality. So the Protestants acted subsequently with respect to the Council of Trent. (*Waterworth's Canons and Decrees of the Council of Trent, p. 62.*) The Waldensian Church, though certainly still existing, was not even cited.

The existence of churches which, however outwardly weak, were yet so far from submission to the Pope and the Council, that in the one case the citation was disobeyed, and in the other case no citation was received, is to my mind conclusive proof that the witnesses were then alive. And the orator in the Council who used the words, "*Jam nemo reclamatur, nullus obsistit*," in May, 1514, the commencement of the three years and a half according to Elliott, boasted that there was no resistance; while Hans Sachs was singing his first hymns (he began to compose them in 1514); while Erasmus was issuing his *Critical Greek Testament* (he published it in 1516); while Luther was preparing his *Commentary on the Galatians* (he delivered it in lectures to the students at Wittenberg in 1516); and while, under the teaching of Beuchlin and others, all Germany was vibrating with the pulse of a new life. (See *Merle D'Aubigné's Hist. of Ref., Books i. and ii.*)

"C. O." quotes the conclusion of Elliott's sentence respecting the translation "when they shall have finished," and complains of my quoting only the first part. "So far as the clause itself is concerned, that, I at once admit, may probably at first sight suggest itself as the most natural mode of translating and understanding it. But"—this

I did not quote—"on comparing it with the context, it seems to me equally plain that a discerning and thoughtful reader will see reason for concluding that such *cannot* be here the intended meaning." (Horæ Apoc. vol. ii. p. 412.)

If "C. O." examine my arrangement of the context, he will see, that though Elliott is quite correct in saying that the context, *as he regards it*, requires the death of the witnesses to be past, its being future is far more suitable to the context as I arrange it, and necessary to it as I interpret it.

But this involves the whole question of the skeleton outline of the Apocalypse, to which "C. O." does not refer. I should like to enlarge on this, because I believe that the introduction of the additional septenary of seven signs—the seventh sign standing in the same relation to the seven vials, in which we are agreed that the seventh seal stands to the seven trumpets—is essential to the true interpretation of all that follows the sixth trumpet; but I fear that I have already trespassed too much on your space.

As I hold, with Faber, that the eighth, like all the other heads of the Beast, is secular, and that the formation of the seventh and eighth head is the permanent result of the French Revolution politically, and believe also that the second angel's cry in Rev. xiv. denotes the result of the French Revolution ecclesiastically in the debasement of the temporal power of the Papacy, and that the fulfilment of Rev. xi. 5 is especially to be seen in God's vengeance in the French Revolution for the wrongs inflicted on His witnesses, though I do not recognise that event in the seventh trumpet, when the cry is heard, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ," nor in the "seven last plagues" in which "is filled up the wrath of God," it yet appears to me to occupy as large a space in prophecy as in history.

I fear I should be trespassing too much on your space if I were to enter upon a discussion of the ten-horned and two-horned beasts. I will only say, first, that in my opinion, considering that in Daniel vii. and viii. there are ten great horns and two little horns, and in Rev. xiii. ten great horns and two lamblike or little horns, we are bound, all interpretation apart, if we identify the ten, to identify the two; and secondly, that, fully admitting the identity of the seven-headed beast in Rev. xiii. and xi. with the ten-horned beast in Dan. vii., Rev. xii., Rev. xvii., and also with the beast in Rev. xix., no interpretation seems to me admissible which does not account for the differences in its six appearances, as well as for the resemblances. In my view, the resemblances identify it, and the differences mark its successive phases.

For that reason, I cannot think that the beast in Rev. xiii., after the rise of the seventh and eighth head, marked with the armorial bearings of the East, and with two little horns on a separate beast accompanying it, instead of one little horn among the ten, is the same phase of the Roman empire as that seen in Daniel vii. It appears to me to succeed it in order of time, and to represent a revival of the Roman empire, east as well as west, and the union of the two apostasies into one body, which has power to make an "image" or

representative council of the whole of Christendom. This brings us, in what I consider "the writing on the backside," to the same point as the death of the witnesses in "the writing within."

The analogy of the two little horns in Daniel vii. and viii., their union in one symbol in Rev. xiii., the inappropriateness of the term "little horn" to the Moslem power, and the singular unsuitableness of the phrases, "his power shall be mighty, but not by his own power," and "by peace shall he destroy many," to the religion of the sword,—all these reasons are with me decisive against understanding the little horn of Daniel viii. as Mahomet. "C. O." knows from my Commentary my grounds for identifying it with the Eastern Church, and therefore for expecting the reunion of Christendom in one miracle-working and persecuting Catholic Apostasy.

In accordance with "C. O.'s" wish, I have assigned some of my reasons for differing on certain points from Elliott. But it must never be forgotten, that our points of agreement are far more numerous than our differences. With a somewhat varied application, I may borrow a proverb quoted by him in his preface, and, while questioning his interpretation of some of the later visions, say, in grateful acknowledgment of the incalculable importance of his labours with respect to the earlier ones, "*Ce n'est que le premier pas qui coûte.*"—I am, Mr. Editor, yours very truly,

SAMUEL GABBATT.

NOTICES OF NEW BOOKS.

William Wilberforce, his Friends and his Times. By John Campbell Colquhoun. London: Longmans, Green, & Co. 1866.—We are precluded from reviewing this interesting volume, by the fact that nearly the whole of it has already appeared in our own pages. With the exception of a Preface, which serves to place the circumstances under which Wilberforce appeared still more strikingly before the public, our readers will at once recognize what they read with so much interest when Mr. Colquhoun favoured us with them, under the title of "Wilberforce and his Contemporaries." Now that the subject of slavery once more occupies public attention, the work is very seasonable. One thing must strike every reader: Wilberforce and his friends made no savage attacks upon individuals. There is not one bitter expression against Liverpool merchants or Guinea Captains. Indeed, they knew too well that these were not the greatest delinquents. The slave trade had its stronghold in the House of Lords, under the leadership of a royal duke. These owned the West India property, or held mortgages upon it; and it was only as they became

gradually enlightened to the enormity and wickedness of the system, that it fairly broke down at last.

Pensive Lyrics. By M. P. London: William Mackintosh, Paternoster Row. 1866.—The initials "M. P." will probably suggest to our readers that the writer is no remote connection of our venerable correspondent, Mr. George Poynder. Instead of our usual page of original poetry, we shall present our readers with one or two extracts from these *Pensive Lyrics*:—

"THE LITTLE MAID.

"How touching is the tale of one,
A captive Jewish Maid,
Who, far from Israel's land, her
trust

On Israel's refuge laid;
Whowhen her Syrian Master groan'd,
A leper though a Lord,
Thought of the prophet of that God
Her youthful heart ador'd.

"Among the meanest of her race,
An exile and a slave,
She was a chosen instrument
Her Master's life to save:
The single talent she possess'd
She hasten'd to employ,
Jehovah's name to magnify,
And Rimmon's sway destroy.

"O bright example to her race!
Where are the Christian youth,
Who simply trust the word of Him
They call the God of Truth?

"Though witnessing in all around,
And feeling it within,
They disregard the soul's disease,
The leprosy of sin.

"While the comparison we draw,
This difference we see,
The sympathising Maid herself
From leprosy was free:
But sad acquaintance with its smart,
And knowledge of its cure,
Must prompt the Christian's zeal for
those
Who yet its pang endure.

"If you have felt the plague of sin,
And know Christ's power to save
From its pollution and its curse,
And death beyond the grave;
Tell of His love from day to day,
While to His cross you cling,
And live to glorify your Lord,
Your Prophet, Priest, and King."

"THE CHANT OF THE PILGRIMS.

"In the land of Immanuel, where praises abound,
And heart-prompted melodies sweetly resound;
Each voice swells the chorus, 'tis ever the same,
'Jehovah is gracious! Speak good of His Name.'

"All strangers and pilgrims, light burdens they bear,
And the pathway is rough, yet we hear them declare,
As they take up the cross and proceed on their way,
It is freedom to serve, it is joy to obey.

"The sun gilds the mountains, and upwards they press,
But the shadows of evening may bring them distress,
Will their song yield to murmurs when called to descend
To the gloom of the valley as onward they tend?

"Ah no! they anticipate trials and woes,
On the love which appoints them they calmly repose;
'Tis the portion of children, they meekly proclaim,
And the dark valley echoes, 'Speak good of His name.'

"Lo! some are departing to far brighter scenes,
Where they'll chant the same hymn, and they'll know what it means;
And the burden and cross be remember'd with praise,
For the graces matur'd in these pilgrimage days.

"A new generation shall take up the song,
 Since the hopes of the saints to their children belong;
 Each covenant mercy by promise is seal'd,
 And to faith, divine faithfulness fully reveal'd.

"As the seed of the righteous look up to the God
 Of their fathers, and follow the path which they trod;
 How rich are the blessings to which they lay claim,
 'Jehovah is gracious! Speak good of His Name.'"

From Pole to Pole: a Handbook of Christian Missions. By Joseph Hassell. London: James Nisbet & Co. 1866. — We have great pleasure in recommending this volume to our readers; it is a perfect compendium, or handbook, of Christian Missions; and not the least of its recommendations is, that it is written with perfect fairness; so that whatever denomination of Christians the reader may belong to, he will find the story of his own Mission drawn from sources which he himself regards as most authentic. In every case, too, an historical sketch of the state of the country before missionary work began in it, adds greatly to the value. Speakers on the platform, with this book in their hands, have no excuse for a slovenly or mere declamatory speech. A few years ago we had far too many of this class. People of education were driven away from our meetings; and even now they have lost much of that savour which in early days they everywhere possessed. The volume opens with a history of the early British Church, long before the martyrdom which gave to Verulam a cathedral and a saint.

Sermons by the Rev. Thos. Best, M.A. Edited by the Rev. R. E. Roberts, M.A. Sheffield: Pawson. London: Seeley. — These Sermons are sober, solid, and sound. They evince considerable depth of thought, lucidity of expression, and uncommon insight into the Word of God. The author was manifestly a man "mighty in the Scriptures," which he has honestly and fearlessly dealt with. He was "not as many, which corrupt the Word of God"; but "by manifestation of the truth he commends himself to every man's conscience in the sight of God." These Sermons can never be read but with advantage; and we particularly commend them to the younger clergy. They must not be "sought to" for graces of style; their attraction lies in the healthy and valuable matter which they contain. One of the volumes contains Sermons on "Theatrical Amusements," which the author had been in the habit of preaching annually for many years, and we understand with marked effect. We regard the three volumes as a valuable legacy to the Church of Christ; and cordially desire for them a wide circulation.

Lending a Hand; or, A Help for the Working Classes. By the Author of "Doing and Suffering," "Broad Shadows," &c. — We are always glad to meet a writer of useful and popular fiction (such as the "Broad Shadows" and "Post of Honour," on the more level and common-place ground of fact and practical experience. Sweetmeats are often pleasing to the taste; but the too frequent use of them is

not very wholesome. In the present volume we have nothing that lies outside the most real, everyday circumstances of a working-man's life. Yet, to any well-constituted mind, the book will be full of interest. It embraces a whole circle of important questions:—"How the working-man's family is lodged and provided for? Why there is so little of home in the mechanic's lodging? Sketches of his dwelling as it is; followed by descriptions of what it ought to be. The working-man's Sunday; how it should be spent? The genus "Mendicant;" what to do with it? The sick poor; what provision ought to be made for them?" So immensely important and so deeply interesting are these topics, that we are not surprised that a volume of 380 pages is occupied with them. A work of more real value, one more full of suggestions and counsels of the deepest moment, we have never seen. We scarcely know where to select, from a book which is throughout full of interest, but we will give one passage from the close of the chapter on "The Working-man's Sunday:"—

"But, brother-workman, we appeal to you. Is it true that the God who gave you the Sabbath offers to you in it nothing but animal repose? nothing that can 'change your brooding mind, or raise it up'? Is there nothing comforting or elevating in the truths on which a weekly rest from toil gives you leisure to dwell? nothing comforting in the thought that you, poor and of little account in society, are of great price in the sight of God? that your welfare—yours individually, as one of the human race—prompted Him to a sacrifice so vast, that those who can understand it best, gain but a dim conception of it? Is there nothing comforting in the belief that your present life of toil and privation is no proof that God has forgotten you, but rather that He has planned for you a course of education and discipline which may, if you will yield to His hand, and interpret Him aright, prepare you for honour and dignity, and a royal standing, in the immortality to which you are hastening?"

"Brother-workmen, it is better to rest than to drink; but why be satisfied with resting, when you may pray? It is better to spend a quiet day in your own home, than a day of revelling in the beer-shop; but why be satisfied with that, when God invites you to His house, and will give you such a welcome there as may lead you to say with one of old, 'A day in Thy courts is better than a thousand?'"

"This is the real glory of the workman's Sabbath, but these are principles of action to which comparatively few will subscribe; some will laugh at them as visionary, some will condemn them as exclusive, others will renounce them as incomprehensible, unpractical: the ranks of workers who would combine to rescue Sunday from being a drinking-day, and to establish it as a day of rest, will be greatly thinned when it becomes a question of recognising it as a holy day."

"But if few in number, they are firm in purpose, and are animated by motives which admit no relaxation of effort. If on the lower and more general basis it was difficult to find expedients whereby to make a day of repose satisfactory and interesting to the workman; on this higher and more restricted basis it is needless to suggest them, so many and varied are the agencies already at work."

"To enumerate a few. We have Sunday-schools and classes for all grades among the young; and this is a work in which men of leading talent and position do not disdain to take part. The Attorney-General does not deem that his time is wasted in taking a class in the Sabbath schools of the church which he attends in Langham Place, and we have reason to know that the personal influence exercised by him over his scholars is so strong, that after they marry, and become fathers of families, they still beg to retain their places as members of his class. Again: classes are formed for milliners and dress-

makers, for servants, for young women waiting in shops, for foreigners, and, as we have said, for donkey drivers: hardly any neglected ones can be named who have not, somewhere or other, drawn forth effects of Christian sympathy and care. City missionaries visit gas-manufactories, cab and omnibus-yards, and other places where the nature of the occupation allows to the labourer no Sabbath of rest. Similar agents carry the war into the enemy's camp, follow the drunkard to the tavern, and ply him there with the good news of Gospel love, and the solemn importance of eternal realities. We were struck with the ready tact shown by one of these missionaries but the other day, in a conversation he related to us, which he had held the Sunday before in a beer-shop with those assembled to drink.

"He entered with a few little books in his pocket; and taking out one, which was a dialogue, offered to read it in parts with a man who stood near.

"'Oh, yer one of the soul-mongers! Always at it! talkin' of what yer don't understand. I'd like to know, *what is a soul?* Come, old fellow, can yer tell us that?'

"Attention was aroused, and the answer to 'Bill's' question was waited for with some curiosity.

"'My friend,' said the missionary, 'a man generally asks a question for one of three reasons: either he cares to get an answer, or he asks from curiosity, or he wants to puzzle the man whom he questions.' A knowing wink from Bill to his mates showed that the last suggestion had hit the mark. 'Yes, I see,' said the missionary, 'you want to puzzle me, to show me up; now, you know, two can play at that game, and before I answer you, will you be so good as to tell me what are the component parts of oxygenated muriatic acid of lime?'

"Silence for a moment, then a nudge and a chuckle on the part of a mate. 'Eh, Bill, he's got yer there!'

"'You can't tell me? Well, at least repeat my question,—what was it I asked you?'

"Bill hardly liked to give in, and turned his head from side to side in a vain effort to recall the words.

"'Can't you say?' inquired the missionary.

"'I'm a thinkin'.'

"'Thinking, are you? What with? your finger-ends? the hair on your head? What is it in you that thinks?'

"'Caught you, Bill! the old fellow's caught you, he has!' chimed in another neighbour.

"'I have answered you, my friend: what thinks, is your soul.'

"He then took occasion to speak of its immortality and its redemption, to listeners who were now all eager in their attention. Such readiness in turning circumstances to advantage can be acquired only by experience, but we rejoice to think how many are thus aggressively, Sabbath by Sabbath, seeking out in their own haunts the careless, the unconcerned, and the morally degraded among the working classes."

This book belongs to a class and department of literature which is rapidly increasing amongst us. Men have, for some time past, come to recognize the important fact, that human beings have both bodies and souls; and that it is irrational to care for the one and neglect the other. To live in a sty, with the habits of swine, is not reconcilable with the character of the humblest Christian. Yet, in our great towns, unless some help is given them, too many of the poorer of the working-classes have scarcely any escape from this position. How that help can most efficiently be afforded, is the question discussed in this very useful volume.

PUBLIC AFFAIRS.

FOR a time all other considerations are forgotten, and our attention is fixed only on the Commercial Panic. It has come upon us with a noiseless step, but in the midst of fancied security we find ourselves suddenly upon the brink of danger. We do not doubt that a few prescient men may have foreseen what has come to pass. But to our great national financiers of both parties in the House of Commons it was wholly unexpected. It was not till the last moment on Friday night, after the memorable day which had witnessed such a *run* upon the London bankers as they had never before been called upon to sustain, that Mr. Gladstone gave his consent to a suspension of the Bank Restriction Act, enabling it to enlarge its issues, though still at a discount of ten per cent. This is the more remarkable, as Mr. Gladstone represents a constituency which, for the wealth, intelligence, and yet more the variety of its interests, mercantile, commercial, and manufacturing, is almost unequalled even in the metropolis. Yet even he seems to have been unaware of danger, though we may conclude that, had his constituents seen its approach, he would have had many an urgent intimation not to add fuel to the wild-fire of thoughtless speculation by a too sanguine Budget. Yet he spoke only in the most cheerful tone, and having a balance in hand, notwithstanding his large reduction in the income-tax, and other taxes, a year ago, and anticipated the time when, within comparatively few years, a very sensible impression might be made on the national debt.

The next day, Lord Clarendon transmitted, through the Foreign Office, to the British embassies and legations throughout Europe, a circular letter, in which the causes of the panic are admirably explained:—

“Long-continued prosperity in commercial affairs, and the general wealth consequent on it, have produced their ordinary results in encouraging speculation, especially of a monetary or financial character, and fostering hopes of acquiring wealth by more speedy means than are presented by the ordinary methods of commercial industry. Again, the events which are taking place on the Continent have tended not only to produce immediate derangement in commercial transactions, but also to shake that confidence in the future without which a return to a sound state in monetary matters was not to be looked for.

“The immediate cause, however, of the crisis lay in the stoppage of the great discount house of Overend, Gurney, and Co., in whose hands were lodged many millions sterling, which, in other times, would in great part have formed, and which perhaps ought to have formed, the reserves of the various private and joint-stock banks of the country. This failure directed the action of the panic against the banks in London, and it was to be apprehended that the movement in the capital would be followed by a similar agitation in the rest of the kingdom, where, in addition to the large deposits in the hands of the bankers, there are many millions of paper circulation resting only on the commercial credit of the issuers.

“In this state of things it could not be surprising that the reserve of the Bank of England was heavily affected yesterday, and it was the combined con-

sideration of what had then actually happened, and of what might follow on subsequent days, which induced Her Majesty's Government to adopt the measure on which, in the course of the evening, they decided. For the money drawn from the banks having been withdrawn from circulation under the influence of panic, the Bank of England might, without some new resource, have been unable to continue its accustomed assistance. Thus the crisis, which had been anxiously apprehended from this combination of circumstances, has come at last, but with a severity and suddenness in regard to its immediate consequences which could not have been anticipated."

Thus suddenly are the prospects of a nation overcast; and without presuming to know all the purposes of an Almighty Ruler, it would be strange indeed if every devout Christian did not draw this one profitable reflection: "That as in spiritual, so in political things. He that walketh humbly, walketh surely; but pride goeth before destruction, and a haughty spirit before a fall."

Parliament pursues its labours upon the Reform Bill. At present no enthusiasm exists upon the subject, either within the House or beyond it. But there is a very general desire to have the subject set at rest. The continual agitation of great social changes is often more pernicious than a change even for the worse, if quietly accomplished. For the first time, the Chancellor of the Exchequer, on behalf of the Government, has produced a Bill for a settlement of the Church-rate question. It is a compromise, and all reasonable men have long since come to the conclusion that it is only by a compromise that a subject that has now disquieted the country for thirty years can be settled. We will not now attempt to analyse Mr. Gladstone's measure, but it seems to us too complicated; and on several points, which will give no relief or satisfaction to Dissenters, it is rather injurious than otherwise to the Church of England. It will no doubt be much altered, if not, for this session at least, withdrawn; so that we shall have an opportunity of returning to this subject.

The House of Commons has just adjourned over "the Derby-day," when thousands, or rather tens of thousands, rush down to the Epsom races. The spectacle no doubt is exciting; the noise and mirth seem the expression of light hearts, and untroubled consciences; and for days afterwards the *Times*, and almost all the newspapers, devote pages to the description of the national holiday. Alas! there is a gloomy chamber of horrors in the background, to which they dare to make no reference. The misery that follows a Derby-day has never yet met with an honest chronicler. Indeed it shuns the light, and can never be fully known. On the previous Sunday, all the horses are paraded in the afternoon, and Epsom is a scene of wild excitement. The churches are deserted, but the public-houses in the town and neighbourhood are crammed to suffocation. On the Derby-day, gambling is the demon which presides at every village within several miles, and upon the whole road to Kennington. Thousands of tradespeople surrender themselves to its baneful influence. They bet, and lose or gain great sums; but, still worse, their habits of sobriety are undermined, and the ruin of soul and body overtakes a number of its victims. But who shall dare tell of the dreadful suicides that every year, without exception, follow the ruined gamester after the Derby-

day? Who shall paint the remorse and anguish of those who have beggared themselves and their families upon the result of a horse-race? We leave it to others to tell how many apprentices rob the till to pay for the excursion, or to meet the gambling debt. How many clerks in superior situations are driven to theft and forgery, because they are not prepared for the "settlement." We have seen a great part of what we are describing: the worst is known only to God—the world itself tells us of the rest.

Mr. Recorder Gurney and his legal assessors have been at home a month; but the promised Blue-book of a thousand pages has not appeared, and we are still disposed to wait. Governor Eyre's conduct has long been cleared from the unjust and vindictive charges brought against him by a faction at home. The unhappy Colonel Hobbs lost his reason, and on his way home destroyed himself. He felt, no doubt, that England would with one voice condemn his cruelties to the negroes, whatever their guilt may have been; and the massacres of Morant Bay are no longer denied. Indeed, the Commissioners have had two men tried by a jury, and hanged, as accomplices in that horrible day's work. They died confessing their crime, and in the last words they uttered ascribed their death to Gordon's wicked suggestions.

TO CORRESPONDENTS.

WE wish to make a few explanations with reference to our paper, in the last number, on the Conference of the Bishops and others in 1641. They sat, we believe, at the Savoy; but the "Savoy Conference" is generally understood to mean the disputation between the Bishops and Presbyterians in 1661. The *Gravamina* laid before them proceeded from the House of Commons, but it was then, as we said, a dutiful and loyal body. And all the proceedings of that Parliament, down to the secession of a majority of the Peers, and a great number of the Commons, who followed the King to Oxford, just before the war broke out, were, by a special Act of Charles II., declared to be in full force. And so they remain to this day.

MORETON was afterwards Bishop of Durham, not of Dublin, as stated by a misprint.

A Member of the Church of England, who writes from Clifton, is referred to an important article on Plymouth Brethrenism in a former number of the Christian Observer. We intend to return to the subject. Our friends in Italy complain that it is doing much harm there, in turning the attention of inquiring Italians from the great essentials of the Gospel to the "mint, anise, and cummin" of a pharisaic, and yet impracticable, scheme of Church Government. The paper we refer to is to be found in our Vol. for 1862, p. 433.

THE CHRISTIAN OBSERVER.

NEW
SERIES. } No. 343.

JULY.

[1866.

CLARKSON'S AUTOBIOGRAPHY: THE SLAVE TRADE EIGHTY YEARS AGO.*

Just at the present time, when the subject of slavery once more engages public attention, we think it may be instructive, as well as deeply interesting, to retrace and bring to light again the almost forgotten services of the great patriarchs in this righteous cause. We have selected the autobiography of one who, if not the most eloquent, was certainly amongst the most devoted, of its advocates. Mr. Colquhoun, in his volume just published, has dwelt upon his later years. We shall confine ourselves within the limits of his own work.

There is something strangely romantic about Clarkson's history. The course of his whole life was determined by a Cambridge Prize Essay. The iniquities of slavery had long engaged the attention of many excellent men. Richard Baxter was amongst the first; our poets Pope, Thomson, Savage, and Shenstone, made their verse subservient; Hayter, bishop of Norwich, and Warburton, bishop of Gloucester, protested against slavery in their sermons before the Society for the Propagation of the Gospel. "Gracious God!" exclaims the latter, "to talk as of herds of cattle, of property in rational creatures, creatures endued with all our faculties, possessing all our qualities but that of colour, our brethren both by nature and grace, shocks all the feelings of humanity and the dictates of common sense! But, alas! what is there, in the infinite abuses of

* The History of the Rise, Progress, and the Accomplishment of the Abolition of the African Slave Trade by the British Parliament. By Thomas Clarkson, M.A. In two Volumes. London: Longmans and Co.

society, which does not shock them? Yet nothing is more certain in itself and apparent to all, than that the infamous traffic for slaves directly infringes both divine and human law. Nature created man free, and grace invites him to assert his freedom." Thus the attention of the University was drawn to the subject; and in 1785, Dr. Peckard, Vice-Chancellor of Cambridge, proposed the following Prize Essay for the senior bachelors, "*Anne liceat invitos in servitutem dare?*" or, "Is it right to make slaves of others against their will?"

Clarkson wrote for and obtained the Prize. He had expected, as a young man conscious of his powers, to have found pleasure in the work; but the facts which he was obliged to study damped all his pleasure, and for a time filled him with the most acute distress. Slavery was one gloomy subject, which was always before him. In the day time he was uneasy; in the night he had little rest. Sometimes he never closed his eyes for grief. Before his Essay was completed, it was no longer so much a trial for academical reputation, as the nobler ambition of producing a work which might be useful to injured Africa. He now always slept with a candle in his room, that he might rise at any moment, and put down such thoughts as might occur to him in the night.

He was called upon as usual to recite his Essay in the Senate-house; but the Prize Essay of a Bachelor of Arts was not likely to make any great impression upon the Seniors of the University. Returning to London, the subject still occupied all his thoughts. At times he was seriously affected, stopped his horse, dismounted, and tried to persuade himself that the contents of his Essay could not be true. Not more deep were the sorrows of George Fox, the founder of the Quakers, when he saw the whole Church given up, as he believed, to superstition and formality, and felt that he himself was to be its reformer. So he roamed in the woods, and slept in hollow trees, till the burden was removed, and he felt that the hour was come that he must undertake his mission. Thus Clarkson likewise was overwhelmed with grief. Coming in sight of Wade's Mill, in Hertfordshire, he sat down disconsolate on the turf, and held his horse; here the thought came into his mind, that if the contents of the Essay were true, some efforts should be made to bring this horrible system to an end. But what could a youth of twenty-four expect to be able to accomplish without friends, without influence, and, as he supposed, a solitary labourer in the work? One thing occurred to him; he might translate his Essay; perhaps it might find readers, and draw the attention of "useful people" to the subject. This was in the year 1785.

It is easy to read the character of Clarkson. He had a gentle spirit, an indomitable purpose, and a mind naturally gloomy

and depressed. Up to this time he thought himself alone in the great enterprise which was to be the business of his life. He called upon Cadell, the publisher, and offered him his manuscript. Cadell thought that, having gained the Prize at Cambridge, it would have a respectable circulation among persons of taste. This was not encouraging. Clarkson thanked him, and retired. The very same day he met a member of the Society of Friends, with whose family his own had long been united in friendship. He was perfectly amazed to find that the Society of Friends had taken up the subject as a body, and that they were at that moment seeking an interview with him, to induce him to publish his Prize Essay. Clarkson, though sometimes tedious, is, from his very simplicity, a graphic writer. Thus he tells us who were the Quakers to whom he was introduced, where they lived, and what was their occupation; which, at this distance of time, makes his narrative more real than otherwise it could have been. In the same way he gives an account of all the friends of Abolition to whom he was introduced, most of whom have become more or less historical personages. He ends the list with his introduction to Mr. Wilberforce. He represents Wilberforce as already interested in the subject, but unacquainted with its details. Wilberforce, he says, asked him to supply him with materials; an office which he gladly undertook. Clarkson gave him his Essay, and Wilberforce sent for him again, requesting to have his authorities, and with them further information. The sons of Mr. Wilberforce, in their father's Life, give us a somewhat different colouring to these interviews, and are of opinion that Clarkson exaggerates the share he had in opening their father's mind to the atrocities of the slave trade.

Clarkson, however, was deeply in earnest; he resolved to visit the chief scenes of the slave trade and its abominations. First he visited Bristol and the South, and received wherever he went proofs enough that the wickedness and cruelty of the trade had not been overstated. Next he resolved to visit Liverpool, though dreading the reception he should meet with. Here, however, though he certainly encountered some ill-usage, he met with his best friends, at the head of whom were Roscoe, and his friend Dr. Currie. Roscoe was no mean poet; he had already published his "Wrongs of Africa," a poem much admired in its day, and the profits he now gave to the Committee formed in London. There was already a large and powerful party in Liverpool, who made no secret of their hatred to the traffic. Of their influence we may judge from the fact, that Roscoe was afterwards returned as one of the members for Liverpool. The historian of Leo X. and Lorenzo de Medici, he was a gentleman, though of humble birth, and had a noble

presence. When he came to London, and was introduced to the courtly circle of Holland House, he was greeted at once with the title of "the noble of nature." But here it was, and in Liverpool, that Clarkson obtained the fullest information as to the real character of the slave trade. In fact, his way had been prepared by the monstrous extravagance of the other party. It was actually given in evidence before the House of Commons, that the accommodations of a slave ship were of the most luxurious kind, and the middle passage a scene of festivity and enjoyment. "Their apartments were fitted up for the slaves as advantageously as circumstances could possibly admit; they had several meals a day; some of their own country provisions, with the best sauces of African cookery, and, by way of variety, another meal of pulse according to the European taste. After breakfast, they had water to wash themselves; while their apartments were perfumed with frankincense and lime juice. Before dinner, they were amused after the manner of their country: instruments of music were introduced; the song and the dance were promoted; games of chance were furnished them; the men played and sang, while the women and girls made fanciful ornaments from beads, with which they were plentifully supplied. They were indulged in all their little fancies, and kept in sprightly humour."

What the hold of a slave ship really was, it is unnecessary at this time to explain. Mr. Wilberforce's first speech opened all its horrors; yet Mr. Wilberforce "by no means wished to say that such misrepresentations as the above were wilful; but if they were not, it proved that interest or prejudice was capable of spreading a film over the eyes thick enough to occasion total blindness." But the best answer was given by a bird's-eye view which Clarkson published, containing a section of the inside of a slave vessel; showing how each cranny of the ship was crammed to suffocation; each slave being manacled to the next, his companion in misery, and he again to the next on his other side. The print was also published in London; and we can believe Clarkson when he says, it left impressions of horror on all who saw it.

The candour of Clarkson is always remarkable. He says the Corporation of Liverpool, proud of its growth from a mere fishing village at the beginning of the century, took a pride in showing the amazing progress of the town. From the statements they published, it was evident that the slave trade was by no means either essential to its prosperity, or the great cause of it. In 1772, there were a hundred vessels employed in the West African trade, and the dock duties amounted to £4552; and in 1779, when, in consequence of the war, only eleven went to the African coast, they amounted to £4957.

From these facts put together, two conclusions were obvious. The first was, that the prosperity of Liverpool was not dependent on the slave trade; for when a hundred vessels were employed in it, the dock dues were actually less than when, nine years afterwards, only eleven were engaged in the traffic. And yet, says Clarkson, in the second place, "the West Indians had not complained of their ruin, nor had the merchants or manufacturers suffered, nor had Liverpool been affected by the change."

But amongst those who were engaged in the West African trade, and especially amongst the Guinea captains and their accomplices, Clarkson met with but rough usage. They were not at all ashamed of their business; they thought Clarkson a meddling, mischievous man, interfering with their lawful, and even laudable, pursuits. There is nothing strange in this. It is not four years since all the clergy of the Confederate States addressed a letter to the English and Scotch Churches, not to justify their conduct in upholding slavery, but to demand our sympathy. Theirs, they said, was a painful duty, but they were upholding the law of God while they supported the institutions of their country. During the darkest days of Liverpool slave dealing, John Newton, afterwards of St. Mary's Woolnoth, was in the prime of life tide-waiter in the port of Liverpool. He had been in Africa, and knew all about the horrors of slave stealing; his business now was, as he described it to his wife, to row upon the river in a handsome six-oared boat, kept for his service, and to visit each vessel as it entered the Mersey. He was a man, beyond most men, capable of very tender emotions. His letters to an absent wife are rather those of an ardent lover than of an affectionate husband. Yet, through the whole of the two volumes, we do not remember a single reference to the cruelties of the slave trade, or its injustice; it was a divine appointment, and he was satisfied. The Liverpool clergy seem to have taken the same view of the subject, and were silent; except the minister of St. John's, who, when Clarkson and his friends had made themselves obnoxious, preached upon the subject, and defended slavery from the law of Moses.

Clarkson possesses in a high degree the rare gift of making the scenes he describes, though important only to himself, full of interest to his readers. He took up his quarters at the Talbot, then, and long afterwards, one of the best hotels in Liverpool, and close to the Exchange. He had a room to himself, but he dined in public; and as to his conduct, he made, he tells us, two resolutions, neither of which did he ever transgress. The one was, never to lose his temper; the other, to be always ready to speak upon the subject of the slave trade

as opportunity offered, but in a grave spirit becoming his own character (for he was a clergyman in deacon's orders), as well as the importance of the question. The great dining-room soon began to show the result; and the landlord told him with a smile, that he was his best customer. Merchants crowded in from curiosity; Guinea captains and others, to draw him into conversation, in order to try his temper, an experiment in which they succeeded only so far as to lose their own. His gravity provoked them, and his accurate knowledge of facts, some of a highly criminal nature, in which they were implicated; for their cruelty to British sailors was of a piece with the unfeeling character of their trade.

These disputations had nearly come to a tragical conclusion. One stormy day, Clarkson was standing on the Pier-head, looking down, he says, upon the tossing of the boats beneath him, when he observed a number of his most violent opponents at the Talbot walking towards him, their arms knit together in a firm phalanx. He turned to walk away, supposing they would open to let him pass; they showed no disposition to do so, and it struck him instantly that they intended to push him into the river, and let it be supposed he was drowned by accident. The sense of danger nerved him with strength; he rushed at them, knocked one of them down, and walked away, followed by a storm of curses, which proclaimed, had there been any doubt about it, the villainous intentions of his assailants.

From Liverpool, Clarkson proceeded to Manchester. His fame had preceded him. He was well introduced and kindly received. He arrived on Saturday, and his new acquaintance insisted on it that he should preach the next day in one of the churches, where they secured a pulpit. The church was crowded, and he delivered a sermon, of which he gives an outline. It was probably the only sermon he ever preached; for he now considered himself as devoted to the anti-slavery cause. His discourse shows very considerable talent, and concludes with an eloquent and solemn appeal, showing that the horrible iniquities of the slave trade could not fail to bring a curse upon our land as well as upon the individuals engaged in it. Next he visited Birmingham, and Derby, and other inland towns, and at the end of five months returned to London. During his absence he had been so absorbed in his one pursuit that he had not once read a newspaper. He was astonished to find how the cause had prospered, chiefly under the energetic management of the Society of Friends. Cowper's "Negro's Lament" had just been published.

"Forced from home, and all its pleasures,
Afric's coast I left forlorn"—

was now a popular ballad, sung about the streets ; and songless Quakers, in the enthusiasm of the hour, forgot their scruples, and joined with others in subscribing to pay the ballad-monger. Clarkson joined the Quakers, and continued through life a member of the Society of Friends.

Not the least interesting part of the work is the sketch he gives of the great debate upon Wilberforce's motion for the suppression of the Slave Trade. After a long speech, in which he relieved his labouring spirit by a really frightful exposure of the cruelties of the trade, he sat down, at the end of several hours, declaring, with his usual generosity and kindness of heart, that he had no personal animosities, and believed that his opponents were sincere and honorable men. In the debate that followed, never perhaps was there such a display of deep feeling, and of the eloquence which enthusiasm in a great cause only could inspire. Pitt and Fox forgot their life-long animosities, and spoke and voted together. Burke followed after, and William Smith from Norwich, Lord Carysford, Henry Thornton, and other members, who rose far above themselves ; and it must not be concealed that their opponents spoke upon the whole with temper, and adduced many plausible reasons why the trade, under some restrictions for the prevention of cruelty, should still be retained. Pitt spoke with considerable knowledge of the subject, and Clarkson was justly proud of having prepared him for the debate. He had furnished him with his facts, and placed his manuscripts in his hands. Pitt received them with kindness and candour, and acknowledged his obligation, as Clarkson tells us, with the dignity becoming a great mind. At length the motion was carried (with the addition, on the motion of Mr. Dundas, that the abolition should be gradual) by two hundred and thirty, while those who opposed abolition altogether were only eighty-five. The Bill was sent up to the Lords, and several times returned to the Commons, shorn at each return of some of its strength. At length it received the Royal assent. But the war of the French revolution was at hand ; every other subject became insipid ; every project of reform was set aside ; the Bill slumbered through twenty years of weary expectation on the part of Clarkson and his associates ; while the West Indian party hoped that it might never be revived.

There was a strange contrast between Wilberforce and Clarkson. Wilberforce shrunk from no details, however frightful ; and frightful indeed, and hardly to be credited, if he had not been prepared with evidence which none dared to call in question, were some of those on which he dwelt in introducing the great motion. Yet he left the House cheerful, nay, gay as ever. Heber, introduced by a friend, called upon him

that night, and the interview banished the prejudice of years. He spoke of his opponents with so much kindness, and of his glorious majority with such triumph, that the sincerity and the kindness of his nature could be doubted no longer. If he entered a dining-room, he was the happiest of the party; if he came late, his entrance imparted a fresh zest to all the company. He was full of wit, full of anecdote, and he soon contrived to give a useful turn to the conversation. When he was worn out at the end of the Session, he returned from a month's vacation at the Lakes, blithe as a lark, and ready for fresh toils. But Clarkson had the unhappy talent of making all his public anxieties personal griefs. He still dwelt on the iniquities of the slave trade night and day. It is true he was overwhelmed with work; but besides this he was gloomy and distressed. The staircase reeled underneath his feet; he was afraid to be alone. If he attempted to write, he fainted; if he were drawn into conversation, streams of perspiration ran down his forehead. It is well that we of this generation should know at what cost the horrors of the middle passage, and the curse of slavery, were removed.

At length the short administration of Mr. Fox was formed, and the last and greatest measure of his administration was the Bill for the total Abolition of the Slave Trade. It was not carried until Pitt and Fox slept side by side in Westminster Abbey. To Fox's administration, however, the honour is justly due. New combatants had entered the field. Lord Granville introduced the Bill, and the Duke of Norfolk, and Watson, bishop of Llandaff, supported it; as did Lord Howick and others. In the House of Commons new friends had risen up, inferior in eloquence to none of their predecessors. There were Brougham and Canning, and Spencer Percival, and Wyndham, and Sir Samuel Romilly. The Bill was passed in triumph, and the venerable Roscoe was there, the member for Liverpool, both to witness, and by his own vote to contribute to the victory.

"Reader!" so writes Clarkson in the last sentence of these two volumes, "Thou art now acquainted with the history of this contest. Rejoice in the manner of its termination; and if thou feelest grateful for the event, retire within thy closet, and pour out thy thanksgivings to the Almighty for this His unspeakable act of mercy to thy oppressed fellow-creatures."

EDITOR.

MEMOIR OF THE LATE J. S. HARFORD, ESQ., OF BLAISE CASTLE.

BY THE REV. CANON HARFORD BATTERSBY.

ON the 23rd of April last a solemn funeral train was to be seen wending its way from the well-known mansion of Blaise Castle, near Bristol, along the pleasant garden-walk—so often trod by its late owner, John Scaudrett Harford, on his way to the adjoining parish church—there to deposit his remains in the family vault below that ancient building.

The funeral, by his own express desire, was conducted in a simple and unostentatious manner, with no elaborate display of “the trappings and the suits of woe;” but many a countenance in the crowded church on that occasion betrayed the feeling of sorrow which there was within—sorrow at the loss which, not the family of Mr. Harford only, or the neighbourhood in which he lived, but the Church of God had sustained in his removal.

Mr. Harford was born at Bristol, on the 8th October, 1785. The ancient residence of the Harford family was at Bosbury, in Herefordshire; but the branch of it to which Mr. Harford belonged had been settled in Bristol for many generations.

Mr. Harford and his brothers were sent to the school of the Rev. Mr. Lloyd, of Peterley House, Bucks, which was then in high repute.* After leaving school, he did not proceed to the University; but at a later period he kept several terms at Christ’s College, Cambridge, of which Dr. Kaye, then bishop of Bristol, and afterwards of Lincoln, was the Master, his acquaintance with whom ripened into a friendship which continued through life.

In 1822 Mr. Harford received the honorary degree of D.C.L. at Oxford.

Mr. Harford’s tastes early developed themselves in the direction of literature and the fine arts. The retirement in which his parents lived, from their frequent domestic sorrows, was very favourable to these pursuits; and to those of landscape gardening and landscape painting, in which he learned to take great delight.

Still higher aims, however, than those of a life devoted to such attainments, soon opened upon him, and gave a new movement to his soul, which, while it did not lead him to forego his

* Mr. Lloyd was an able teacher. Many of his scholars distinguished themselves greatly at the Universities. His eldest son, whose attainments at

Eton were of a very uncommon order, died prematurely. His second son, after taking a high degree at Oxford, became bishop of that See.

former pleasures and pursuits, gave a different direction to them all, and kept him ever after from an overweening attachment to the things of this lower world.

In an interesting record of his own early life, he ascribes his first deep impressions of religion to the effect produced on his mind by the death of his eldest brother in the year 1804. Mr. Harford was then 19.

He says,—“I think it was from this time that I began to think seriously on religion. I had fancied, in my ignorance, that any one could become religious, if he chose. I now read my Bible with greater light, and began to find what a warfare and combat it is to subdue the flesh in any degree to the spirit.”

The death of a beloved sister, and of a second brother, tended further to deepen these impressions. In both these near relatives, the power of Divine grace had been remarkably shewn, and from these solemn scenes Mr. Harford went forth another man. The life of godliness was now begun in him: that life which is perennial—unfailing—and which finds its true perfection in the world to come.

Amongst the most eminent of his Christian friends, and one to whom, more than to any other, he was indebted for spiritual guidance and assistance at this critical period of his life, was the Rev. Richard Whalley, rector of Chelwood, whose memory he ever cherished with the greatest affection; as is testified by the graceful tribute which he paid to it in the *Memoir*, published by him in 1846, and the short sketch of his life inserted in his “*Recollections of Wilberforce*,” 1864. Mr. Harford’s parents were members of the Society of Friends; but his own convictions led him to withdraw from that body, and afterwards to join the Church of England, of which he ever afterwards continued a sincere and attached member. He received baptism from the Rev. R. Whalley, in the church of Chelwood, in the year 1809.

In 1812, he married Louisa, eldest daughter of R. Hart Davis, Esq., M.P. for Bristol. In her he found a partner who fully sympathized both in his intellectual and also his more spiritual tastes, and it was not till after fifty-three years of the happiest wedded life that their union on earth was broken by his death.

They visited Ireland on their marriage; and in the June number of the “*Christian Observer*” for 1813 is to be found a very interesting account of the impressions made on Mr. Harford’s mind by that tour, under the title of “*A Letter upon the State of Ireland, addressed to a distinguished Statesman.*” That statesman was Mr. Wilberforce, at whose request the letter was both written and published.

The death of his father, in 1815, put Mr. Harford in pos-

session of the family estates; and in the same year, taking advantage of the peace which followed the battle of Waterloo, he and Mrs. Harford visited the Continent; passed some little time at Paris, inspecting the treasures of art collected by Napoleon at the Louvre, in company with Sir Thomas Lawrence and other friends; and then proceeded to Italy, spending two winters in Rome, and visiting Switzerland, and other parts of the Continent, in the intervening summers.

Whilst residing at Rome at this period, Mr. Harford formed an intimate friendship with Cardinal Consalvi, the enlightened Secretary of State of Pope Pius VII.; and through his kind offices was admitted to a private interview with the Pope, in which he pressed upon him the fearful evils of the Slave Trade, and besought him to use his influence with the governments of Spain and Portugal to engage them to put down the traffic in their dominions. The result of this interview, as Consalvi informed Mr. Harford, was, that a letter from the Pope had been addressed to the Court of Madrid, strongly urging its cooperation; and that a Nuncio, who was just setting out for the Brazils, carried with him very pressing instructions to the same effect.

During this stay on the Continent, Mr. Harford's early taste for the fine arts was greatly cultivated and developed by the opportunities afforded him of acquaintance with the works of the old masters, in the public and private galleries of Paris, Florence, Rome, Vienna, Dresden, Antwerp, &c. He paid much attention to the principles of art, formed an acquaintance with many of the leading artists and connoisseurs of the day, and laid the foundation of that very valuable collection of pictures which adorns the walls of his late residence at Blaise Castle. Returning home in 1817, Mr. Harford resumed the life of the citizen and the country gentleman, fulfilling the duties belonging to their several spheres in such a way as to earn the hearty respect of all who knew him, by his impartiality as a magistrate, his conscientiousness and integrity as a man of business, and his careful attention to all the duties of which daily life at home and in society is composed. But in one department of Christian duty he was specially prominent, and that at a time when it was very rare to find men in his position who were ready to put their hands to such work. In the infancy of the Church Missionary and British and Foreign Bible Societies, when Sidney Smith and other wits of the day were launching their satires against such attempts, and the general feeling of the time was utterly adverse to the movement, Mr. Harford took his stand firmly as their supporter, and to the end of his days he continued their consistent advocate. In the year 1813, the Bristol Branch of the Church Missionary Society was

founded. Mr. Harford stood on the platform, side by side with the Rev. T. T. Biddulph and other excellent men, earnestly and ably pleading on its behalf; and when the British and Foreign Bible Society held its first meeting at Bristol, he was amongst the most cordial of its supporters. He was a member of its first local committee, and the treasurer of this important branch almost from its beginning; whilst he was always ready to stand up as the advocate of its principles, alike on the platform of the large town meetings, and in the village schoolroom at Henbury. And this he did in no narrow party spirit. So long as God's work was done, he did not regard the name under which it was done; but gave his ready sympathy and co-operation to every Christian society, and every reasonable scheme, for evangelizing or educating the ignorant and the unconverted at home and abroad. Hence he was continually called upon to preside at meetings for these objects, and it has been justly said of him by a writer in one of the public prints,—“For clearness, tact, and firmness, no better chairman could be found. Thoroughly conversant with the usages and rules which regulate public business and public assemblies, and able to enforce them at once with decision and courtesy, he could keep order in a large concourse of persons as successfully as any man we have ever known.” These qualities were put to a severe test on the occasion of a public discussion, which took place in the Amphitheatre, Broadmead, Bristol, on three successive evenings in January, 1841, between John Brindley and Robert Owen, the founder of Socialism. “The audience,” writes an eye-witness, “were of a very mixed and conflicting character, and the question exciting; yet he managed to obtain a fair hearing for both sides, repressing violence, and receiving from the two controversialists and their friends full credit for the strict impartiality, candour, and calmness with which he discharged the duties of his delicate and difficult post.”

It was on the same occasion, at the close of the meeting, that Mr. Harford uttered the following memorable sentences, which may fitly be taken as a sample of his eloquence, as well as of the manly courage with which he was accustomed, on suitable occasions, to assert and maintain the principles on which his life and character were founded:—“According to the creed of Socialism, we are none of us responsible beings. I will tell Mr. Owen (and I should indeed rejoice could I hope to make an impression on his reason and his heart), I say I will tell Mr. Owen, *I know that I am a responsible being*. I will tell him that, early in life, I had to contend with strong passions, which, had I been a Socialist, must, on the principles of their creed, have inevitably hurried me into an abyss of sin, and consequent misery. I tell him that the sole cause which

enabled me to bridle those passions, and to tread, in some degree, the narrow path of Christian virtue, has been that in the school of Christ, and at the foot of His cross, I learnt, and received strength to practice, the difficult but necessary art of Christian self-control, and habitual resistence of my corrupt nature. It is thus, and thus only, that I have achieved that degree of triumph over myself, which has enabled me, amidst manifold imperfections, to aspire to act on Christian principles, and to promote Christian ends and objects. And let me further tell Mr. Owen, that, were he to become a humble learner in the same school of Christ,—were he with true sincerity, deep humility, and earnest prayer, to study the great truths of Revelation,—there is everything to warrant the hope that his heart would be changed, and that by looking with penitential faith to the Lamb of God, who taketh away the sins of the world, he would be saved, though at the eleventh hour. In saying all this, let me add, that nothing but the remarkable circumstances in which I am now placed could have induced me to make any allusions to my own private feelings,—anything more distant from my usual habits I can hardly conceive; but after all the pernicious statements I have heard within these walls on the irresponsibility of man, I really felt it to be a duty to this assembly and to Mr. Owen to meet that doctrine in the way that I have just done. And now, my dear friends (here Mr. Harford descended to that part of the platform nearest the assembled operatives), for I may most sincerely call myself your friend, let me, before I close, tell you what pain it has given me that such libertine principles, such vile blasphemies, as have been brought forward during this discussion, should have been sounded in your ears. You have heard the great truths of the Bible impiously called in question. Allow me to tell you that I have deeply read and deeply considered the evidences of Christianity; and I can venture, with all sincerity and truth, to assure you, as the result, that the Christian faith rests on an adamant foundation. Socialism is nothing more than one of the manifold forms which infidelity has from time to time assumed in vain endeavours to shake that foundation. It will speedily pass away, and make room for some new form of blasphemy and error, which will prove equally vain and transient; but though error is manifold in its forms, truth is always one and the same, and the banner of the triumphant Cross shall remain unfurled till it points to and hails the coming of the glorious Saviour, conquering and to conquer, KING OF KINGS and LORD OF LORDS."

Holding such views as these, and ready as he was at all times to maintain them with so much Christian wisdom and decision, no wonder that Mr. Harford's aid was sought, as it was for so

many years in his own neighbourhood, to support and set forward every religious and philanthropic movement. Nor was he backward to give it. As the Rev. Wm. Bruce most justly said, in his Sermon, on April 22nd, at St. James' Church, Bristol, "Scarcely any public effort to ameliorate the woes of humanity, to repress its crimes, to dry up its tears, in this neighbourhood, in which he did not take a foremost part."

In the case of one important Institution, the Bristol Infirmary, of which he was for fifteen years president, Mr. Bruce testifies, "the tender sympathy, the individual interest, the incessant care he manifested, were the cause of that Institution attaining a prosperity and efficiency such as it never before possessed." In works such as this, he laboured with an assiduity which nothing but Christian principle could have maintained, and with this was united an amount of solid wisdom and clearness of judgment which were peculiarly valuable. His sympathy with such objects, together with his cultivated mind, and scholar-like attainments, brought him early into contact with many of the leading philanthropists of his day, and with others who were eminent for learning and piety in various parts of the kingdom. With Hannah More and Mr. Wilberforce he enjoyed the closest and most enduring friendship, of which the volume of "Recollections," dictated by him in the last year of his life, is a permanent and highly valuable memorial. Bishop Ryder and Bishop Burgess were also friends whom he prized most dearly. He was entrusted by the latter with the disposition of his papers and correspondence, selections from which he gave to the world in the year 1840, together with a very interesting biography, which passed through two editions in that and the following year. In the favourite scheme of this good bishop, the erection of a college in South Wales for the education of the clergy of that part of the Principality, Mr. Harford took a deep interest. The site of the ancient castle of Lampeter was part of a property which Mr. Harford held in conjunction with two of his brothers. With their consent, he offered it to the bishop as the site of the future college, and it was gladly accepted. In every step of the negotiations by which this important institution was brought into being, Mr. Harford lent his counsel and assistance; and after its establishment, in his capacity of a visitor, he watched over its interests with jealous care. Our space forbids our enlarging on Mr. Harford's twice standing for the Cardiganshire Boroughs on Conservative principles, in 1841 and 1849. He was defeated in each instance by small majorities. To the motives which induced Mr. Harford to engage in this contest, so uncongenial to him as it doubtless was, an honourable testimony was borne, in an obituary mention inserted in the "*Welchman*" newspaper of

April 20th last. "Never did any man," says the writer, "enter into the arena of political strife, and into a ferment of small local prejudices and interests, with purer principles of honour, and more lofty and disinterested aims, and never did any man come forth from an electoral contest with more unsullied and cleaner hands."

More congenial far with his mind were his literary pursuits. His reading was large and varied. Practical theology held the first place in his esteem. The writings of the Fathers, and of the best modern divines of various communions, were carefully studied by him; and he formed a careful and discriminating judgment upon the respective value of their several works. He was well read in the classics; and in the intervals of leisure from more important pursuits, he employed himself in translating into English verse that noblest of the works of the Greek Tragedians, the Agamemnon of Æschylus. The work was brought out in the year 1831, accompanied by an elegant dissertation on Grecian Tragedy, and beautifully illustrated by plates from ancient gem designs by Flaxman. The literary work by which he is best known to the public, appeared at a later period: the first edition of the "Life of Michael Angelo," in two volumes octavo, being published in 1857, followed by a second edition in 1858. On this work Mr. Harford bestowed great care and labour. He had an ardent admiration for the genius of this great master. The specimens of his art which his own gallery contained were esteemed by him its chief gems, and he early conceived the design of making the public better acquainted with the mind, character, and works of his prime favourite.

During two visits to Italy, in the years 1846-7 and 1852-3, he made it one of his chief objects to collect materials for this biography, and to obtain the best possible illustrations of the *chef-d'œuvre* of Michael Angelo. A careful copy of the celebrated fresco on the ceiling of the Sistine Chapel was executed at his expense, and chromo-lithographed at Berlin under the care of M. Grüner with wonderful success.

Never before had so full a portraiture of the varied life of the illustrious painter, architect, sculptor and poet, been presented to the world, at least in this country. Never before had the change in Michael Angelo's mind, from the philosophic Platonism of his early days to the warm and simple faith of his declining years, been so fully exhibited and proved in any published work. The notices of Savonarola and of Vittoria Colonna give an additional interest to the biography.

Mr. Harford's last published work, the "Recollections of Wilberforce," was dictated to Mrs. Harford after his loss of vision, during the years 1862-4, compiled from notes of conver-

sations and the stores of correspondence in his possession. The value of these "Recollections" has already been acknowledged in this review; and when the age of the compiler (he was in his seventy-ninth year when the work was published), and the circumstances under which it was written, are remembered, it cannot but give additional interest to their perusal. This volume reached a second edition before the close of the same year.*

Mr. Harford had no family of his own. But to a large circle of near relatives Blaise Castle was like a second home; a place where each was sure of a tender and loving welcome; and which, besides its many local attractions, was endeared to them by the wise and paternal counsels, the cheerful and holy example, and the bright and chastened piety of its inmates.

A Sunday spent there was a peculiar treat. The natural quiet of the place, the pleasant services of the neighbouring sanctuary, the serious but not dull talk and readings indoors, the occasional visit to a poor cottage, and the walk in the beautiful grounds, could not fail to leave an impression behind peculiarly favourable to the cause of real piety.

Mr. Harford's powers of conversation were considerable, his memory was unusually retentive, he had a large fund of anecdote at command, and he took a lively pleasure in employing these gifts for the entertainment of the many guests with which his hospitable mansion was so often replenished.

His fondness for children was extreme. Never did he seem so happy as when, with a child in each hand, or on each knee, he took them to feed the goldfish in the pond in his garden, or poured into their ear some childish tale for their amusement; the result was, that he was a universal favourite with children, and that many a young heart felt a pain at his removal such as is rarely felt at that age.

To the poor around him Mr. Harford was a kind and liberal friend. Many were the little acts of considerate kindness which he was ever showing to the cottagers on his estate, or in the neighbourhood. When any were sick, he visited them himself, enquired after their welfare, and ministered anxiously, both by word and deed, to their spiritual and temporal needs. The

* The above is a very imperfect sketch of the active career of Mr. Harford in the world, and of the various modes in which, as a wise steward, he laid out to interest the talents with which his Heavenly Master had entrusted him. It will be readily acknowledged, by a mere glance at what has been now recorded, that his was no idle and unprofitable course, and that few could

have less cause to feel, at the close of a long life, "I have lived in vain." But if such were the services which he rendered to the Church, and his country, and the world at large, there was a closer and more intimate circle, that of his personal friends and relatives, in whose hearts the memory of the late owner of Blaise Castle is enshrined with a reverence peculiarly sacred.

Rev. W. Bruce, in the sermon already alluded to, says,—“I shall never forget, on more than one occasion, the deep personal interest he manifested in some poor cottager, to whose door I accompanied him, in the hope that that lost one might be saved. How wisely he admonished, how fervently he prayed, how tenderly he dealt with the erring, and how anxious he was to bring to bear anything that might produce conviction of sin, conversion to Christ! ‘Oh, do you think that dying woman looks to the Saviour? does she lay hold of eternal life?’ were his words on leaving the room of one in such circumstances.” Nor should it be left unmentioned, that for fifty years he ceased not to teach in the village Sunday school, and earnestly to press on the youths who composed his Sunday class the blessed truths of the Gospel of Christ.

If such was the outward and the home life of the revered subject of this sketch, it might be readily inferred that his life before God was of the same order. And indeed there is abundant proof of this, in the extreme reverence which he had for the Word of God; his delight in reading, and meditating on, and committing to memory, its sacred pages; his habit of constant prayer, both in public and private; his deep humility; his childlike faith; and the exceeding tenderness of his feelings towards all—relatives, friends, servants—with whom he came into contact day by day.

These were the characteristics of his piety in various degrees through life; but all of them were greatly heightened in the latter years of his mortal course, and especially after the loss of his eyesight. Then, above all, was his growth in grace most striking. We know that as the plant of Divine Grace takes root downwards, so much the more it bears fruit upwards; and most truly was it so in his case. His self-abasement before God became deeper and deeper. “God only knows how deeply I feel my sins, and how strong is the conflict between the flesh and the spirit. God be merciful to me a sinner! I lie low at the foot of the cross. Lord, save me!” Such were oftentimes the expressions which burst from his lips. Though his outward life had been so blameless, he felt with holy Job, “I abhor myself, and repent in dust and ashes.” This did not prevent him, however, from receiving and glorying in the finished sacrifice of the Lord Jesus Christ, and the everlasting righteousness wherewith believers in Him are covered; but he thirsted for a deeper and yet deeper union of spirit with his Lord and Redeemer, and a more perfect conformity to His image.

It was evident to others, if not to himself, that as he neared the end of his mortal course, that sanctification which he so much coveted was indeed his to an extent seldom reached by

humanity here below. His very countenance seemed to shine with the rays of heavenly glory; and when the last summons came, there needed no further preparation. He was longing to go, feeling that, though the home he was leaving was more than ordinarily dear and lovely, yet to depart and be with Christ was far better.

His last end was truly peace. On Sunday, the 15th of April, he was able to join audibly in the Liturgy of the Church, and converse intelligently with the dear ones around his bed; and early in the morning of the 16th he quietly slept in Jesus—the last words which he uttered being those of the 27th Psalm, clearly, though with difficulty, enunciated, as he laboured for breath,—“The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?” After this, all was silence; and in a few moments the blessed spirit was rejoicing in the presence of its Saviour.

It is unnecessary to add anything, by way of drawing attention to the points deserving of imitation in the life of the eminent Christian gentleman which has here been sketched. It requires no elaborate comment to make it edifying. The light which shines through such a life is from heaven. By the grace of God he was what he was. Let us pray that there may not be wanting a succession of such men, to serve God as he did in his generation, and afterwards to bequeath to the Church of God so holy an example.

T. D. H. B.

"ECCE HOMO."

Ecce Homo: A Survey of the Life and Work of Jesus Christ.
Fourth edition. London and Cambridge: Macmillan and Co. 1866.

ABOUT two hundred years ago, one of our great English divines was gravely accused of having written a book contrary to the Protestant faith, and inconsistent with its fundamental elements. In the integrity of his heart and the innocence of his hands, the accused prelate sent a copy of his work to the principal Bishops and Fathers of our Church, as well as to some foreign divines; and asked from them their candid and faithful judgment upon what he had written. The result was a complete and unanimous vindication. The statements which he had made, and the arguments which he had used, were declared to be not only consistent with Protestant truth, but the most powerful weapons both for the detection and refutation of Papal error. Before we had read a single line of "Ecce Homo,"

and before we had even seen the book, we heard it publicly denounced in stronger language, and more decisive terms of execration, than we had ever heard on any occasion from the same lips. We felt something of the recoil that is usually raised when we hear the strongest censure pronounced upon a stranger, of whose innocence or guilt we know nothing whatever. Since then we have carefully perused the whole book from beginning to end, noting down everything that most forcibly struck us; and in this article we present our readers with our deliberate and solemn verdict upon the accused volume.

We cannot entirely endorse the strong language respecting this book which has been uttered by one whose whole life is a beautiful exhibition of practical Christianity and genuine philanthropy. But this we can say, without any reserve or hesitation whatever—while we forget neither his *professed object*, nor his *prescribed limits*, nor his *promised sequel*,—The anonymous author of this notorious volume has professed to give us, "The Life and Work of Jesus Christ," without answering the infinitely momentous question, "What think ye of Christ? whose Son is He?" and without the slightest intimation that the grand *work* for which He came down from heaven, and was made man, was most assuredly this—"By the one oblation of Himself once offered, to make a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Both the *name*, and the *motto*, and the *preface* of a book all contribute either to prepossess us in its favour, or to prejudice us against it. A good *name* inclines us to look for a good book. A happy *motto*, from a wise author or celebrated sage, prepares us to expect that the just sentiment, which we find so pithily expressed on the title-page, will be elaborated and illustrated and enforced in the pages that follow. Above all, a just and candid *preface* does more than anything else to conciliate our favour to a book, and awaken our sympathy for its author. Here he informs us what is the design of his volume, and what are the means and steps by which he hopes to accomplish it. If we are satisfied that the design is both right and important, and the means for its accomplishment are honest and fair, we place ourselves at once at the feet of the writer, or rather we take his book into our hands, with every disposition to receive his instructions and adopt his conclusions. We are constrained to say, that none of these favourable impressions, but just the contrary, were awakened within us, by hearing the *name*, and considering the *motto*, and reading the *preface* to the book before us. It was not a sincere seeker after truth—though once he thoughtlessly said, "What is truth?"—who made the exclamation, which this anonymous author has taken for the name of his book. It was the wicked and vacillating

governor who, against his conscience, and against the most solemn warnings, condemned and crucified an innocent person, whom he knew to be innocent,—he it was who first said, ECCE HOMO! The thought was naturally suggested, Shall we find within these pages the sure and undoubted faith of a Christian man in the Lord of life and glory, or only the opinion that was entertained respecting Him by Pontius Pilate, who delivered Him up to be crucified? The painful doubt which the name created was only increased by the motto that follows:—"Auctor nominis ejus Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat." (Tacit. Ann. lib. 15.) Now, as a witness of an historical fact, the testimony of the contemporary annalist is wholly unexceptionable, and extremely valuable. There is hardly a writer, as our readers well know, on the evidences of Christianity, who has not referred to the words of Tacitus. But in taking "a survey of the life and work of Jesus Christ," every real Christian feels not only grieved and disappointed, but shocked and surprised, that no better or higher authority should be quoted than that of the heathen historian, who has characterized his most holy faith, in the very words that follow the selected motto, as an *execrable superstition*!* Neither are these feelings removed, but rather strengthened, by reading the preface of "Ecce Homo." We will present our readers with this at full length:—

"Those who feel dissatisfied with the current conceptions of Christ, if they cannot rest content without a definite opinion, may find it necessary to do what to persons not so dissatisfied it seems audacious and perilous to do. They may be obliged to reconsider the whole subject from the beginning; and placing themselves in imagination at the time when he whom we call Christ bore no such name, but was simply, as St. Luke describes him, a young man of promise, popular with those who knew him, and appearing to enjoy the Divine favour, to trace his biography from point to point, and to accept those conclusions about him, not which Church doctors or even Apostles have

* Here is the translation of the whole passage as it stands in the Annals. "The first founder of this name (the Christian) was Christ. He was a man who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate. This execrable superstition (*exitiabilissuperstitio*), thus checked for a while, broke out again; and spread not only over Judea, where the evil first rose, but through Rome also, where everything that is bad invariably finds its way." Of course, the author of "Ecce Homo" endorses only the historical fact which he has quo-

ted, and not the context which follows. But would such as deny the real Divinity and the proper Sacrifice of Christ, scruple to denounce unhesitating faith in both these vital doctrines of the Christian religion, otherwise than as "*exitiabilis superstitio*"? In addition to this, are not real Christians, who insist so earnestly upon the distinctive doctrines of their most holy faith, in the estimation of such writers (to use another phrase of Tacitus on the same page), "*Odio humani generis convicti*"?



sealed with their authority, but which the facts themselves, critically weighed, appear to warrant.

"This is what the present writer undertook to do, for the satisfaction of his own mind, and because, after reading a good many books on Christ, he felt still constrained to confess that there was no historical character whose motives, and objects, and feelings remained so incomprehensible to him. The enquiry which proved serviceable to himself may chance to be useful to others.

"What is now published is a fragment. No theological questions whatever are here discussed. Christ as the creator of modern theology and religion, will make the subject of another volume, which, however, the author does not hope to publish for some time to come. In the mean while, he has endeavoured to furnish an answer to the question, What was Christ's object in founding the society which is called by his name, and how is it adapted to attain that object?"

This is the Preface without any abridgement. Short as it is, there is hardly a sentence or sentiment in it which is not open to the gravest objections. There is one way, only one, neither "perilous nor audacious," whereby such as are dissatisfied with the current conceptions of Christ must seek for establishment in the first principles of our holy religion. Let them diligently and earnestly search the Scriptures which testify of Christ, with humble and earnest prayer for the gracious teaching of the Holy Spirit, and they shall be led into all needful and saving truth. The vulgarity and the bad taste of the second sentence are only exceeded by its folly and presumption. Where does St. Luke speak of our Lord in such terms as are here used? He tells us, indeed, what seems essential to his proper humanity, that he "increased in wisdom and stature, and in favour with God and man." But is this at all like the coarse and secular terms employed by our author? What time can we picture to ourselves, even in imagination, when the Saviour of mankind did not bear the name of *Christ*? Did not the angels announce to the shepherds, immediately upon his birth, "Unto you is born this day in the city of David a Saviour, which is *Christ* the Lord?" (Luke ii. 11.) And upon the eighth day, when he was brought to Jerusalem, does not the same evangelist give this remarkable testimony concerning Simeon? "It was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's *Christ*." (Luke ii. 26.) Nay, in the most public manner that can be possibly conceived, had not Herod the King demanded of all the chief priests and scribes where *Christ* should be born? (Matt. ii. 4.) And had not those priests and scribes given to the King the right answer, referring him to the express words of the Prophet, which speak of the promised Messiah in terms which cannot be applied to one who was a man only? "Thou, Bethlehem Ephrata, though thou be little among the thousands of Judah,

yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Mic. v. 2.) And after the temptation, when He had entered upon His public ministry, does not St. Luke tell us, "Devils also came out of many, crying out, and saying, Thou art *Christ* the Son of God. And he rebuking them suffered them not to speak; for they knew that he was *Christ*." (Luke iv. 41.) Is this "tracing his biography from point to point," to ignore or conceal such marked and marvellous points as these? What an unmeaning flourish of accepting only such conclusions about him as "facts themselves, critically weighed, appear to warrant"; when only such facts as appear to favour the views of the author are selected, and other facts, more numerous and more decisive, are entirely omitted! And yet such conclusions as these, and thus obtained, we are to accept in preference to those "which church doctors, or even apostles, have sealed with their authority." Church doctors are all fallible men, and are only to be heard when they "speak as the oracles of God"; but no wisdom or power on earth can ever supersede what the holy "apostles have sealed with their authority." One of these apostles has told us, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. xiv. 37.) We are not surprised that, after the "many books on Christ" which our author read, "he was constrained to confess there was no character whose motives, and objects, and feelings remained so incomprehensible to him." It could not be otherwise. The Roman governor who delivered him up to be crucified, and the Roman annalist who describes his religion as an execrable superstition, might have said exactly the same. Until we bow with the simplicity of little children to the great mystery of godliness, and believe with all our heart what the Holy Scriptures so expressly declare, and what the holy church throughout all the world has so invariably held from the beginning, that "God was manifest in the flesh," we shall find nothing but apparent contradictions and inextricable difficulties from the beginning to the end both of the New and the Old Testament. The simple faith of a Christian man is the only key which unlocks every difficulty. Our author was seeking satisfaction to his own mind by his enquiries and investigations, and he professes to have found it, because he tells us, "the enquiry which proved serviceable to himself may chance to be useful to others." What may be the secret conviction of his heart with regard to the person of our blessed Lord, or what he may intend to bring forth in his next volume, we presume not to say. Only we are constrained to observe, that, in the book which he has now published,—"*a fragment*" though he calls it,—when he tells us

in the Preface, "No theological questions whatever are here discussed," he assumes a position not only strangely unnatural, but absolutely impossible. To send forth to the world the "life and work" of Him whom all Christians believe to be as surely God as He is truly man, without any theology or theological discussion, to say the least that can be said, looks ominous and suspicious in the extreme. Then, with regard to the design of our Lord in founding His Church, and its adaptation to the end for which it was founded. Surely the labour of this anonymous author is in vain and to no purpose. The design for which the Church of Christ was founded is written as with a sunbeam in the Scriptures of truth; and every real Christian has the witness within himself, that the glorious Gospel of the blessed God, applied to the heart by the effectual power of the Holy Ghost, is most wonderfully adapted to bring every thought into captivity to the obedience of Christ, and to prepare His ransomed Church for the heavenly inheritance.

The volume before us consists of two parts. The first part, which contains nine chapters, refers to what is introductory to the Christian dispensation; and the second part, which is entitled "The Legislation of Christ," has fifteen elaborate chapters, many of them upon the nature and extent, the excellence and the superiority, of Christian morality.

In the first chapter, which is entitled "The Baptist," we are told John "was attempting, in an imperfect manner, that which Christ afterwards fully accomplished." John the Baptist, himself the subject of prophecy, both by Isaiah (xl. 3) and Malachi (iii. 1), had no private ends in view; and, as he fulfilled his course, he finished completely the great work which he was sent to perform. Every reference to the work of the Baptist is wholly inadequate, if that be left out which we are expressly told by the Holy Ghost was his special office and peculiar honour,—"*And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways.*" (Luke i. 76.) On the same page we are told, in words which we rejoice to record, "No more precious treasure was ever bestowed upon a nation than these oracles of God which were committed to the Jews." But then there follows a sentence which seems greatly to neutralize what went before. It is added, "Prophecy was one of those gifts which, like poetry or high art, are particularly apt to die out under change of time." To our apprehension, such a view of prophecy is wholly inconsistent with its Divine origin and heavenly inspiration. (2 Pet. i. 21.) The reference made in this chapter to the memorable words of the Baptist, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29), is most painfully defective. It is true that the writer in-

forms us that its full explanation would anticipate much that will more conveniently come in a later treatise; but why does he attempt to confound "that immaculate Lamb who was slain to take away the sins of the world" with any other lamb whatever? What does he say?

"When we remember that the Baptist's mind was doubtless full of imagery drawn from the Old Testament, and that the conception of a lamb of God makes the subject of one of the most striking of the Psalms, we shall perceive what he meant to convey by the phrase. . . . The Baptist was no lamb of God. He was a wrestler with life—one to whom peace of mind does not come easily, but only after a long struggle. His restlessness had driven him into the desert, where he had contended for years with thoughts he could not master, and from whence he had uttered his startling alarm to the nation. He was among the dogs rather than the lambs of the Shepherd. He recognised the superiority of Him whose confidence had never been disturbed, whose steadfast peace no agitations of life had ever ruffled. He did obeisance to the royalty of inward happiness." (pp. 6, 7.)

How many groundless assumptions, and foolish surmises, and unwarrantable assertions, are here made with reference to him who was greater than the greatest of the ancient prophets, who was filled with the Holy Ghost even from his mother's womb, and who not only boldly rebuked vice, but patiently suffered for the truth's sake. Where did the writer get the information which he has given us respecting John the Baptist? In addition to this, the idea of drawing any comparison whatever between "the very paschal Lamb who was sacrificed for us," with any other "lamb of God," or any "one of Jehovah's flock," is revolting at once both to the mind and heart of the true Christian. It reminds us of the melancholy attempt in the "Essays and Reviews" to explain away what is said of the suffering Son of God (Isa. liii.), by applying it to the prophet Jeremiah. It is said of Him who "was wounded for our transgressions," and who "made His soul an offering for sin,"—"He was led as a lamb to the slaughter." But the prophet Jeremiah said of himself, in the midst of his persecutors, "I was like a lamb or an ox that is brought to the slaughter" (Jer. xi. 19); therefore the essayist would infer that Jeremiah was intended in the 53rd of Isaiah. The same attempt is made here. Now we, in our most solemn approaches to the throne of the Heavenly Grace, address our humble petitions to Him who sits upon it as the Lamb of God, who taketh away the sin of the world; and we earnestly beseech Him to grant us His peace, to receive our prayers, and to have mercy upon us. How, then, can we put upon the significant testimony of His illustrious forerunner the meaning which this author tells us "he meant to convey by this phrase"? The

conclusion also of this chapter on the Baptist we must quote, because of the importance which the author himself attaches to it:—

"More than this was wanting. It was necessary that an enthusiasm should be kindled. The phrase 'baptize with fire' seems at first sight to contain a mixture of metaphors. Baptism means cleaning, and fire means warmth. How can warmth cleanse? The answer is, that moral warmth does cleanse. No heart is pure that is not passionate; no virtue is safe that is not enthusiastic. And such an enthusiastic virtue Christ was to introduce. The whole of the present volume will be a comment on this text." (p. 8.)

Our author manifests, from the beginning to the end of his work, a deep-rooted and inveterate hatred of what he terms "conventional phraseology." But, in his anxiety to be free from it, he does not hesitate to make use of philosophic language. And what does he gain by the change? We believe sincerely, without in a single instance explaining a difficulty, where it really exists, in a great variety of instances, by this substitution, he creates them where they have no existence. Take, for instance, the word *enthusiasm*, in which he so greatly delights, and which he so abundantly uses, from the beginning to the end of his book. Whether he means us to understand by it *enthusiastic loyalty* inspired within us by the Founder of our holy religion, or the *enthusiasm of humanity*, by which he would express "the love of the man in every man," surely his phraseology is far more calculated to mystify and mislead than to illustrate and direct. We have learnt from the Holy Scriptures, "Believe in the Lord Jesus Christ, and thou shalt be saved;" and we have been directed by the same infallible authority, after we have purified our souls by obeying the truth, "See that ye love one another with a pure heart fervently." (1 Pet. i. 22.) Which language is the simplest and the best? Which is most likely to be understood, not merely by philosophers and scholars, but the poor, the unlearned, "every creature"? We put our most solemn veto upon the assertion that is here so confidently made, and in direct contradiction to it we affirm, that moral warmth does *not* cleanse. The guilty conscience is cleansed, and the stain and the defilement of sin is washed out and taken away, not by moral warmth, "but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. i. 19.)

A few extracts we will give from the chapter on "The Temptation." In these we have no doubt the reader will be forcibly struck with the unwarrantable liberties that are taken with certain parts of the sacred narrative, and the shade of doubt that is cast upon it all. What shall we say to such a description as this?—

"In the agitation of mind caused by his baptism, by the Baptist's designation of him as the future prophet, and by these signs, Christ retired into the wilderness; and there, in solitude, and after a mental struggle such as John perhaps had undergone before he appeared as the prophet of the nation, matured that plan of action which we see him executing with the firmest assurance and consistency from the moment of his return to society." (p. 9.)

This is not the account of the Temptation which is given in the Holy Scriptures, but only the surmise of an anonymous writer, who promised in his Preface to give us only such conclusions respecting our Lord as the facts themselves, critically weighed, appear to warrant.

In speaking of the four Gospels, he calls them "Our Biographies"; and we do not in any wise object to the name. But we do most solemnly protest against the manner in which he speaks of these in the very next page:—

"Nothing is more natural than that exaggerations, and even inventions, should be mixed in our biographies with genuine facts." (p. 10.)

If this were so, we should have to bid farewell to all certain dependence upon Bible and Gospel truth. Without "the verifying faculty," who could separate exaggerations and inventions from undoubted miracles and genuine facts? What one selected, another might reject; and thus, to all practical purposes, we should be without any infallible standard of truth.

A little further on we read:—

"From the time of His Temptation, Christ appeared as a worker of miracles. We are expressly told by St. John that he had worked none before, but all our authorities concur in representing Him as possessing and using the gift after this time. We are to conceive Him therefore as becoming now, for the first time, conscious of miraculous powers. Now none of our biographies point this out, and it is visibly the key to the whole narration. What is called Christ's Temptation is the excitement of His mind which was caused by the nascent consciousness of supernatural power." (p. 12.)

Now here we do not hesitate to say the reasoning is illogical, as the conclusion is heretical. It by no means follows that, because our Lord did not commence His miracles until after His baptism, He was ignorant until then of His power to perform them. Such a notion may appear to our author "the key to the whole narration"; but, as he owns, it is not pointed out by the Evangelists, and to us it appears utterly inconsistent with the right faith of a Christian man in that divine and glorious person whose name is Wonderful, "who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." While as to His human nature "he increased in wisdom and in stature," we believe with all our heart that as Immanuel, God with us,

there was no moment of His most holy life, from Bethlehem's stable to Calvary's cross, when He was not possessed alike of omniscience, omnipotence, and omnipresence.

The other passages that we have marked in this chapter have all the same tendency. He speaks of our Lord as "struggling with the fresh conviction that he was Himself the Messiah." (p. 14.) Then he tells us, "We should remember, that the report of these temptations, if trustworthy, must have come to us through Christ himself; and that it may probably contain the facts mixed with his comments upon them. We are perhaps to understand that he was tempted to do something which, on reflection, appeared to him equivalent to an act of homage to the Evil Spirit. What then could this be? It will explain much that follows in Christ's life, and render the whole story very complete and consistent, if we suppose that what he was tempted to do was to employ force in the establishment of his Messianic kingdom." (p. 15.) Here is the conclusion of this mournful chapter:—

"Such then is the story of Christ's temptation. It rests, indeed, on no very strong external evidence, and there may be exaggeration in its details; but in its substance it can scarcely be other than true—first, because it is so much stranger than fiction, and next because in its strangeness it is so nicely adapted to the character of Christ as we already know it, and still more as it will unfold itself to us in the course of this investigation." (p. 17)

The author seems as determined to be wise above what is written, as he is unwilling to be wise up to what is written. Without any care to find out all that the Scriptures have declared upon the matter in hand, he presents us with his own fanciful and rash conclusions, and seems infinitely to prefer these to everything else. He must not expect his readers to do the same. We never knew an instance where disparagement of the Bible and of Christ did not go hand in hand. When men speak of the Holy Scriptures as if they were of doubtful and uncertain authority, it almost invariably leads to Rationalism and Socinianism. We have just heard that poor Colenso, who first startled us by his disbelief in the writings of Moses, has now declared that he cannot worship as God that Saviour of whom Moses wrote. If we had no more reverence for the law and the testimony than that which is expressed in this chapter, we should feel as if the rock upon which we now rest with unshaken confidence were falling away and crumbling to pieces.

We shall content ourselves with a single quotation and a single reflection upon the third chapter, which is entitled "The kingdom of God:—"

"They did not object to the king, they did not object to the phi-

losopher; but they objected to the king in the garb of the philosopher. They were offended at what they thought the degradation of their great ideal. A king who neither had, nor cared to have, a court or an army; a king who could not enforce a command; a king who preached and lectured like a scribe, yet in his weakness and insignificance could not forget his dignity, had his royal title often in his mouth, and lectured with an authority that no scribe assumed—these violent contrasts, this disappointment of their theories, the homely parody of their hopes, inspired them with an irritation, and at last a malignant disgust, which it is not hard to understand." (p. 29.)

Now, surely, it is very astonishing that so much pains and care should be taken to trace to its source the secret spring of the fierce and bitter hostility of the Jews to their own Messiah, while the real causes of it, so expressly and so repeatedly declared in the Scriptures, are never once mentioned. We know, indeed, what was the powerful motive with Pilate which led him to violate his conscience, and to condemn an innocent person; we know, also, the title of His accusation, which, greatly to the annoyance of the Jews, he wrote upon His cross. But we are expressly told something far more unpardonable in the sight of the Jews than making Himself a king, was the true root of their bitter hostility against Him. How do we read?—"Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said also that God was his father, MAKING HIMSELF EQUAL WITH GOD." (John v. 18.) Again and again is the same accusation preferred. "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, MAKEST THYSELF GOD." (John x. 33.) And when at the last He stood before the tribunal of the High Priest, when every other charge had failed, and no other accusation could be substantiated, because He had done nothing amiss, have we forgot the solemn adjuration of the High Priest? "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." When He had answered in the affirmative, and spoken of His approaching glory, then they all accused Him of blasphemy, and adjudged Him to be worthy of death, and delivered Him up to the governor, that He might die. So also in the presence of Pilate, almost in immediate connection with the verse that has given to our author the name of his book, do we not find these most marked and decisive words? "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid." (John xix. 7, 8.) Why does the writer of the Life of Jesus Christ avoid with such marked particularity every reference to such facts as these? Was it not the Holy One and

the Just, and the Prince of Life, who was denied before Pilate, and killed by the Jews? And was not this the charge brought against them with regard to the true Messiah, on the day of Pentecost? "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts ii. 23.)

The fourth chapter is on the Royalty of Christ. Its design is to show "that Christ, in describing himself a king, and at the same time as king of the kingdom of God—in other words, as a king representing the Majesty of the Invisible King of a theocracy—claimed the character, first, of Founder; next of Legislator; thirdly, in a certain high and peculiar sense, of Judge of a new society." (p. 40.) Here again we have many minor inaccuracies; and the same grand and deplorable deficiency that runs through the book. Even the simple narrative respecting the tribute money is not correctly related. (p. 30.) The call of Abraham is recorded in the Holy Scriptures infinitely better than by our author, who tells us that "he separated himself from his Chaldean countrymen in obedience to an irresistible divine impulse." Then again he tells us respecting the Old Testament saints:—

"It is surprising that the early Jews, in whom the sense of God was so strong, and who were familiar with the conception of an eternal Being, should have been behind rather than before other nations in suspecting the immortality of the soul. The Greek did not, even in the earliest times, believe death to be annihilation, though he thought it was fatal to all joy and vigour; but the early Jews, the legislator himself, and most of the Psalmists, limit their hopes and fears to the present, and compare man to the beasts that perish. . . . The suspicion of immortality appears in the later prophets, that suspicion which Christ was to develop into a glorious confidence." (p. 37.)

It is readily granted, that because of the far more perfect revelation there made of the world to come, it is said,—God our Saviour "hath brought life and immortality to light through the Gospel." But it is a gross insult upon the Lord's ancient people, to whom were committed the oracles of God, to say they were behind the Greeks in their expectation of immortality. If this author had as thoroughly studied the page of inspiration as the literature of the Greeks, it would have been impossible for him to have believed that either Moses, the man of God, or David, the sweet singer of Israel, or Heman, or Asaph, or Corah and his sons, confined their hopes or tuned their harps merely to the things of time and sense. Our Church teaches expressly, "*They are not to be heard, which feign that the old Fathers did look only for transitory promises.*" (Article vii.) If other evidence were wanting, we think the ani-

mating language of the inspired Apostle, in one unbroken chapter (Heb. xi.), from beginning to end, is a most triumphant refutation to what this author would "feign." What is the meaning of "not accepting deliverance, that they might obtain a better resurrection?" (Heb. xi. 35.)

But we have a graver charge to prefer against our author than that of the unworthy slight which he puts upon the elders and patriarchs, and kings and righteous men of old. We have a controversy with him respecting their King and our King, the King of Saints and the King of Glory. "Thou art the King of Glory, O Christ!" He who writes upon the royalty of Christ, without acknowledging His Godhead, is guilty of high treason against the great King of the whole earth. The King who rules and reigns on Zion's hill does not rule and reign "as a king *representing* the majesty of the Invisible King of a theocracy." David was this; Solomon was this; every good king of the Lord's ancient people was this. Christ Himself "is the blessed and only Potentate, the King of kings, and the Lord of lords; who only hath immortality; dwelling in the light which no man can approach unto." Unless He had veiled His glory in a mortal form, He would have remained from everlasting to everlasting "the invisible God, whom no man hath seen nor can see." (1 Tim. vi. 14—16.) It was the glory of our immortal and invisible King which the prophet beheld, when the seraphims, as they veiled their faces, "cried aloud and said, Holy, holy, holy is the Lord of hosts." (Isa. vi. 1—3.) "These things said Esaias, when he saw *His* glory, and spake of *Him*." (John xii. 41.) "That which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality." This is our faith—the faith of every true Christian man; this is the faith of our beloved Church—the faith of the whole Church of Christ militant here on earth. Is it the faith of him who wrote "Ecce Homo"? This is not a question of words and names; but it is one which lies at the root, and enters into the essence, and constitutes the substance, of the everlasting Gospel. It is a matter in which every soul of man is most deeply and everlastingly concerned. "It is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the worlds; and man, of the substance of His mother, born in the world."

The fifth chapter treats of the credentials of Christ. Here the author mentions three things with respect to the establishment of Christ's Church upon earth,—the prodigious originality of the design, the calm confidence with which it was carried

out, and the marvellous and long-lasting success with which it has been accomplished. We are not sure what he means by the originality of the design. It did not originate with our Lord in the days of His flesh. He came not to do His own will, but the will of Him that sent Him. Everything that He said, and did, and suffered, was the accomplishment of the great scheme of salvation, which was first announced in Paradise (Gen. iii. 15), and which had been gradually developing itself for four thousand years. In speaking of miracles, he takes the very lowest ground that he possibly could. Why should the question be waived, whether or not they were *actually* performed, or *professed* to be performed, or *believed* to be performed? He shall speak for himself.

"For our present purpose, which is to investigate the plan which Christ formed and the way in which He executed it, it matters nothing whether the miracles were real or imaginary; in either case, being believed to be real, they had the same effect. Provisionally, therefore, we may speak of them as real." (p. 44.)

To us this language is anything but satisfactory. Not to speak of the unscriptural phrase of "the plan which Christ formed," it is the language of sceptical doubt, rather than of assured faith, to speak thus of the Divine credentials of the everlasting Gospel. (Heb. ii. 3, 4.) We remember Gibbon, in his well-known chapter (Dec. and Fall, chap. xv.), speaks of "the supernatural gifts, which even in this life *were ascribed to the Christians* above the rest of mankind." Very much in the same strain our author has it, "Those apparent miracles were essential to Christ's success." (p. 49.) We conceive that, if he does not entirely misunderstand, he most awfully underrates, the true doctrine of the Cross in the following passages:—

"It was the combination of greatness and self-sacrifice which won their hearts—the mighty powers held under a mighty control—the unspeakable condescension—the *Cross of Christ*. By this, and by nothing else, the enthusiasm of a Paul was kindled. The trait in Christ which filled his whole mind was His condescension. The charm of that condescension lay in its being voluntary. The Cross of Christ, of which Paul so often speaks as the only thing he found worth glorying in, as that in comparison with which everything in the world was as dung, was the voluntary submission of one who had the power to escape death." (p. 49.)

And here is the conclusion of this chapter on Christ's credentials:—

"Witnessing his sufferings, and convinced by the miracles they saw him work that they were voluntarily endured, men's hearts were touched, and pity for weakness blending strangely with wondering admiration of unlimited power, an agitation of gratitude, sympathy, and astonishment, such as nothing else could ever excite, sprang up in them; and when, turning from his deeds to his words, they found this

very self-denial which had guided his own life presented as the principle which should guide theirs, gratitude broke forth in joyful obedience, self-denial produced self-denial, and the law and the law-giver were together enshrined in their inmost hearts for inseparable veneration." (p. 51.)

Now there is nothing that we have found in the whole volume, from first to last, that seems to approximate so near to the truth of the Gospel as this language and these sentiments. If a man's heart is really touched and won by considering the holy life and the unexampled patience and forgiveness that was manifested by the Saviour in His death, so that he earnestly longs, and heartily prays, to copy the one and to follow the other, who shall say that this may not prove the beginning of the good work? One of the great ends to be accomplished by His taking upon Him our flesh, and suffering death upon the cross, most assuredly was, that all mankind should follow the example of His great humility. But before the example of Christ can either affect our hearts or influence our lives,—or, if we like it better, kindle our enthusiasm,—two most momentous points have to be clearly settled. We mean the person who suffers, and the cause of his sufferings. If I think as he thought who brought Him forth to be crucified, and said *Ecce Homo*, that he is a just man, without fault, who ought to be released; and if I look no further into the cause of his bitter sufferings, so patiently endured, than the malice and envy of the Jews, I feel awed and perplexed, but neither my principles nor my conduct are altered by what I behold. If I think with others that Christ is not only an innocent man, but by far the greatest, the wisest, and the most disinterested man that ever lived, and that while He performed the most astonishing miracles for the relief of others, and could easily have performed them again for His own deliverance, yet He refused to do so, choosing rather to die a martyr to the truths which He taught, and to seal with His blood, and by His own example, the heavenly lessons of patience and forgiveness which He uttered with His lips; I cannot, it is true, look with indifference on such a spectacle. A thrill of admiration pervades my frame. I make a beautiful theory, or write a popular treatise on the power of goodness and the force of self-sacrifice; and there I stop. I have no heart to imitate what I am constrained to admire; and my conscience tells me that my whole life is a constant contradiction to the excellent model which I have recommended to others.

"Video meliora proboque, deteriora sequor."

But, like Saul of Tarsus, on his way to Damascus, to persecute "them that called upon this name," I too am arrested, not miraculously, but inwardly, silently, powerfully, on my way. My conscience is thoroughly roused. Sin revives, and I feel

that I am a guilty sinner; yea, the chief of sinners. I am without strength, without any good thing; and my language is, "Who shall deliver me from this body of death?" I am grieved and wearied with the burden of sin, and earnestly inquiring, "What shall I do?" Set a perfect example before me, and tell me to follow it, and you increase my distress, and well nigh drive me to despair. Alas! it is not an example that I want. I want to have the burden of my guilt removed, and the stain of my sin washed away. I hear the word of Him who came into the world to save sinners, and trembling and astonished, I inquire, "Who art thou, Lord?" I learn that He is "God manifested in the flesh;"—that He came to be both a sacrifice for sin, and also an example of godly life;—that His blood cleanseth us from all sin;—that "He bore our sins in His own body on the tree;"—that "He suffered, the just for the unjust, to bring us to God;"—that "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him." I am assured that all this was for me; that He loved me, and redeemed me, and gave Himself for me; and that if I rely only on His precious death and merits, all my sins are forgiven me for His sake, and that I may go in peace. I believe this record, and I put my trust in Christ. What is the consequence? The burden of guilt falls from my conscience; and Christ dying upon the Cross to take away all my sins, has done for me what nothing else ever did, what nothing else ever can do. It has not only removed my load of guilt, and saved me from the dominion of sin, but it has furnished me with new motives, and new strength to walk henceforth in newness of life; and it has effectually broken the fatal league between my sinful heart and this evil world, so that now I can sincerely say, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The author of "Ecce Homo" seems to attribute to the outward sight of the crucifixion those glorious effects which were produced afterwards by the *doctrine of the Cross* applied to the heart by the power of the Holy Ghost. Before the day of Pentecost, we are told that "the number of the disciples were about 120." But how rapidly did they increase, when they, whose consciences by sin were accused, were directed to believe on Him, and be baptised in His name for the remission of their sins.

The sixth chapter is entitled "Christ's Winnowing Fan." The whole drift of this chapter appears to us defective and erroneous in the extreme. We venture to assert, that every one who really understands the Gospel of the grace of God, as taught in the Bible, and held by our Church, will be constrained to say of many of the sentiments which he finds here, "Can-

not my taste discern perverse things?" (Job vi. 30.) National judgments seem to be all that were intended by the Baptist, according to this writer. (p. 57.) A little further on he seems to assert that men were gathered into the Christian Church because of their moral worth and virtue. (p. 59.) When John so earnestly called upon his disciples to bring forth fruit meet for repentance, it is entirely wrong to say, "To obey John's call was easy; it involved nothing beyond submission to a ceremony." (p. 50.) The winnowing of Christ is something very different to what is here stated. (p. 63.) It is not an appeal made to what is noblest in each, that by the issue every man's worthiness may appear. He came to seek and to save that which was lost, and to give His life a ransom for many. The confusion that is made between "moral worth or goodness" (p. 65) and "faith," is most marvellous, and is as completely contrary to the whole scope and current of the Holy Scriptures as it is to the Articles and Homilies of our Church. All the arguing towards the end of the chapter (p. 66) is completely silenced by such a passage as this:—"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 8—10.) "Consider diligently these words. Without works, by faith only, freely we receive remission of our sins. What can be spoken more plainly than to say that freely, without works, by faith only, we receive remission of our sins?" (Hom. on Sal.)

The chapter on the conditions of membership in Christ's kingdom is a very important one, and brings out many of the peculiar tenets of the author. "It is clear," he says, "that those who consider an elaborate creed essential to the Christian character must pronounce Christ's first disciples utterly unworthy to bear the name of Christians." (p. 69.) Under this expression, and many that follow, is clearly to be seen the rooted aversion of the writer to definite doctrine and distinctive truth. When the disciples themselves were only learners,—before they were called Christians, before all the Articles of the Christian faith had become *facts*, and before the Redeemer of mankind was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 4),—even a child can understand that many things *could not be required* of Christ's first disciples to believe, which cannot now be rejected without imperilling our salvation. Bigotry and intolerance are both frightful monsters. We hate them alike with a perfect hatred. They have only to be seen in order to be hated. To the utmost stretch of Google

extensive charity, we would make every possible allowance, both for the wrong notions and inconsistent practices of our fellow-Christians and fellow-sinners. We know what allowances have to be made for ourselves; and we have always rejoiced in believing that many, very many, may have the root of the matter in them, notwithstanding their fanciful notions, and their defective practice. Thus minded, we admit freely that some consideration is due to the passage that follows:—

"We ought to be just as tolerant of an imperfect creed as we are of an imperfect practice. Everything which can be urged in excuse for the latter may also be pleaded for the former. If the way to Christian action is beset by corrupt habits and misleading passions, the path to Christian truth is overgrown with prejudices and strewn with fallen theories and rotting systems, which hide it from our view. It is quite as hard to think rightly as it is to act rightly, or even to feel rightly. And as all allow that an error is less culpable than a crime or a vicious passion, it is monstrous that it should be more severely punished. It is monstrous that Christ, who was called the friend of publicans and sinners, should be represented as the pitiless enemy of bewildered seekers of truth." (p. 72.)

Here we have to observe that there is all the difference in the world between a *false creed* and "an imperfect creed." Every allowance is to be made for the latter, but none for the former. If any have represented the compassionate Saviour, who came to seek and to save that which was lost, as "the pitiless enemy of bewildered seekers of truth," let them bear their judgment, whosoever they be. But let such "bewildered-seekers" be persuaded how only, and where only, they are sure to find the object of their search. That same Pilate, whose exclamation has given the name to the volume before us, asked at the same time this most momentous question, "What is truth?" And that inquiry, though not answered to him who made it, (he did not want to have it answered,) has been made to us by infallible authority. He who is the truth itself, and who came to bear witness of the truth, has said, "Thy word is truth." In addition to this, He has commanded us,—we take it as a command,—"Search the Scriptures." Let the bewildered seeker of truth both receive His testimony and obey His command; and if he does this sincerely, and with humble and earnest prayer, he shall be led safely, out of every bewildering maze, into the glorious light and liberty of all saving and sanctifying truth. The prayer has not been made in vain for all them, in every age, who, through the words of the blessed evangelists and the holy apostles, shall believe in Christ,—*"Sanctify them through Thy truth: Thy word is truth."* (John xvii. 17.) A teachable mind, that bows to the authority of the Bible, is delivered from *both* the difficulties pointed out by the author in this chapter.

(pp. 74, 75.) To us the facts of our Saviour's life are not obscured, either from the circumstance of their "being long past," or from their taking place in a country whose habits and modes of thought are so different to our own. Believing with all our heart that "all Holy Scripture is given by inspiration of God," when we read or hear in the New Testament the marvellous works, or the gracious words, of our blessed Lord, we have the same undoubted assurance, both of the reality of the one, and the truth of the other, as if we had seen them done and heard them spoken. And because it has been our blessed privilege to have "known these Scriptures from a child" (2 Tim. iii. 15), we are almost as familiar with the manners and customs of the Jews, and with the mountains, and the vallies, and the hills, and the rivers of Palestine, as with those of our native country. A philosopher may mistake our simple faith for foolish credulity, and may deride us on account of it; but while it saves us from the perplexity of the "bewildered seekers of truth," it imparts to us the substantial blessing, which to him has hitherto proved a vanishing shadow, and eluded his grasp. "Blessed are they that have not seen, and yet have believed," (John xx. 29.) If our author had only "held fast the form of sound words," it would have preserved him from the deplorable statements that occur at the conclusion of this chapter. We refer to the paragraph, and indeed to the whole page (82), where, after speaking of the most notorious transgressor, it is said, "he may yet possess that rudiment of goodness which Christ called faith." Our Lord nowhere has called faith a "rudiment of goodness;" and to set up saving faith as an innate principle, or as if it could save irrespective of the merits of Christ, is entirely to frustrate the Gospel of the grace of God. When we pass from the speculations and theories of bewildered philosophers on such subjects as these, to the distinctive teaching of our Church, it is like coming from a dark and tangled forest into a verdant plain that is bathed in light. "These three things must go together in our justification: upon God's part, His great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption, by the offering of His body and shedding of His blood, with fulfilling of the law perfectly and thoroughly; and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us." (Hom. on Sal.)

The Eighth Chapter is on Baptism. In this part of his work the author most rigidly adheres to his resolution of excluding "all theological questions whatever." In addition to this, he has excluded also theology itself! The result is what might naturally have been expected; and, indeed, what could not

have been different. Others who review this book, as a whole, much more favourably than ourselves, cannot shut their eyes to the strange anomaly which is presented in this chapter. We have a religious subject discussed without religion. A most significant and divinely appointed mystery, which enters at once into the whole *credenda*, *participienda*, and *agenda* of our most holy religion, is as flippantly discussed, and with as much secularity, as if it were merely the initiatory rite of a political club. The admirers of the book confess thus much: "The view taken of the two Sacraments, especially of Baptism, is singularly narrow, meagre, and external." (Macmillan's Mag., June.) What can we think of a writer who could dismiss all the vital and the practical truths, all the heavenly mysteries, and all the wonderful things that are unfolded in our Lord's most memorable interview with Nicodemus, in the way which he has done in this chapter? He speaks, from beginning to end, as if the outward part, or sign, of the Sacrament were everything, and the inward part, or thing signified by it, were nothing. According to this author, Nicodemus comes to the founder of the new society with the expectation that he may be admitted into it without baptism:—

"When we consider the great contempt which Christ constantly expressed for forms and ceremonies, and in particular for those washings which were usual among the Pharisees, we are prepared to find Him readily acceding to the request of Nicodemus. Instead of which, he shuts the petitioner's mouth by an abrupt declaration that there was no way into the Theocracy but through baptism. The Kingdom of God, He insisted, though it had no locality and no separation from the secular states of mankind, though it had no law-courts, no lictors, and no fasces, was yet a true state. Men were not to make a light thing of entering it; to give their names to the Founder at a secret interview, and immediately return to their accustomed places of resort, and take up the routine of secular life where it had been left."

Now it is an important fact, that the Lord's command to disciple and baptize all nations, was not yet given; and consequently baptism was not yet generally necessary to salvation. But, not to insist upon this, what is baptism without any profession of faith either made or implied? All such professions, by writers like our author, are most studiously avoided, even when the matter in hand most absolutely requires them to be made. They "seem to think exclusive adherence to definite truth is the great antagonist to the mind of Christ, and would have us agree to differ in every particle of faith, yet hold ourselves to be one in one common Christianity. Like the Pantheon of old Rome, everything is to be enshrined in one common Temple of Concord, not of faith, or minds, or wills, but of despair of truth. Nothing in this new school is to be exclusively true, nothing is

to be absolutely false. No words are to have any exclusive meaning. Every one is to decipher the old inscriptions as he likes, so that he do not obtrude that meaning upon others as the sole meaning." (Preface of Daniel the Prophet.) It is impossible for any language more accurately to describe "the society into which this motley crowd are to be gathered," (p. 84) according to the baptism here described.

Surely it might be asked of all who are baptized without any distinct and definite profession of their faith, "Unto what then were ye baptized?" The one here described is neither that of our Lord nor of His forerunner. There is no evidence whatever that what Nicodemus heard that memorable night led to his immediate baptism with water. But there is evidence, the most complete and decisive, that the distinctive truths and the essential elements of the everlasting Gospel which were then so wonderfully laid before him, sunk deep into his heart, and led eventually to his becoming an illustrious instance of that new birth unto righteousness, of which he had not, when he came, the faintest conception. How distinctly was he instructed as to the Divine and human nature being combined in the one person of Christ: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." What a grand outline was drawn for him of the whole plan of salvation, emanating from the inestimable love of Almighty God, our Heavenly Father, in the gift of His Son,—accomplished by the grace of our Lord Jesus Christ, when He was "lifted up from the earth" on Calvary's cross for our redemption,—brought home to our consciences by the effectual power of God the Holy Ghost, infusing His heavenly life and renovating grace into our souls,—made actually ours, whoever we are, by truly believing in His name,—and proved to be ours by coming to the light and walking in the truth. These, be it remembered, were the marvellous things that were said by the Lord, in answer to his enquirer, who had said, "How can a man be born when he is old?" And yet these things are wholly omitted by the writer, who obtrudes his meagre interpretation of baptism upon us. Is this accepting "those conclusions which the facts themselves, critically weighed, appear to warrant"?

The first part of this mournful book concludes with a chapter of "reflections on the nature of Christ's Society." In reply to the enquiry, what was the ultimate object of Christ's scheme, the author conceives that, in modern language, "it was the improvement of morality." Now, it is perhaps too strong to say, as it has been said, "A church of which the ultimate object was the improvement of morality would not be Christian but infidel." (Quarterly Review.) Morality improved to the utter-

most, and in its widest signification, not only includes the love of God, but is the fruit and essence of that love.

"Talk they of morals? O Thou dying Lamb,
The grand morality is love to Thee!"

We may not forget that the end of the commandment is charity (1 Tim. i. 5); that charity is the last link in the golden chain of all the Christian virtues (2 Pet. i. 5—7); and that charity is still to flourish, when faith shall be lost in sight and hope in fruition (2 Cor. xiii. 8). We know what are the two great commandments, upon which hang all the Law and the Prophets. (Matt. xxii. 40.) Though the second can never be obeyed while the first is neglected, still, as our hearts are never rightly affected to each other *until after* they are made by the Gospel rightly affected towards God, *in this sense* we may assume the ultimate object of the Christian Church to be the improvement of morality. But the author might have found a far more comprehensive, as well as a much truer and much more glorious answer, if only he had consulted the Holy Scriptures. (Eph. i. 10.) Neither the comparison nor the contrast which is here drawn at great length between our Lord and Socrates, is at all to our mind. It degrades without illustrating the subject. In the sentence that follows, in the most astonishing manner, the order of Christian union is completely reversed. "Christianity abhors isolation; it gathers men into a society, and binds them in the closest manner, first to each other, and next to Christ himself." (p. 96.) Now, surely all real Christians are first joined to Christ their living Head; and then, as members of the same body, are united to each other. Both brotherly kindness to their fellow Christians, and universal charity to all mankind, follow after their faith in Christ, and are the fruits and evidences that flow from it. We can by no means agree to the description given of Christ's method "of making the bad good." (p. 98.) We are not ignorant of the force of example; and we can understand well what is meant by what Dr. Chalmers so happily calls "the expulsive power of a new affection;" but the whole course and current of the Gospel instructs us, that we must be washed from our sins, and obtain life through faith in His name, before we can follow the blessed steps of His most holy life. The glowing paragraph at the close of this chapter fails to awaken a kindred glow within us, because we read it under the saddening impression that he who wrote it is unfolding indeed the wisdom of our Prophet, and enforcing the commands of our King, while he ignores altogether the office of our Priest; and who consequently has no true faith in "the Lord's Christ," "who is over all, God blessed for ever. Amen." (Rom. ix. 5.)

Writers like the author of "Ecce Homo" may repudiate by expressive silence, as well as by avowed opposition, everything that is distinctive and peculiar in the glorious Gospel of the blessed God. They may think to build up the beautiful fabric of Christian morality upon the ruins of Christian doctrine, and attempt to produce, by the exhibition of a perfect example, the philanthropy, and the mercy, and the forgiveness, which can only be produced, and live and grow, in the heart of one who has come to the blood of sprinkling, and imbibed the Spirit of Him who suffered death upon the Cross to make reconciliation for all our sins. They may stand in doubt who it was, or refuse to say what they think of Him who died unto sin once. But to us who have felt the heavy burden of our sins, and know in whom we have believed to take them all away, the Divinity of His Person, and the reality of His Sacrifice is our very life, and our all. "Since, then, the rejection of truth, as well as unholiness of life, will have to do with the final doom of man; then, not to state the truth as explicitly as we can, to allow truth and falsehood to be jumbled together in one shifting kaleidoscope of opinions, to allow that all have an equal chance of being right, and so, (since they are contradictories,) that all have an equal chance of being false, is treason to the God of truth, and cruelty to the souls of men."

DR. LIVINGSTONE'S SECOND EXPEDITION TO AFRICA.

The Zambesi and its Tributaries, and the Discovery of Lakes Shirwa and Nyassa: being a Narrative of an Expedition during the Years 1858—64 in South-Eastern Africa. By David Livingstone, H.M. Consul at Fernando Po. John Murray. 1866.

DR. LIVINGSTONE's former volume was eagerly purchased and but little read. Though a great discoverer, he showed himself by no means an expert handler of the pen. The narrative was confused, and wherever the reader opened, he seemed to be in the same place. There was motion, but no progress. Dr. Livingstone is more happy with his second volume. He has learned something of the craft of authorship, and has published a work of which the fifth thousand is now before us. We receive it with pleasure, and will endeavour, within the small space at our disposal, to place some of its more striking facts before our readers.

The Expedition consisted of Dr. Livingstone, his brother, and other explorers, who, under his guidance and control, were to render every assistance in their power. In March, 1858, the Expedition left England in Her Majesty's colonial steamship "Pearl"; and after touching at the Cape of Good Hope, where they took on board Mr. Francis Skead, R.N., as Surveyor, continued their course to the East coast, which they reached the May following.

The Expedition was a Government one, and its objects were to ascertain the mineral, vegetable, and animal productions of the country; its capabilities for commerce, and the disposition of its people as to industry, trade, and civilization; but, above all, they were instructed by Earl Russell "that Her Majesty's Government attached more importance to the moral influence that might be exerted on the minds of the natives by a well-regulated and orderly household of Europeans setting an example of consistent moral conduct to all who might witness it; treating the people with kindness, relieving their wants, teaching them to make experiments in agriculture, explaining to them the more simple arts, imparting to them religious instruction as far as they were capable of receiving it, and inculcating peace and goodwill to each other."

The first step, naturally, was to become well acquainted with the geography of the country, and gain a reliable knowledge of the extent and fitness of its rivers for navigation; and to ascertain at what distance from the sea goods could be shipped from the interior. To further this particular purpose, the Expedition was supplied with a small steel-plated steamer, taken out for them in the "Pearl," in three separate compartments. But unfortunately it proved a very indifferently constructed little vessel; so much so, that they would have done far better without it. The engines and furnaces were constantly out of repair, and the steel plates soon had the appearance of the bottom of a colander. Consequently her cabins always had plenty of water in them, in spite of hard pumping; while on rainy days they were soaked with water from above as well as from below. This was not exactly the craft for a long and tedious river voyage. To add to their mortification, they saw the natives in their light canoes shoot rapidly ahead of them, although for a moment they would stop, and look, and wonder at the strange vessel; and then, by a rotary movement of their arms, signify to their countrymen on the land the manner in which she was propelled. Dr. Livingstone and his companions were not, however, the men to be dispirited by such a piece of misfortune as this, much as it added to their discomfort and to the tediousness of the journey. The river which they wished most of all to explore was the Zambesi. It flows into the Indian

Ocean some hundred miles below Mozambique, and has four mouths. The first attempt to ascend was a disappointment; for after sailing seventy or eighty miles inland, they found that the water they were upon terminated in a swampy marsh, and was not a river, but mere tidal water. They had therefore to put the vessel about and once more gain the sea. Of the four mouths of the Zambesi, the Kongone was selected as the most navigable. The water was then low, owing to the season of the year; but still the "Pearl" was able to ascend for many miles.

A foreigner's impressions and feelings, on viewing for the first time the rich scenery and prolific vegetation of this oriental country, are thus described:—

"When a native of the temperate north first lands in the tropics, his feelings and emotions resemble, in some respects, those which the first man may have had on his entrance into the garden of Eden. He has set foot in a new world; another state of existence is before him; everything he sees, every sound that falls upon the ear, has all the freshness and charm of novelty. The trees and plants are new; the flowers and the fruits, the beasts, the birds, and the insects, are curious and strange; the very sky itself is new, glowing with colours or sparkling with constellations never seen in northern climes."

"The first twenty miles of the Kongone are enclosed in mangrove jungle. Some of the trees are ornamented with orchilla weeds, which appear never to have been gathered. Huge ferns, palms, and occasionally wild date palms, peer out in the forest, which consists of different species of mangroves; the bunches of bright yellow, though scarcely edible fruit, contrasting prettily with the graceful green leaves. In some spots the milola, an umbrageous hibiscus with large yellow flowers, grows in masses along the banks."

And as you enter the Zambesi from the Kongone, which you do by a small and rather tortuous natural canal, palm trees are seen so tall as to remind one of our English church steeples. This comparison evidently pleased an old sailor, who, happening to hear it, observed that "but one thing was wanting to complete the picture, and that was a grog-shop near the church!"

Since the scenery on the river, and many of the incidents, were for days and weeks together similar in many respects, we continue the extract descriptive of it:—

"As the steamer moves on through the winding channel, a pretty little heron or bright kingfisher starts out in alarm from the edge of the bank, flies ahead a short distance, and settles quietly down, to be again frightened off in a few seconds as we approach. The magnificent fish-hawk sits on the top of a mangrove tree, digesting his morning meal of fresh fish, and is clearly unwilling to stir until the imminence of the danger compels him to spread his great wings for

flight. The glossy ibis, acute of ear to a remarkable degree, hears from afar the unwonted sound of the paddles, and, springing from the mud where his family has been quietly feasting, is off screaming out his loud, harsh ha! ha! ha! long before the danger is near."

Further on, the mangrove trees are left behind, and vast level plains of the richest soil, covered with grass higher than a man's head, stretch for miles and miles on every side. There are no trees, except the *lignum vitæ* and *borassus* palm; for the grass is annually burnt by the natives, and these trees alone can endure the scorching flames which arise from the vast mass of dry grass. Huts now appear peeping out from among the trees. They are raised on piles a few feet above the low damp ground, and are entered by ladders. Scattered around are productive gardens, where rice, sweet potatoes, onions, peas, cabbages, pumpkins, tomatos, cotton, and sugar cane are grown. This tract of country, about eighty miles in length by fifty in breadth, is admirably adapted for the growth of the sugar cane.

The Zambesi is of great width; but when the river is low, in the dry seasons, the greater part of it is only from one to four feet deep, except in the channel, which varies from five to fifteen feet, and has a current of about two knots an hour. The draught of the "Pearl" was now found too great for the channel of the river, so the goods on board her that belonged to the Expedition were deposited on a grassy island about fifty miles from the sea, and there they parted company with the vessel, as well as with several friends.

Passing further up the river, they found the Portuguese at war with a half-caste named Mariano, who owns a large tract of country; and odd as it may seem to us, this man frequently kept the Portuguese, who professed to have established a colony there, at bay, and sometimes worsted them. He was a keen slave-hunter—in other words, a robber and a murderer. He kept numbers of armed men, whom he employed to make slave forays on the weaker and more distant tribes. His unfortunate victims were carried in chains down to the sea coast, and there shipped as "free emigrants" to the French island of Bourbon.

Mariano's atrocities and insolence had lately aroused the luxurious and indolent Portuguese to action. They all spoke of him as a rare monster of inhumanity. Dr. Livingstone observes, that it is beyond a question that half-castes such as he are much more cruel than the Portuguese. A poor man, a Portuguese by birth, once remarked to them, that no doubt the same God made the white man and the black, but that the devil made the half-castes. The excessive cruelty of the half-castes, a race of beings between the Portuguese and the

native African, is there proverbial. This villain Mariano, on one occasion, had forty of his wretched captives placed in a row before him, and then speared them all with his own hands, in order to make himself dreaded, and *create an impression in the country*. Such acts of cold-blooded murder seem to have been, and perhaps still are, his favourite pastime, although not on so large a scale as in the instance above named. The end of a six months' war with the Portuguese was, that, finding he was getting the worst of it, and knowing the poverty and venality of the Portuguese officials, he went to see the Governor, and "arrange" with him, and thus the tragedy was amicably brought to a close, to the satisfaction of both parties. This little escapade gives us some idea of what the power and influence of the Portuguese Government at Tete, on the East coast of Africa, really is, and enables us to form some idea of their right to claim the privileges of a colony for land which, as Dr. Livingstone shows, they merely hold on sufferance. They have to pay annually a heavy tribute to a tribe, called the Zulus, for the ground they occupy and the few privileges which they enjoy. Once a year these savages come down in force, well armed, and receive their tribute, which is no mere acknowledgment, but a substantial and valuable payment. They keep, we are told, as sharp an eye on the Portuguese as ever landlord did on tenant. The more land there is cultivated, so much the heavier is the rent that has to be paid. They are not even permitted, by the tribes whom they profess to have conquered, to fell certain classes of forest trees without paying for so doing. And, as has been before remarked, they have more than once been pretty severely handled by Mariano, a half-caste slave-hunter, the chief of no tribe, a mere brutal adventurer. The rights which they claim are denied them by the French Emperor, but accorded to them probably hitherto from sheer ignorance of how matters really stood.

What little power they have they employ for the base purpose of fostering the slave trade, and closing the country to legitimate commerce. It is their interest to do so; for were the country in a civilised and flourishing condition, they would soon be swept off it; but as it is, the wars and devastation which follow in the wake of the slave-trade increase their power so far as it diminishes that of neighbouring tribes; consequently they naturally feel rather reluctant to gibbet such an enterprising and useful a man as Mariano. They indeed professed to render Dr. Livingstone and his companions every assistance in their power, and to have the success of the Expedition at heart; but their protestations were false, and he frequently found them but too ready to mislead him. Their conduct, it seems, was most probably the result of instructions they had received from their own govern-

ment at Lisbon. Individually they showed Dr. Livingstone a good deal of hospitality and courtesy; although for the most part they were sunk in profligacy, spending their time in little else than eating, drinking, smoking, and sleeping. Among them, however, Dr. Livingstone met with one or two noble and generous men. But it is remarked, that there is this difference between the hospitality of an Englishman and that of some foreigners: almost the first question of the former to a weary traveller is, "Have you breakfasted?—have you dined?—will you take something to eat?" whereas, although the latter are by no means deficient in courtesy and politeness, they never think of placing food before their tired guest until the next accustomed meal-time comes round.

The Portuguese were certainly under many obligations to Dr. Livingstone, and so was their government. On one occasion, amidst a shower of bullets, he carried their wounded governor out of the reach of the rifles of Mariano's men; while Dr. Kirk attended and healed both him and his disabled men, at the same time wisely refraining from taking any active part in the affray. As they proceeded further inland, and explained to the native chiefs the objects of the Expedition, they were almost everywhere cordially received, their good intentions appreciated, and encouraged to an extent they could have little anticipated. Most of the tribes were found to be industrious, fond of trading, and detesting slavery. Were it not for the white men and the half-castes, the slave trade would cease to exist.

A perusal of this work will show that many of our ideas concerning the Africans are very erroneous. The resources of the country are various, and almost inexhaustible. Coal abounds, and is frequently seen cropping out of the earth. One seam which they saw measured thirty feet in thickness. The natives, however, were quite ignorant of its utility, till Dr. Livingstone showed them how it would burn. Over some spacious tracts of country gold exists in large quantities. It is not, however, sunk for, as it is in Australia and California; the natives content themselves with merely digging little holes in the beds of the rivers, two or three feet deep, and wash it from the dirt and mud in a slovenly, primitive way. There is no lack of iron; and in some districts precious stones are found plentifully scattered on the surface of the ground. As to the soil itself, and its capabilities, we have already given our readers some idea. Almost every kind of tropical herb, fruit, and tree is produced—coffee, sugar, tobacco, cotton, rice, indigo, and corn. The corn yields abundant crops, if sown at the right season of the year. The plains are over-run with immense herds of buffalos, deer of various sorts, zebras, and other kinds

of large animals. On the river banks hippopotami disport themselves, and alligators, and crocodiles too. The flesh of the hippopotamus is described as something between beef and pork in flavour, and as far from unpalatable to a hungry man. Occasionally vast herds of elephants are to be seen. Once they saw as many as nine herds together, amusing themselves by forming into a line which extended two miles in length. When one is killed, the chief of the tribe in whose territory the animal falls usually claims one of the tusks, and sometimes a certain portion of the carcass. To a European the scene at the death of an elephant must be a very laughable affair. It is thus described :—

“The cutting up of an elephant is quite a unique spectacle. The men stand round the animal in dead silence, while the chief of the travelling party declares that, according to ancient law, the head and right leg belong to him who inflicted the first wound ; the left leg to him who inflicted the second, &c. &c. The oration finished, the natives soon become excited, and scream wildly as they cut away at the carcass with a score of spears, whose long handles quiver in the air above their heads. Some jump inside and roll about there, in their eagerness to seize the precious fat. Occasionally an agonizing yell bursts forth, and a native emerges out of the huge mass of dead elephant and wriggling humanity, with his hand badly pierced by a neighbour's spear.”

As regards the climate, although Dr. Livingstone found the heat sometimes intense, yet he never heard of a case of sun-stroke, so common in many hot countries. In the lower and more swampy districts, Europeans are continually liable to fever, and the natives are not entirely exempt from its attacks. It is as common there to have an attack of fever as it is here to have a cold. The best preventive seems to be plenty of mental and bodily exercise, and abundance of good wholesome food. The fever does not last long, but it weakens the patient very much ; and yet, afterwards, strength returns almost as swiftly as it departed. For a length of time quinine was taken as an antidote ; but it was found to have no power to keep off the fever, although it was invaluable in the cure of the complaint. The effect produced upon the spirits is very lowering :—

“Cheerfulness vanishes, and the whole mental vision is overcast with black clouds of gloom and sadness. The liveliest joke cannot produce the semblance of a smile. The countenance is grave, the eyes suffused, and the few utterances are made in the piping voice of a wailing infant. An irritable temper is often the first symptom of the approaching fever. At such times a man feels very like a fool, if he does not act like one. Nothing is right ; nothing pleases the fever-stricken victim. He is peevish, prone to find fault, and contra-

dict, and think himself insulted, and is exactly what an Irish naval surgeon described a drunken man to be, 'A man unfit for society.'"

The first effects produced upon the body are pains in the head, back, and bones, pulsation of the jugular vein, intermittent pulse, suffused eyes, and a hot skin. These particulars may not be interesting in themselves, but yet they will be attentively perused by any one contemplating a sojourn in Eastern Africa, either for the purpose of gaining information, trading, or any other object. For, however fine the country may be, if Europeans cannot exist there, or, what is the next thing to it, if they believe they cannot, its wealth and produce will for long remain sealed up. And unfortunately a strong prejudice exists against the climate of the whole of Africa. Over almost the entire country which they traversed, they met with another continual pest in the shape of a fly called the *tetse*. It is almost as troublesome as the mosquito, and stings as sharply. The open plains are free from the insect, but in most of the woody districts they swarm. They are more partial to domesticated animals than to wild ones. In a few days, unless great care is taken, they will kill a horse, mule, or cow, or even a donkey, notwithstanding the proverbial thickness of its hide. It does not appear that their sting is poisonous, but, like horse-flies, they will, in a comparatively short time, either bleed or torment an animal to death. On one occasion Dr. Livingstone had a horse lent him, and he was obliged to perform the journey by night, lest the animal should be stung to death by the *tetse*.

Native women, going down to the rivers for water, are often carried off by crocodiles; but, notwithstanding this, no precautions seem to be taken to keep these reptiles off. The natives themselves are, for the most part, healthy, and free from disease. Only once did they fall in with a man who was suffering from skin disease. It seems to have been a mild description of leprosy; but that complaint was exceedingly rare, and to most tribes quite unknown. Dr. Kirk prescribed for the patient, who was a native chief, and during his stay greatly mitigated the disease. The natives generally are innocent, industrious people, attached to their own districts, and fond of trading. There are a few tribes, such as the hippopotamus hunters, and perhaps one or two others, who lead an unsettled, wandering life. The hippopotamus hunters are a very exclusive race, seldom intermarrying with other tribes,—a state of things which is probably as attributable to the disinclination of the other tribes to enter into connubial relationship with them as anything else. For most of the Africans would no more think of eating the flesh of the hippopotamus than a Jew would of eating pork, or some of the Indian tribes beef.

The people are shrewd, not wanting in common sense and sagacity, and far from being such babies in intellect as we think them. In most of their transactions, good sense and sound judgment predominate; while as chiefs, although their power is frequently despotic, as a rule they act with far more gentleness and wisdom than we could have believed. In hospitality they are not wanting, provided the man who visits them is neither a slave-hunter nor a slave-dealer. They perceive the advantages which would result from commerce and civilisation, and readily welcome any honest attempt to introduce them; for at present they are in a very pitiable state. Split up as they are into numerous tribes, one no sooner falls out with another and goes to war, than down comes the half-caste slave-hunter with his two or three hundred well-armed scoundrels, who seize and march off the women and children while the men are engaged in battle. Should such a step as this appear hazardous, he waits until both parties are wasted and weakened by war, and then makes them an easy prey. Of such diabolical proceedings as these the Court at Lisbon takes no notice.

The latter part of this interesting narrative is painful to read. For miles upon miles Dr. Livingstone and his party passed through a depopulated country, the villages putrid with rotting carcases, the gardens overgrown with weeds. Along the forest paths were scattered heaps of corn, which terror-stricken fugitives had abandoned in their desperate flight from the slave-hunters. Almost all the women and children had been taken captives; and the few cowering, emaciated wretches who had so far escaped famine, captivity, and the sword, either fled before them like stricken deer, or remained listless, broken-spirited, and utterly indifferent to all around them, neither caring to gather the fruit that there was, to collect the corn that lay in heaps, or to make any effort to provide for their wants. The blow had been greater than they could bear, and they were sinking under it. A few months previously Dr. Livingstone had passed through these very places: peace and plenty then reigned, and at almost every village they met with a hospitable welcome. But now how mournfully were things changed! The merry voices of children, and the sweet plaintive songs of the women, were no longer heard. The little green under the wide-spreading tree, at the extremity of the village, was now deserted. The chief no longer sat there, to receive strangers, or deliberate with his elders, or even to drink his *beer* (for that is the beverage of the country), and smoke his pipe, after some singular piece of good fortune. Everything was desolate, and all owing to a foreign slave-trade fostered by the Portuguese government. It cannot be too plainly stated, that slavery is the curse of the country, and that the Portuguese are at the root of it all.

Some of the tribes in the hill country around the lake Nyassa, which lies about four hundred miles from the east coast, and about a hundred and fifty miles to the north of Tete, are a very different race of people to the thick-nosed, thick-lipped, and unintellectual tribes which exist in some parts of Africa. We extract the following description of them, and some of their peculiarities :—

“Many of the men are intelligent-looking, with well-shaped heads, agreeable faces, and high foreheads. We soon learnt to forget colour, and we frequently saw countenances resembling those of white people we had known in England, which brought back the looks of forgotten ones vividly before the mind. The men take a good deal of pride in the arrangement of their hair; the varieties of style are endless. One trains his long locks till they take the admired form of the buffalo's horns; others prefer to let their hair hang in a thick coil down their backs, like that animal's tail; while another wears it in twisted cords, which, stiffened by fillets of the inner bark of a tree, wound spirally round each curl, radiate from the head in all directions. About as many dandies run to seed among the blacks as among the whites. The Maugauja adorn their bodies extravagantly, wearing rings on their fingers and thumbs, besides throatlets, bracelets, and anklets of brass, copper, or iron. But the most wonderful of ornaments, if such it may be called, is the *petelè*, or upper-lip ring of the women. The middle of the upper lip of the girls is pierced close to the nose, and a small pin inserted to prevent the puncture closing up. After it has healed, the pin is taken out, and a larger one is pressed into its place, and so on successively for weeks, and months, and years. The process of increasing the size of the lip goes on till its capacity becomes so great that a ring of two inches diameter can be introduced with ease. All the highland women wear the *petelè*. The poorer classes make them of hollow or of solid bamboo, but the wealthier of ivory or tin. The ivory one is not unlike a napkin ring. No woman ever appears in public without the *petelè*, except in times of mourning for the dead. It is frightfully ugly to see the upper lip projecting two inches beyond the tip of the nose. When an old wearer of a hollow bamboo ring smiles, by the action of the muscles of the cheeks, the ring and lip outside it are dragged back and thrown above the eyebrows; the nose is seen through the middle of the ring, and the exposed teeth show how carefully they have been chipped to look like those of a cat or crocodile.

“Tell them it makes them ugly, they had better throw it away; they reply, ‘Kodi! Really! it is the fashion.’ The constant twiddling of the *petelè* with the tongue by the younger women suggests the irreverent idea that it might have been invented to give sale employment to that little member.”

For the discovery of Lake Nyassa, which is about two hundred miles long by twenty-six miles broad, and about 1300 feet above the level of the sea, we are indebted to the enterprise and courage of Dr. Livingstone and his companions.

Some of the table-lands in its vicinity are as much as 5000 feet above the level of the sea, and the climate is very congenial to an Englishman.

Having already spent some time in describing the country, its features, productions, and resources, we will proceed to give an outline of Dr. Livingstone's travels. As will be recollected, from the Indian Ocean they entered the Zambesi river by one of its mouths, named the Kongone, and gliding pleasantly over its sunny flowing waters, they soon found their little vessel on the rapid stream of the Zambesi; the air redolent with the perfume of a thousand tropical plants, the eye captivated with the brilliant and variegated colours of the passing scenery, and earth and sky and water alive with creatures new to them. Buoyed up with brilliant hopes and ardent minds, how enchanting must this first step in their perilous undertaking have been! Some three hundred miles from the sea they found themselves at the Portuguese settlement of Tette, situated on the right bank of the river. There they were well received, but the business they had in hand would not permit them to make a long stay, however welcome it might be after a prolonged sea voyage. So, hastening onwards, they pursued their course up the river; but ere long found their further progress stopped by the rapids of Kebrabasa. Kebrabasa is the name of a chain of mountains which cross the Zambesi, fifty or sixty miles to the west of Tette. Leaving their vessel, Dr. Livingstone and others of the party made a perilous and fatiguing journey on foot through these rocky, scorching mountains, succeeded in surveying the rapids from end to end, and reached the cataract of Morumbwa, with its vapoury mists rising high into the clear cloudless sky. And as the mighty river wound its way to the ocean, the deep and rocky channel which confined it was not only smoothed, but beautifully polished by the force and volume of its waters. At the flood-time the river here rises as much as eighty feet, but at the time we speak of the water was very low.

Having made this discovery, they returned to the steamer, and made their way back with the stream to Tette. For even when the water was at its height their little vessel was not powerful enough to carry them up the rapids. Application was therefore made to Her Majesty's Government to send out to them a suitable vessel, in order that the exploration of the Zambesi might be continued.

Below Tette, about a hundred miles from the sea, is a northern tributary of the Zambesi, called the Shire. Dr. Livingstone was anxious to trace this river to its source, having good reasons for believing that it flowed from a vast lake in the interior. The Portuguese could give them little or no in-

formation about the river, beyond that the vast quantity of duck-weed in it rendered navigation impossible; by others they were quietly told, that the poisoned arrows of the natives were a much greater impediment to navigation than the duck-weed. Be that as it might, Dr. Livingstone and his companions determined to make the attempt, and in spite of duck-weed and poisoned arrows, both of which they saw, but from neither experienced any inconvenience, they made their way up for a couple of hundred miles, when further progress was stopped by falls, which they named "the Murchison." Up to this point they made one or two trips, but were unable to get their steamer any further. To the right they discovered some lofty mountains, from seven to eight thousand feet in height, and hard by a lake of brackish water, apparently about twenty miles wide by seventy in length.

The natives on the banks of the Shire would no doubt have firmly withstood any attempt of the Portuguese to penetrate the country, knowing as they do too well the slave-dealing propensities of these new settlers; but the objects of Dr. Livingstone's Expedition were no sooner explained, and the assurance given that they were Englishmen, who detested slavery, than all opposition to their progress was withdrawn.

A third trip up the Shire crowned their efforts with success. Leaving their vessel once more at the foot of the falls, they procured guides from a neighbouring chief, and with a body of natives, whom they took with them as servants, set out on foot in the hope of finding Lake Nyassa. After some days of hardship and fatigue, they reached the southern extremity of the lake, which they subsequently discovered to be about two hundred miles in length, with an average breadth of twenty-five miles, and varying in depth from fifteen to a hundred fathoms. Having so far accomplished their purpose, they again returned to Tette.

This lake lies in the highway of the slave route from the interior to the coast, and the information here given upon this painful subject is both interesting and instructive.

Their mode of proceeding while travelling through the country, and when about to encamp in a native village for the night, is amusingly told as follows:—

"On entering a village, we proceeded, as all strangers do, at once to the Boalo. The Boalo, or spreading place, is generally at one end of the village; it is an area of twenty or thirty yards, made smooth and neat, near the favourite banyan and other trees, which throw a grateful shade over it. Here the men sit at various sorts of work during the day, and smoke tobacco and bang; and here, on the clear, delicious moonlight nights, they sing, dance, and drink beer. Mats of split reeds or bamboo were usually spread for us to sit on. Our guides

then told the men who might be there, whom we were, whence we came, whither we wished to go, and what were our objects. This information was duly carried to the chief, who, if a sensible man, came at once; but if he happened to be timid and suspicious, waited until he had used divination, and his warriors had time to come in from outlying hamlets. When he makes his appearance, all the people begin to clap their hands in unison, and continue doing so till he sits down opposite to us. His counsellors take their places beside him. He makes a remark or two, and is then silent for a few seconds. Our guides then sit down in front of the chief and his counsellors, and both parties lean forward, looking earnestly at each other; the chief repeats a word, such as 'Ambuiatu' (our father, or master), or 'moio' (life), and all clap their hands. Another word is followed by two claps, a third by still more clapping, when each touches the ground with both hands placed together. Then all rise, and lean forward with measured clap, and then sit down again, with clap, clap, clap, fainter and still fainter, till the last dies away, or is brought to an end by a smart, loud clap from the chief. They keep perfect time in this species of Court etiquette. Our guides now tell the chief, often in blank verse, all they have already told his people, with the addition perhaps of their own suspicions of the visitors. He asks some questions, and then converses with us through the guides. Direct communication between the chief and the head of the stranger party is not customary. In approaching, they often ask who is the spokesman, and the spokesman of the chief addresses the person indicated exclusively. There is no lack of punctilious good manners. The accustomed presents are exchanged with civil ceremoniousness, until our men, wearied and hungry, call out, 'English do not buy slaves; they buy food;' and then the people bring meal, maize, fowls, bananas, yams, beans, beer, for sale."

Such was the sort of reception the travellers usually met with during their journeying in Eastern Africa. In some villages the custom slightly differed; but the extract we have given conveys a very good idea of the usages of the natives, and their mode of entertaining strangers. At some villages, however, the chiefs would neither give them admittance nor sell them food. On such occasions they either travelled on to the next village, or encamped in the forest or open country, making the best meal they could of such food as they had with them, or could procure by shooting; their native attendants meanwhile grumbling and complaining that, had they been with their own chief instead of with the white men, they would have soon thrashed the inhospitable strangers, made them carry their baggage for a day or two, and eaten their ducks and fowls for supper without paying for them.

All this, whatever they could have done, the English travellers submissively put up with, acting in accordance with their instructions from Government, and endeavouring as far as possible to live peaceably and upon friendly terms with the various tribes they came in contact with.

Having once more returned to Tette, ere long they set out for an expedition up the Zambesi to the Falls of Victoria, which Dr. Livingstone had discovered some years previously in his journey through Africa to the eastern coast. Up to the rapids of Kebrabasa they sailed in their small steamer, and there leaving her, pursued the rest of their way on foot. It would detract much from the interest of this volume, were we to enter into the amusing occurrences and details of the journey; suffice it to say, that after much labour and toil they found themselves in the territories of native chiefs by whom they were loved and respected, and who showed them no little kindness. The Victoria Falls, so far as we can judge by the map affixed to this volume, lie about 750 miles beyond Tette, in a westerly direction. These wonderful Falls are formed by a crack in the earth about ninety yards wide, which crosses the river at right angles, the river flowing from west to east, and the fissure, which is rather more than a mile in length, going from north to south. The substratum is black basaltic rock. The precipice down which the river leaps is twice the depth of the Niagara Falls; or, as far as could be judged, about 400 feet. At the lip of this cleft the river is a mile in width, and the walls of this fall are quite perpendicular and unbroken by projecting rocks. Over the polished edge of this mighty fissure the waters roll in two unbroken sheets, each half-a-mile in width. At the centre of the river, at the very edge of the fall, is an island, called Garden Island, from the extremity of which the adventurous travellers could look down on the yawning gulf and gurgling waters below. After a descent of ten or twelve feet, the entire body of waters

“suddenly becomes like a huge mass of driven snow. Pieces of water leap off from it in the form of comets, with tails streaming behind, till the whole snowy sheet becomes myriads of rushing, leaping aqueous comets. Every drop of Zambesi water appears to possess a sort of individuality. It runs off the ends of the paddles, and glides in beads along the smooth surface, like drops of quicksilver on a table. The vast body of water, separating in the comet-like forms described, necessarily encloses in its descent a large volume of air, which, forced into the cleft to an unknown depth, rebounds, and rushes up loaded with vapour, to form three, or even six, columns as if of steam, visible at the Batoka village Moachemba, twenty-one miles distant. The morning sun gilds these columns of watery smoke with all the glowing colours of a double or treble rainbow. The evening sun, from a hot yellow sky, imparts a sulphureous hue, and gives the impression that the yawning gulf might resemble the mouth of the bottomless pit.”

The natives have named these falls Mosi-oa-nunja, which signifies smoke-sounding. They were anxious to know whether

Englishmen had any smoke-sounding waters in their country. We are told that no bird sits and sings on the branches of the grove of perpetual showers, or ever builds its nest there. Below the fall the river flows in a very zigzag way between walls of rock three or four hundred feet high; and the vast volume of water ultimately escapes through a deep channel only thirty yards broad. Considering that the river at the falls is over a mile in width, the rush of waters in this deep channel must be terrific.

Dr. Livingstone and his companions remained some little time in the neighbourhood of these falls with some native tribes with whom they had previously made acquaintance. One of the chiefs much wished them to establish a missionary station in the adjacent highlands. At a village called Lanyanti, some miles distant, Dr. Livingstone had, on his former visit, left his waggon, some books and manuscripts, and other property, and had the pleasure of finding almost everything exactly as he had left it. A few miles off, they found that an English missionary, who had lately arrived and was much beloved, had fallen a victim to the fever of the country.

The party now retraced their steps to Tette, and thence down the Zambesi and the Kongone to the sea. Having gained the sea by canoes, they found a new steamer awaiting them, which at their request had been sent out from England. It was well adapted for its intended use. It was named the "Pioneer." Two of Her Majesty's cruisers were also at the mouth of the river, bringing Bishop Mackenzie and the Oxford and Cambridge Mission to the tribes inhabiting the hill country of the Shire and Lake Nyassa. This Mission consisted in all of six Englishmen, and five colonial men from the Cape. Dr. Livingstone took Bishop Mackenzie on board the "Pioneer," and made a voyage of several hundred miles up the African coast, to the mouth of a river by which they imagined they could reach Lake Nyassa; but after going up it for some thirty or forty miles, they found that their vessel drew too much water for the shallow river, and were consequently obliged to return to the mouth of the Kongone, and thence up the Zambesi into the Shire. Having left the Bishop at his destination, or rather as near to it as they could, they made their way to Lake Nyassa. The cataracts we have before mentioned prevented their taking the "Pioneer" further; so they fitted out a small boat, and hired natives to carry it for them past these awkward falls, and again launching the boat on the river, gained Lake Nyassa, of which, and some parts of the adjacent country, they made accurate surveys.

Such is a brief and imperfect outline of what Dr. Livingstone and his companions, after two or three years of toil, achieved;

and their courage, endurance, and energy will, we are sure, be appreciated by our readers and the country at large.

We have not entered, and we think it would be unfair to do so, into many very interesting particulars relating to the personal adventures of these distinguished men, inasmuch as it might, to some extent, detract from the interest which a perusal of this book must afford. Amongst other things we have some touching narratives respecting the missionary work of Mr. Elmore, who died of fever not many miles from the Victoria Falls; and similar information is given regarding Bishop Mackenzie and the Oxford and Cambridge Mission, into which we refrain from entering.

In his little vessel Dr. Livingstone made his way once more to England; and contemplates undertaking, if he has not already entered upon, another exploring expedition to Africa.

In closing this notice, which has so interested us that we have devoted more space to it than we had intended, we commend the work to the attention of our readers generally, as useful and interesting, and to those more directly interested in Missions and the propagation of the Gospel, as containing information which cannot elsewhere be met with.

GENESIS AND GEOLOGY.

Genesis and Geology. By Edward R. Eardley-Wilmot, M.A.,
Honorary Canon of Worcester, and Rector of All Souls,
Langham Place, London. 1866.

THE first chapter of Genesis suggests several interesting and important inquiries. It is a history of the creation of the universe. But who was the writer of it? Whence did he obtain the materials for his history? Have we good ground for believing it to be true? These are questions which naturally occur to every reflecting mind, and are perhaps more forced upon our attention by the fact, that there is no portion of the sacred volume which at the present time is more fiercely assailed.

When we contemplate the testimony supplied by modern times to the veracity of the sacred record, we cannot but feel that there is much to be thankful for. Philology has added much to its true interpretation, and scientific research has laid bare those long-buried monuments of antiquity which have furnished such remarkable evidence of its historical truth. But now the discoveries of a science comparatively recent have

seemed to supply the enemies of revelation with weapons for its overthrow, and to have imperilled the Divine volume to such a degree, that its advocates appear to some to be almost hopelessly contending in its support.

The questions suggested above embrace the whole subject under controversy; and in endeavouring to reply to them it must be confessed, at the very outset, that no direct and positive evidence for their solution can be supplied. The data upon which our conclusions rest are necessarily scanty and incomplete. Yet, notwithstanding this, as it respects the two first at least, the writer and the source whence the materials for his history were obtained, a satisfactory conclusion may be arrived at; and from such satisfactory conclusion an inference, or something indeed stronger than an inference, may be drawn in respect to the third.

First, then, who wrote this history of the creation of the world? We have always been taught to believe that it was written by Moses, the Lawgiver of the Jews; and this is not a recent opinion. As far as we know, this record is the most ancient written document in the world. We have received it from the people to whom it was originally delivered. It has been sacredly preserved by them, handed down from generation to generation; and Moses, the Lawgiver of their nation, has ever been considered by them to be its author. The names of the authors of other books and documents, since given to the world, have perished; but the authorship of this has never been seriously disputed. Without touching upon the internal testimony to this point, there are general considerations which surely go far to establish the fact. This first chapter of Genesis, let it be remembered, has always formed part of that book, or those books, which the ancient Church received as the inspired foundation of its religion; and Moses, without any dispute or controversy, has always been esteemed to be its author. This is a point of the utmost importance.

Now, it is asserted—with what degree of truth it is not our purpose at this minute to investigate—that the phenomena of geological science contradict this record of creation; that as a succinct statement of physical truth, it is utterly opposed to facts; and that, therefore, we must either give up this first chapter of Genesis, as forming no part of an inspired revelation from God, or else “so modify our idea of Divine Revelation”* as to allow the possibility of an admixture of error in it. Such is the choice of alternatives to which modern scepticism would commit us. Need it be observed, that the acceptance of either

* This and the following quotations are from “*Essays and Reviews*,” Jewish Cosmogony. Longmans. 1861.

alternative would be fatal to our belief in the inspiration and veracity of the entire Sacred Volume. If the first chapter of Genesis is to be given up, why not other portions; and what will there be left to us upon which we may securely rely? If, again, we are to admit that error may properly form part of a Revelation from God, in what estimation could such a Revelation be held, or who could authoritatively define which is truth and which is not? And then it is further asserted, in support of these alternatives, that "two distinct accounts" of the Creation "are given to us in the Book of Genesis; one being comprised in the first chapter and the first three verses of the second; the other commencing at the fourth verse of the second chapter, and continuing till the end"; and that this second portion "is a complete whole in itself." And hence it is insinuated that these are "the productions of two different writers." In other words, that the first chapter of Genesis was not written by Moses at all, and its statements, being opposed to the established facts of geological science, must be given up as destitute of any reliable authority.

In reply, it may be observed, that these are mere assertions, without one particle of proof. To unbiassed judgments it may safely be affirmed that there is nothing in the record itself which would lead to the belief that two distinct accounts of the Creation are given to us; nor, apart from some reasonable proof to the contrary, is there any such remarkable difference in the style as would lead to the assumption that they were the productions of two different writers. On the contrary, instead of regarding them as two distinct histories, the productions of two different writers, the view propounded by Bishop Horsley fifty years ago seems much nearer the truth. "The Mosaic history of the commencement of the world," he says, "consists of three principal parts. . . . The first is an account of the creation of the whole world, contained in the first chapter of Genesis. The second is an account of the first state of man, and the origin of civil society. The third is the history of the origin of evil, and the change it made in man's condition. And this is the subject of the third chapter."* This, surely, is a much more reasonable view of the subject than the one referred to. And then, with regard to the writer, can any proof be produced to upset the long-established belief, that this first chapter of Genesis was the genuine production of Moses? Those who make the assertion should produce the authority upon which they rest it. Has any other author—with any probability of truth at least—ever been suggested? Has any reasonable doubt on the subject ever existed? Let us not conceal from

* "Biblical Criticism, &c." By Samuel Horsley, LL.D., &c. Longmans. 1820.

ourselves that the object of those who object to this first chapter of Genesis is to get rid of it altogether. But is there not much, to take no other view of it, in the simple grandeur and majestic dignity of the language of this record of Creation to impress us with the conviction that the writer of it was inspired; and, we repeat, in the absence of all proof to the contrary, may we not reasonably hold to the opinion that the inspired writer was Moses? Certainly, its inspiration and its authority can be connected with no other writer.

But then, let us understand what we mean when we say that the author or writer of this first chapter of Genesis, or indeed of the Pentateuch, was Moses. We do not understand by this that there was no part that was not written by him; for the last chapter of Deuteronomy is an account of his death. Nor do we assert that these writings, which have been commonly ascribed to him, were arranged in their present form by him; any more than the prophecy of Isaiah was arranged in its present form by Isaiah. The record of the death of Moses, connected with internal testimony derived especially from the naming of places, is unquestionable proof that these books were compiled, or arranged in their present form, by some other person, and at a period long anterior to the death of Moses. Who that person was, it is no part of our present purpose to inquire. What we assert is simply this—that, by whomsoever and whenever arranged, the writings themselves (excepting the last chapter in the Pentateuch, and perhaps a few parenthetical sentences and verbal insertions) were the genuine productions of Moses; that they have always been so regarded from the beginning; and that, consequently, the genuineness and authority of the first chapter of Genesis rest upon exactly the same ground as the remainder of the writings which have always been attributed to him.

We come, then, to the second question: *Whence did Moses obtain the materials for his history?*

He was not, of course, the eyewitness of what he relates. No man was so. If our chronological calculations are correct, he was born upwards of two thousand years after the creation of man upon the earth. Whence, then, the materials for his history? There were only two ways in which he could obtain them: unless, indeed, we suppose them to have been the fruit of his own imagination—purely his own invention.* He must either have obtained them by direct and immediate inspiration, or from some accounts, written or oral, then existing; though, even in the latter case, assuming the narrative to be true, it must originally have been communicated by the Creator

* See the moral improbability of this ably demonstrated in Sumner's *Records of Creation*, section 8.

Himself. Now, either of these methods is both possible and probable. Can we doubt that the Almighty could have impressed the mind of Moses with the mode and order of the creation of the universe? Might He not have taught him this—given him the exact and truthful knowledge of the fact, by immediate inspiration? Or is it violently opposed to probability, that a traditional history of the Creation was at a very early period of the world committed to writing; and that from this, under Divine guidance and teaching, the servant of God compiled this short history, which has been handed down to us, and which is, beyond comparison, the most sublime and impressive composition with which the world is acquainted? That such was the case, has been the opinion of many learned men. The sentiment has been adopted by not a few, that writing was an art almost coeval with mankind. The eminent scholar already quoted was of this opinion. He considers it probable, that the history of the Creation, originally communicated by God Himself to His creatures—perhaps to our first parents in Paradise—existed for some time upon the earth as a *tradition*; but that in process of time, in consequence of the appearance and spread of idolatry, “when the uninfected part of mankind would be taking all means to check the progress of the contagion,” the traditional history of the Creation, amongst other great truths, might be committed to writing. And this view, he thinks, is agreeable to a proper notion of what would be God’s way of using a man to be the medium of conveying such a fact to mankind. “The influence of the inspiring spirit,” he says, “upon the mind of an historian, can be nothing more than to secure him from mistake and falsity, by strengthening his memory, and by maintaining in his heart a religious love and reverence for truth; that he may be incapable of omission through forgetfulness, and may be invincibly fortified against all temptations to forge, conceal, disguise, or prevaricate. That inspiration,” he adds, “ever was the means of conveying the first knowledge of facts to an historian’s mind, is a very unreasonable supposition. It is to suppose an unnecessary miracle.”* If this be so, it seems to be perfectly immaterial which of these two views we adopt. By one mode or the other it must have been that Moses wrote or compiled this history. In either case he was inspired. Either the Holy Spirit influenced his mind, so that, under the immediate teaching of God, he wrote a history, which it was the purpose of God should form part of the revelation of His will to man; or else, under the guidance of the same Spirit,

* Dissertation on the Prophecies of the Messiah dispersed among the Heathen. Longmans. 1817.

he drew up a record from a traditional or written history then existing in the world. And this is a reply to our second question.

Let us proceed then to the third. *Have we good ground for believing this history to be true?*

We seem already to have answered it. For, has this brief history of the creation of the world always formed part of the Revelation of God to man? Was it written under the inspiration or teaching of the Spirit of God? Till any who deny these positions disprove them, we must hold to the affirmative; and if so, the history is true. But here, in point of fact, our difficulties begin. The inspiring Spirit of God says, *this is truth*. Geological science says, *it is not truth*. Which are we to believe? And when we descend into the details of the controversy, our difficulties rather increase than lessen.

No lengthened investigation of these difficulties is necessary, but briefly they are these. The record before us—which is undeniably, however compressed, a methodical statement of physical truth—gives us a history of the state of things on this globe of ours from the earliest period. It narrates to us the fact, that “the world, such as we now behold it, arose, not out of chaos from any fortuitous concourse of the atoms of matter thrown together in that chaos;”* but “that it had a beginning, and that its beginning was that God made it.” It narrates further the creation of light, and its division from darkness; the formation of a firmament or expansion; the separation of the waters from the waters; the compression of the dry land into one place as distinct from the seas; the creation of vegetable organisation; of the sun, moon, and the starry hosts of heaven; and then the succession of animal organisation from its lowest type; till, as the crowning work of all, man is brought upon the scene, created in the image and likeness of his Maker: and all this moreover—as the language seems to indicate—as the work of six natural days.†

What, then, does geology say to this? It produces the evidence it has laboriously gathered from an examination of the crust of the earth, and it asserts that the strata, which overlie one another in a regular order of succession, exhibit traces of deposition which incontrovertibly establish the fact that this has been the work—not of six natural days, according to the Mosaic Record, but—of an incalculable period of time. This is the real point of the difficulty.

Now, that the science of geology has made us acquainted with facts of amazing grandeur and interest, and that the data upon which it rests its conclusions are sound, cannot be

* Bishop Horsley.

† Bishop Horsley.

denied. To a very great extent it may safely be asserted that the fossil phenomena it has brought to light—the remains of organized beings, which in their peculiar type characterize each successive stratum—have wonderfully corroborated the statement of physical truth supplied to us in the first chapter of Genesis. If geology has not done everything, its discoveries and deductions have done *much*, and may yet do much more, to prove the veracity of the Mosaic record. The chief, if not the *only* difficulty, is in respect to the *time* which elapsed in the production of our earth according to its present configuration. Scripture says, “*In six days God created the heaven and the earth.*” Geologists say, the phenomena we produce demonstrate this to be untrue. What are we then to say? Nature is God’s book. The Bible is God’s book. Is God, then, in nature and revelation, opposed to Himself? This cannot be. It would end the whole controversy, if we could prove that by the word “*day*,” in the Mosaic record, is meant an *indefinite period of time*. Philologists have laboured to prove this. They say the word bears this extended sense, and that it is so used in the following chapter: “These are the generations of the heaven and the earth . . . in the *day* that the Lord God made the earth and the heavens.” This may be so. But, as it has been justly objected, the expression, “the evening and the morning”—“*the evening and the morning were the first day*”—plainly defines the sense in which the word is used in the first chapter. “*Day*,” as there used, means unquestionably, or as far as biblical criticism has at present reached, a natural day of twenty-four hours’ duration.*

Here, then, Revelation and Science join issue. How shall we reconcile them? There does not at present appear to be any way of doing so. Not one of the attempts to do so is thoroughly satisfactory. But it is demanded of us, because we cannot reconcile them, that we should give up this sublime record of Creation. It is scientifically false, say geologists, and therefore cannot be part of an inspired revelation from God. To this some have answered, that it is not the object of Revelation to teach man physical truth, but simply to instruct him in those *spiritual* truths which he has no capacity in himself to discover. But have we not here a detailed statement of physical truth, the very method and phraseology of which suggest a claim for authoritative teaching? Others, again, assert that, three centuries ago, the corrected view of the heavenly bodies overthrew

* According to both Parkhurst and Lee the Hebrew word דיו has this signification. Parkhurst says it denotes “tumult.” Hence its signification “day,” from the *tumultuous*

motion or agitation of the celestial fluid while the sun is above the horizon. Lee: “The natural day from sunset to sunset, including the space of twenty-four hours.”

the then established theory of the universe, and thus contradicted Scripture; but that, though Scripture, which employed the common phraseology of mankind, adopted from the *apparent* motion of the heavenly bodies, was thus contradicted, no one has thought of giving up Scripture in consequence. If it were argued, that Holy Scripture, which survived *that* contest, will probably survive this, we could go entirely with those who use this argument. But as to analogy between the two cases, there is none. We are not called upon, in the matter before us, to judge by the *appearance of things*, but by *facts*. The sun appears to us to this very hour to revolve round the earth, but it never appeared to any man that the world was created in six natural days. The foundation of our belief of this is the record before us, and this *alone*. No: to use plain language, we must look this difficulty in the face. What, then, we repeat, shall we do? Shall we give up this history of Creation? How *can* we do so? Does what has been advanced in its support establish its claim to our reception? Has it always formed part of those writings which have been accepted and accredited as the inspired will of the Creator of the Universe? Was it written by him who claimed to have received the religion he taught by the inspiration of the Almighty? How then can we give it up? We cannot do so.

Shall we, then, turn round and say, it is not Scripture, it is Geology, that is in error? This, too, would be unreasonable. Its phenomena are established facts. The steps which have led to its conclusions are as rational, clear, and consecutive, as those of a rule-of-three sum.* Those conclusions cannot be contradicted. It would be folly to deny them. You cannot persuade a geologist of the untruth of his position, in the face of the physical phenomena presented to the plain cognizance of his senses. His assertions remain to this hour uncontradicted. What, then, in this difficulty, are we to do? We have good ground for believing the Mosaic record of creation to be a true one. We have good ground for believing the deductions of geology to be true also. Neither can yield. What are we then to do?

What it appears right to do is this: We must *wait*; and we must *wait with patience*. The cause of truth will not be forwarded by hasty demands on either side. A question of such momentous importance requires the utmost caution, calmness, and forbearance. The language of triumph may be hastily adopted before the victory is achieved. Let us wait with patience. On the one side, Biblical criticism, still advancing

* The abandonment of the igneous theory in the formation of the primary rocks—a long-established *fact* of geology—does not interfere with this remark.

with a steady progress, may throw fresh light upon the Sacred Record, and thus clear up what is at present dark and unintelligible. On the other side, the continued investigations of scientific men may modify the objections which their own discoveries have raised; and the Temple of Truth, so far from being demolished by the Genius of Science, may be more firmly fixed upon its basis by its future revelations. At least, let us bear in mind that geology is a science scarcely yet out of its infancy, and that the very rapidity of its growth has led to the surrender of some of its earliest theories. Let neither side presume, but each patiently, and in a truth-loving spirit, pursue its investigations. We need have little fear but that ultimately they will be found to harmonize, and that in Revelation and Nature God's teaching will be found to be one.

In the meantime, let us beware lest, infected by the sceptical spirit evoked by these difficulties, we are led to denounce a Revelation which we are too idle or too wicked to peruse. There is an eternal world, let us remember, where our responsibilities in this respect, as in every other, must be accounted for. Let us humbly believe, that if in a prayerful spirit we "search the Scriptures," we shall be made wise unto salvation; and that any difficulties which, in spite of all our inquiries, remain, will be *there* for ever removed. In heaven, at least, our knowledge will be perfect.

"In an eternity, what scenes shall strike!
Adventures thicken! novelties surprise!
What webs of wonder shall unravel there!
What full day pour on all the paths of heaven,
And light the Almighty's footsteps in the deep!

If inextinguishable thirst in man
To know; how rich, how full, our banquet there?
There, not the moral world alone unfolds;
The world material, lately seen in shades,
And in those shades by fragments only seen,
And seen those fragments by the labouring eye,
Unbroken, then, illustrious and entire,
Its ample sphere, its universal frame,
In full dimensions, swells to the survey,
And enters, at one glance, the ravished sight."—YOUNG.

ANTICHRIST.

DANIEL the Prophet, John the Divine, and Paul the Apostle, have all written, in the Scriptures of truth, concerning Antichrist. We understand the word in its twofold and full signification. The long-lasting adversary intended, is not only a determined enemy to Christ and His truth, but one who usurps the place, and claims to be the representative, of Christ—His Vicar upon earth. Romanists and Tractarians, almost without exception, look upon Antichrist as an adversary who has not yet appeared. "We Christians," says Dr. Pusey, "look for an Antichrist yet to come. Our Lord has forewarned us of him, and his deceivableness; and St. Paul describes such an one as Daniel speaks of." (Daniel the Prophet, page 89.) We Protestants look upon Antichrist as long ago developed and matured; and we are now waiting, with the most intense expectation, for the terrible overthrow that awaits him in these last days; and we know from the sure word of prophecy, that his manifold abominations and his long-lasting tyranny are about to come to a perpetual end. If, it has been said, the Pope of Rome were indicted upon the charge of being the Antichrist described in the Holy Scriptures, and twelve impartial men, acting as a jury, were to hear him tried, after all the evidence by which the charge was substantiated, there can be no doubt they would every one be agreed in their verdict, and with one voice they would pronounce him *guilty*, and the charge *proven*.

One memorable passage of Scripture (2 Thess. ii. 3—12), if others were wanting, to our mind at least would be amply sufficient to justify such a verdict. Very decisive was the language, and very animating was the manner, in which the blessed apostle had spoken to these Thessalonians in his first epistle of the second and glorious coming of Christ,—“The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air.” These words, and others of a similar import, the believers to whom they were first addressed had not rightly apprehended. They inferred from them that the coming of Christ was close at hand; and they felt stumbled and disappointed that it did not immediately take place. It was to rectify their misapprehension of his words that the apostle gave utterance to the marvellous prediction before us. He tells them expressly that Christ would not come until there had

been first a most grievous and long-lasting *apostasy* from the faith once delivered to the saints. It is true he does not mention the time of its continuance. But he speaks of its gradual development; and from his description, the inference is plain that it must necessarily be extended through a lengthened period. In addition to this, he affirms positively, that one of the ends to be answered by the coming of Christ, will be *utterly to destroy*, in the most terrible and glorious manner, the ringleader and the main upholder of the monstrous system of fraud and hypocrisy, delusion, and wickedness, which he describes.

Now, with all solemnity, and without the slightest doubt or hesitation upon our mind, we assert that this chapter is a most wonderful prophecy of the rise and progress, the character and the doom, of the Papal apostasy, as governed and directed by the Pope of Rome. Neither let it be said that this is a mere "private interpretation" of a difficult and obscure prediction. The great and blessed fathers of the glorious Reformation unite to a man in the interpretation which we adopt. They shall speak for themselves. Never did the blessed Apostle of the Gentiles make a more noble defence, both of himself and his doctrine, than he did on the memorable occasion when it was said to him, "Paul, thou art permitted to speak for thyself." And never, we feel persuaded, are the true doctrines and genuine principles of our Reformed Church so unmistakeably to be learnt, as when the same licence is given to the Reformers themselves. Let us hear what they say.

"The Romish Antichrist," says Cranmer, the first Protestant archbishop of Canterbury, "to deface the great benefit of Christ, has taught that His sacrifice upon the cross is not sufficient without another sacrifice, devised by Him, and made by His priest." In speaking of our Reformed Church, these are the words of Grindal, the first Protestant archbishop of the northern province:—"Not only are all the impious traditions and ceremonies of the Papists taken away, but also that tyranny, which the Pope has for so many ages exercised over the Church, is altogether abolished; and it is provided that all persons shall in future acknowledge him to be *very Antichrist, the son of perdition, of whom St. Paul speaks*." "The See of Rome," says the martyr Bishop Ridley, "is the seat of Satan, and the bishop of the same, who maintains its abominations, is *Antichrist himself indeed*." Equally explicit is the testimony of the blessed Hooper, both martyr and bishop. These are his words:—"The very properties of Antichrist—I mean of Christ's great and principal enemy—are openly known to all men that are not blinded by the smoke of Rome." Here is another witness. "In testimony of this faith," said the holy John

Bradford, "I render and give my life; being condemned, as well for not acknowledging the Antichrist of Rome to be Christ's vicar-general, and supreme head of His Church upon earth, as for denying the horrid and idolatrous doctrine of Transubstantiation."

Such testimonies as these it would be easy to multiply almost to any extent. And for this reason: the doctrine that the Pope is Antichrist runs through all the public documents and authorised writings of the Reformation era. For instance, in the Homily on the Peril of Idolatry, Rome is expressly and repeatedly called the idolatrous and antichristian Church. Referring to the very passage of Scripture before us, in the third part of the homily, we have these words: "The Scriptures have, for a warning, foreshown that the kingdom of Antichrist shall be mighty in miracles and wonders, to the strong delusion of all the reprobate." Surely it may be said of these homilies, that "they contain a godly and wholesome doctrine, and necessary for these times." (Article xxxv.) Dr. Blakeney has not hesitated to make this decisive assertion (and what he so plainly asserts he can abundantly prove), "It cannot be shown that any of the reformed or reforming churches denied either that Rome was Babylon, or the Pope was Antichrist." Next to the authorized formularies of our Church, and the express words of our Reformers, perhaps there is no testimony which has deservedly greater weight with all real Churchmen than that of Richard Hooker. Having elaborately shown, in his learned sermon on Justification, what the Church of Rome teaches on this fundamental point—"This," he says, "is the mystery of the 'man of sin.' This mazes the Church of Rome causeth her followers to tread, when they ask her the way of justification."

I. We are now prepared to look at the first rise of Antichrist. "The mystery of iniquity doth already work." The Church of Rome was not always a corrupt and fallen church. When the Apostle wrote the Epistle to the Romans, their faith was spoken of throughout the whole world. Many of her first Bishops suffered martyrdom in the days of pagan persecution; and for the first two or three hundred years she was, no doubt, as pure and as true a church as any in the world. But while the Apostles were yet living, the antichristian leaven was, even then, secretly at work. In different churches there was an undue exaltation of one Apostle above another, as if the authority of each had not been exactly alike. This was especially seen and solemnly censured at Corinth; where one was for Paul, and another for Apollos, and another for Peter. (1 Cor. i. 11, 12.) There was a disposition in Galatia to glory in exploded ceremonies and carnal ordinances, rather than in

the precious truths and fundamental elements of the everlasting Gospel. (Gal. iii. 1.) Among the Colossians there was a voluntary humility, and a worshipping of angels, to be solemnly rebuked, which, unless immediately relinquished, would beguile them of their reward, and separate them from their Head. (Col. ii. 18, 19.) And, not to multiply instances, to the Church of Rome itself the Apostle had to dictate these prophetic warnings:—"Thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches; take heed lest he also spare not thee. Continue in his goodness: otherwise thou also shalt be cut off. (Rom. xi. 20—22.) Who does not see that the budding of pride, to be afterwards so largely developed, is here intimated; and that the virtual renouncing of the vital doctrine of the Gospel, at length to be made by Rome, is here predicted? Now, this incipient high-mindedness in Rome, as well as the other things which the Apostle reprov'd in the Corinthians, and the Colossians, and the Galatians, constituted, even then, the germ and the leaven of the antichristian system. And when all these errors and delusions, with many other false notions and corrupt practices, were embodied together in the Church of Rome, then, and not till then, she became corrupt and apostate, fallen and antichristian.

II. The further progress of Antichrist has also to be carefully considered. The Apostle speaks of some well-known hindrance, which prevented, for a while, the full maturity of the predicted adversary that he was describing: "Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time." As the communications of the Apostle referred to the higher powers, it was more proper to deliver them orally to the faithful, than to commit them more particularly to writing. The lapse of time, and the fulfilment of the prediction, have well-nigh removed all obscurity from the Apostle's words. We can tell now, almost with absolute certainty, what it was the Apostle told the Thessalonians as then preventing the development of Antichrist. While the Roman emperor maintained his authority, and kept his palace in Rome, the spiritual tyranny of its bishop was restrained and hindered; but when the seven-hilled city continued no longer to be the royal city, and the empire itself, by the incursion of barbarous tribes from the north, was broken up into separate and independent kingdoms, then that which hindered was taken out of the way, and Antichrist was revealed in his season. It is well known that the early Christians were taught earnestly to pray for the continuance and prosperity of the Roman emperor—and for this reason: they understood that his removal was to make room

for Antichrist. The first and best bishops of Rome had no idea of claiming the ambitious titles and exercising the enormous powers which were afterwards both claimed and exercised by their successors. Indeed, so late as towards the close of the sixth century, Gregory, who is called the Great, gave utterance from his episcopal chair in Rome, to these memorable and remarkable words—"I speak it confidently, whoever calls himself, or desires to be called, universal bishop, is the forerunner of Antichrist." Surely it is something more than remarkable that the very next successor but one after Gregory to the see of Rome, both earnestly desired and eagerly grasped that proud title; that it was actually conferred upon him; and that ever since it has been presumptuously claimed by his successors for 1260 years! Antichrist was now established on his throne, and the saints were delivered into his hands (Dan. vii. 25). The appointed time for his revelation had come; and lo! within Cæsar's palace, instead of the Roman emperors, who are now taken out of the way, the Roman pontiff has there erected a spiritual tyranny which is to have a wider range and a longer duration even than theirs.

III. The distinctive features and peculiar characteristics of Antichrist have also to be considered.

(1.) He is to be the ringleader and the head of a notorious apostasy. "The apostasy here described," says Bishop Newton, "is plainly not of a civil, but of a religious, nature; not a revolt from government, but a defection from the true religion and worship; a departing from the faith (1 Tim. iv. 1); a departing from the living God (Heb. iii. 12), as the word is used by the Apostle in other places. In the original it is *the apostasy*, with an article to give it emphasis." Now the Christian faith is this, 'There is one God, and one Mediator between God and man, the man Christ Jesus. But by flying to the mediation of saints and of angels, and more especially to that of the Virgin Mary, the Church of Rome has most evidently and most grievously fallen away from the Christian faith. If idolatry is not apostasy, what is?*

(2.) He is to be a determined and long-lasting opponent both to God and His people, by his intolerable pride and his cruel persecution. He is "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." By this description he is clearly identified with the wonderful adversary that rose out of

* How decisive is the language of the Homily: "Why dost thou turn from the Creator to the creatures? This is the manner of the Gentile idolaters. But thou art a Christian, and therefore by Christ alone hast access to God the Father, and help of Him only." (Against Peril of Idolatry.)

the Roman empire, in its divided state, as described by Daniel in the seventh chapter. There it is said, "he had the eyes of a man; and a mouth speaking great things." And here he is called "that man of sin, the son of perdition." To have the eyes of a man, signifies that he would be an overseer or a bishop of the Church; and to be the son of perdition (the name given to Judas Iscariot), points him out as a false apostle. Every promoter and upholder of idolatry is eminently and especially, in the sight of God, a man of sin. For this reason the expression is so constantly applied in the Bible to him who established the worship of the golden calves. "Jeroboam, the son of Nebat, who made Israel to sin." Now, by teaching her members to worship dead men and dead women, and to fall prostrate before a piece of wood or a piece of bread, the Pope of Rome has proved himself, from age to age, to be that man of sin. In what various ways he opposeth and exalteth himself above all earthly dignities, and makes himself even as the Most High! Emperors, and kings, and rulers, in a modified sense, are sometimes called gods; and what is termed "the host" in the Romish Church is actually worshipped by her members as God Himself. But the Pope exalts himself above all these. He regards the kings of the earth as his vassals; and when he receives adoration in St. Peter's Church, his throne is exalted above all that is called God. By wickedly pretending to be Christ's Vicar upon earth, and by his arrogant titles and presumptuous claims,—such as His Holiness and supremacy,—from age to age he has domineered in the professing Church, as if he were a god upon earth.

(9.) Another feature in Antichrist's character is the profound mystery that hangs over it. The system over which he presides is the mystery of iniquity. It is remarkable that whether the Papal head and kingdom be represented as a man or a woman, this feature of mystery is distinctly recognized. Here we see the community that is governed by the man of sin, in opposition to the mystery of godliness, called the mystery of iniquity. And in another place, where the apostate church is represented by the terrific emblem of an abandoned woman,

"Drunk with the blood of martyrs and of saints,"

we are expressly told, her name is *mystery*. Now there is no mystery whatever, when infidels, and pagans, and professed unbelievers practise iniquity, and cruelty, and deceit. These are the natural productions of their detestable principles. But for the Church, that arrogantly pretends to be the one only Holy Catholic Church, to be the great upholder of idolatry and persecution and falsehood, from one generation to another—this is

indeed a most profound and deplorable mystery. And yet what is more notorious than the exact manner in which the Church of Rome answers to this description? If all her other idols were removed, the worship which she pays to the Virgin Mary* would be amply sufficient indelibly to brand her as the *idolatrous church*. And have not her cruel persecutions of such as rejected her lies, and protested against her delusions, been so evident and so terrible, that even the most sober-minded writers have not scrupled to say, "If Rome pagan has slain her thousands, Rome papal has slain her tens of thousands."

(4.) Special mention is also made of the *lying wonders* and pretended miracles by which Antichrist's kingdom is established. He it is whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness. All the world knows how much the Roman Church is indebted to the lying wonders and pretended miracles of which she boasts. By such arts and tricks as these she imposed upon the credulity of the ignorant multitude at the first; and by the same means she still retains her hold upon them, in all places where she can keep them in ignorance of God's holy word. Images have been made to move and speak, and weep and bleed. This was most generally done by the craft of men, and perhaps, in some instances, by the power of Satan. But by whatever means effected, the result was, to bind more closely than ever the hearts of the idolaters to their idol.

IV. The final *doom* of *Antichrist* has, in the last place, to be solemnly considered. As if to prevent us from being too greatly appalled by the terrible foe whom he is describing, the Apostle pauses in the midst of his description to speak of his destruction. Observe how he predicts the appointed end of this wicked or lawless adversary, who would exalt himself above all laws, both human and Divine. He it is "whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming." There seems here to be

* In giving the awful account which he does of the worship of the Virgin Mary, as now practised by the Church of Rome, we do not know why Dr. Pusey, in the "Eirenicon," so invariably calls it "*cultus*" instead of worship. Is it because the Latin word has a less startling sound to English Protestants? In the "Homily against the Peril of Idolatry," we have this remarkable passage:—"Daniel the Prophet saith of Antichrist, He shall wor-

ship a god whom his fathers knew not, with gold and silver and with precious stones. In which place the Latin word is *colet*. And in 2 Chron. xxix. 11, 35, all the outward rites and ceremonies, such as burning incense, &c., where-with God in the Temple was honoured, is called *cultus*, that is to say, worshipping; which is forbidden straitly by God's Word to be given to images." (The Third Part of the Homily against the Peril of Idolatry.)

pointed out a first and gradual consuming of Antichrist's power, which is incomplete; and after that a second and fiery destruction, which will be sudden and entire. With regard to the means of Antichrist's gradual consumption, we know that the word of our God is the breath of His mouth. Now, wherever the Bible is freely circulated and reverently studied, Popery is consumed, and can maintain no longer the influence that it had in the days of darkness and times of ignorance. An open Bible is the true and proper emblem of the glorious Reformation. (Rev. x. 2.) In every country where the lively oracles of God are translated into the language of the people, there the man of sin begins to tremble for his usurped possessions; and he knows that there his dominion has begun to be consumed. Hence his fierce opposition both to the Bible and the Bible Society. It is said that the huge leviathan, who takes his pastime in the great and wide sea, is more afraid of the sword fish than of any other adversary that he has to encounter. And for this reason: he is pierced and wounded by the sharp-pointed weapon of his daring pursuer, and is wholly unable to resist his attacks. However this may be, it is absolutely certain that the monstrous Antichrist, even leviathan the crooked serpent, that for ages has tyrannized over the consciences of men, is most effectually pierced and wounded, and deprived of his might, by the sword of the Spirit, which is the Word of God.

Still, however, though wounded and weakened by such attacks as these, it is by another decisive and glorious interposition of the King Himself that this mighty adversary shall be completely and for ever destroyed. While he is gradually weakened by the breath of the Lord's mouth, he is to be finally destroyed by the brightness of His coming. Daniel the Prophet is evidently speaking of the same Antichrist, and he describes his doom in similar language. "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand for a time and times and dividing of a time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." And how does he describe the final destruction of Antichrist, but by the glorious appearance of the Ancient of Days in flaming fire. "A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. I beheld even till the beast was slain, and his body destroyed and given to the burning flame." It was thought by many, that when Popery began to be consumed by the preaching of the Gospel, and the circulation of the Bible, at the Reformation, that it would soon be

destroyed, and that it could never again lift up its head. But the Scripture, which cannot be broken, had declared otherwise. Not only has it survived all the rude blows of three hundred years; but while, in some places, it seems ready to vanish away, in others it is renewing its strength in the most marked and marvellous manner. Numbers among ourselves are beguiled by the witchcrafts, and the sorceries, and the enchantments of the apostate church. Nothing inflates her with such presumptuous confidence as the sight which she beholds in this Protestant country. Thus, as the grand crisis of her terrible overthrow is rapidly approaching, she is ready to say in her heart, "I sit a queen, and shall see no sorrow." But how untimely is her confidence, and how miserable is her delusion! In one day shall her plagues come, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her. We presume not to speak positively of what is meant by the emphatic expression, "the brightness of His coming," by which Antichrist is to be destroyed. We see difficulties and objections which as yet we are unable to solve or to answer, whether we understand it as of a personal, or a spiritual, or a providential coming. Hence, with all humility of mind, we leave our readers to exercise their own judgment, and to form their own conclusion, upon this deeply interesting and momentous point. But while we cheerfully assign to them this latitude, we have not the slightest doubt or hesitation upon our mind, either that the "Pope of Rome is Antichrist himself indeed," or that the 1260 years, so repeatedly assigned in the Scriptures of truth for the duration of his reign, are rapidly drawing to a close. And believing this, we desire with reverence, and watchfulness, and prayer, to be waiting for the terrible and glorious things which are to accomplish the approaching fall, and result from the final destruction of ANTICHRIST.

C. O.

CORRESPONDENCE.

To the Editor of the Christian Observer.

DEAR SIR,—In the number for March of this year, I read the following passage at the end of an article entitled, "Is the Church in a Laodicean State?"

"Remark the three potent delusions of the time, all springing up within the borders of the visible Church. First, a revival of the whole Romish system by ministers of the English Church, and carried on

within the Establishment. Next, a resuscitation of the infidelity of the last century, modified indeed, and rendered more plausible and less revolting, but still coming to the same point,—the rejection of the Scriptures,—the denial of their truth, and of their authority. And, thirdly, a still more lamentable and more perilous snare, because intended chiefly to entrap the living members of Christ's spiritual Church,—Plymouth Brethrenism, which teaches that there are neither authorised ministers, nor settled order of any kind, nor creed, nor visible Church. Look at the inroads which these three systems are making on every side, and then you will tremble, as I do, at the hesitating, modified, guarded, and ineffective statements of truth which are heard week by week from so many hundreds of pulpits."

And I take the liberty of asking one so anxious for the truth, the whole truth, and nothing but the truth, as I feel sure you are, why, as so many books and pamphlets have appeared in refutation of the first two classes of errors—why is it that we do not have, from the pen of able and spiritually-minded Church or England men, also some refutation of the Plymouth Brethren errors?

They are indeed occasionally attacked, but generally in a spirit that proves the writer himself not to be acquainted with the higher spiritual life, concerning which, therefore, he is not competent to speak. But surely there must be many, either clergy or laity, who, if they understood the delusions of these good Christians, would be able to write in a Scriptural manner, disproving them, and thus give to parents, and Church of England teachers in general, the proper Scriptural arguments with which to meet this increasing division in the Church of Christ.

Their views on the personal presence of the Holy Spirit are those which more especially result in their strong objections to the Church of England. And to refute these, their tracts and books must be studied. There is a small book, called "Operations of the Spirit," and a tract entitled "One Body and One Spirit," which are considered unanswerable by them on their different subjects.

Much as I love many of the Plymouth Brethren personally, for their single-minded piety, yet I long, for the sake of the Church of England (already in so low a state), that her children should be provided with the means of refuting the arguments which the Brethren at once present to those who take an interest in their meetings, and who do so from the gratification that it ever must be to the spiritually-minded to hold converse with those who seem better taught in spiritual things than themselves.

I fear my letter will be too long for your valuable space, if I say much more. I will therefore only add, that its object is to stir up some true follower of Christ to write on this subject in a fair, and not merely condemnatory, style.—I am, dear sir, yours truly,

A MEMBER OF THE CHURCH OF ENGLAND.

Clifton.

NOTICES OF NEW BOOKS.

Sermons Preached in St. Nicholas' Church, Durham. By the Rev. George Townshend Fox, M.A. London: James Nisbet & Co. 1866.

—It is something in the present day to meet with a volume of sermons that we may take up and read with full confidence that we shall meet with nothing tending either “in the direction of Romish superstition, or in that of Socinianism and infidelity.” There is no concealment of thought in these Congregational sermons. They afford us a rare specimen of that affectionate kind of preaching which is calculated “to win souls,” and to accomplish the object Mr. Fox has in view, which he states to be to bring home to the understanding, the conscience, and the heart of some persons, those distinctive truths and principles which he would define as the “Gospel of the grace of God.”

The first part of the volume consists of fifteen sermons on various subjects. The second is one consecutive subject, being seven sermons on the privileges of believers; enumerating the principal blessings of which they are partakers. In the sermon entitled “Christ our High Priest,” Mr. Fox marks the distinction between the Christian Ministry and the Jewish Priesthood; and he remarks that the word *ιερευς*, the word for the Jewish, or sacrificing, priest, is never, from the beginning to the end of the New Testament, applied to the Christian minister. It is, no doubt, unfortunate that the word *πρεσβυς* should have been translated “priest” in so many places; and yet there is some objection to the word “elder,” where the office of the ministry is intended. In our Book of Common Prayer it distinguishes the higher office of the ministry from the deacon, and is synonymous with minister; but the ministry of reconciliation, and the ambassador for Christ, is never confounded with the priest standing daily offering up sacrifices upon an altar:—

“This scriptural Christianity, however,” the author says, “which makes the people so independent of human authority and priestly independence, would never do for Rome; it is destructive of her power. . . . If priests are to be mere ‘ministers,’ helpers of the people’s joy, fellow-helpers to the truth; if they are to be nothing more than ambassadors for Christ, to beseech the people to be reconciled to God, which is all the modesty of the Apostle would allow him to claim for himself; then must this costly fabric of Roman power and wealth crumble into dust.” (p. 79.)

In the sermon on the Future Prospects of the Church of Christ, the author glances at the thousand millions of souls which the world at the present time is supposed to contain, and he reduces the number which comes within the pale of real Christianity to what he calls a paltry fragment of the world’s teeming population (p. 156); and yet he does not lose his confidence in the predictions and promises which point to a final triumph of the Gospel. He thinks that a glorious future is in reserve for the Church of Christ, both as it regards vitality and extension,—a hope which must cheer the Christian’s heart who mourns over the state of the world. (p. 165.) We wish we could rise

from a survey of the present condition of the world, and especially the nations called Christian, with our countenance as radiant with hopes of the future as Mr. Fox; but he is looking for a change in a department of human economy which is, of all others, the least to be looked for:—

• “The present passive system,” he says, “of dropping a paltry piece of money into the plate when a collection is made, and relapsing into a year of utter indifference and inaction, will have to be changed into a general active interest, manifested by a willingness to assume responsibility, take trouble, spend time, and give largely without being asked.”

But how is a change like this to be brought about? There is nothing less general in the whole range of beneficence than giving to the cause of Missions to the heathen. Among our higher classes it amounts to the smallest proportion; and we cannot agree with Mr. Fox when he says, that “the Church of Christ in this country is aroused from its past lethargy, to take more lively interest in Christian missions.” Where is that interest shown among the great and wealthy of our land, who hardly “drop the paltry piece of money into the plate.” If all were like Mr. Fox and his brother, the one giving freely of his substance, the other giving himself to the work of Missions, and dying in the sacred cause, we might look up with brighter expectations. Still, it is encouraging to those who cannot soar so high in their hopes of a speedy accomplishment of the promises, to meet with one—

“Whose heart is warm, whose doctrine pure,
And whose life, co-incident, exhibits lucid proof
That he is honest in the sacred cause.” COWPER.

This cheerfulness and joy in believing it is which perpetuates through all these sermons the animating strain which the reader himself, whether consciously or unconsciously, is made to enjoy.

PUBLIC AFFAIRS.

THE first Session of the New Parliament will soon close, and very little real business has been done. The Reform Bill has occupied all the time, and consumed all the eloquence of the new members. They are all ambitious to be heard, and have certainly entertained the House with well set speeches, full to repletion of Latin verse and English poetry. All this bespeaks great indifference to the subject itself. Men in earnest leave their schoolboy literature at home. But both parties, we suspect, are heartily weary of the subject, and we hope will bring it to a close before the Session terminates.

Mr. Coleridge proposes that all religious tests shall be removed from the University of Oxford. Should this pass, that

ancient university will be no longer connected with the Church of England. It may in a few years become a great school of atheism, or anarchy, or, more probably, of Popery, as dark and withering as that of the fourteenth century.

Lord Ebury has renewed his motion for a moderate revision of the Prayer-book, and, we are sorry to add, with but indifferent success. In fact, he was defeated in the House of Lords by a majority of more than two to one. The question has gone backwards, and for the present it is set at rest. Fourteen years ago, a case of gross oppression occurred at Cambridge, where an excellent minister was suspended for six months, and left to pay all the expenses of a costly suit, for having refused to read a few sentences of the Burial Service over a hopeless drunkard who died intoxicated. The University was justly indignant. Four thousand members of the Church, chiefly clergymen, appealed to the archbishop, asking for relief; men of every shade in the Church of England, except a few who were on the borders of Popery, into which most of them soon after fell, subscribed the petition. The *Times* of that day applauded their conduct; and had no legal difficulties interposed, they seemed on the verge of success. It is a painful proof how times are altered, that although none ventured to take the question on its merits, it was dismissed with but little ceremony by the House of Lords; while the *Times*, always quick to perceive and to take advantage of the ebb and flow of public opinion, has now discovered that Lord Ebury is a weak enthusiast. The Earl of Chichester, the president of the Church Missionary Society, had studied the question, and spoke upon it strongly in favour of some graceful act of conciliation; it would be the first, he said, the Church had ever made to Nonconformists.

Painful reflections force themselves upon our mind. Their Lordships, not without some reason, are alarmed. They are aware that a party is growing up in the Church itself, who will hail any change with delight, if it only relaxes either the doctrine or discipline of the Church of England. Especially it abhors the idea of future punishment; and, therefore, the more vague the Burial Service can be made, the better would they like it. Then this is a question on which no assistance is to be expected from the great bulk of nominal churchmen. They wish to persuade themselves, not merely that there is no hell, no eternity of future punishment, but that all go at once to heaven; and these, too, are very favourite opinions. We lately had the opportunity of inquiring how the case stood in a large manufactory, and we were informed that only one man had the courage to stand forth in defence of the scriptural doctrine on this awful subject. It is time that the Evangelical clergy be-

stirred themselves. Our younger brethren have much Evangelical sentiment, but they seldom shew themselves acquainted with Evangelical doctrine. Pious Christians everywhere pour into our ears the same complaint; they hear much to amuse, but nothing to edify, nothing to console, as life wears away, and eternity seems to come full in view. As to the youthful preachers, having no root in themselves, they fall away, and are perplexed by each novelty that presents itself; by the "Seven Essays," or the "Ecce Homo's," "Robertson's Sermons," or other

"Doctrines fashioned to the varying hour."

A painful event has occurred at Brighton, which we feel it our duty to notice, the rather because there seems an unaccountable disposition to have it hushed up. Our information is derived solely from the *Armourer*, a fearless and heartily Protestant newspaper, from which it has been copied into several of the most respectable of the London newspapers. If there has been any exaggeration, we shall only be too happy to publish any contradiction that may be placed in our hands. The story is this,—that a young lady of about one-and-twenty, of irreproachable character, who was already a convert to the ultra-Anglican school, went for the purpose of auricular confession to one of the clergy in Brighton, whose ultra-Tractarian or Puseyite views are notorious. He told her that her sin was of so dark a dye that he could only receive her confession in the church at midnight before himself alone. She obeyed, and left the church a hopeless lunatic. After a day or two she had an interval of consciousness, and then she related to her mother all that had passed, and immediately relapsed into a state of mental imbecility. The minister in question was immediately sent for, and he made no attempt to deny the truth of her statement. It is said further, that the young lady is the daughter of a family well known and much respected in Brighton.

Now, if this be true, or near the truth, we have already come to a state of things worse than anything that the Church of Rome attempts to justify. Their system of secrecy places unsuspecting innocence at the mercy of a designing priest; but they tell us that his wickedness rests upon his own head, and that there are bad men in all communions. Their church has a regular scale of penances; and auricular confession before a solitary priest in a lonely church at midnight is not amongst the number. It is said, as an apology we suppose, that the young lady had been previously subject to attacks of insanity. But to us it seems that this only renders matters worse; and the conduct of the poor girl's father-confessor more heartless and more cruel. Out of the cells of the Inqui-

sition we never read of anything more dreadful. Has the bishop of the diocese no power to interfere? or, if not, will not some fearless member of Parliament take up the subject?

The panorama moves on rapidly, and since we began to write the aspect of the world is changed. The Ministry, beaten by a small majority on a clause in their Reform Bill on the amount of the qualification for the Franchise, have placed their resignation in her Majesty's hands. It is impossible to make a second appeal to the country after the general election of last year, not yet twelve months ago. With the financial panic still producing its baneful effects, and at this most inconvenient time of the year, it would be almost an act of madness. It seems probable, therefore, that Lord Derby and his friends will be called upon to form a new administration; but the result will not be known until we have closed our pages.

The war cloud which overhung Europe has broken at last. Prussia was the first to draw the sword; while we write, a great battle is being fought between the Austrians and King Victor Emmanuel in Italy. It is distressing to read the indifference with which the slaughter is spoken of; but such is war, so hardening, so brutalising. Prussia has marched her armies into Hanover. It is not yet so long since George III., with his other titles, bore that of King of Hanover; and, in the centre of the royal arms, on a separate escutcheon, was the white horse of Hanover, surmounted by an imperial crown. On the death of the old monarch (with all his faults, the most popular and beloved of English *kings*), the crown descended to his son, the Duke of Cumberland; and the present occupant of the throne of this little kingdom, lately Prince George of Hanover, is first cousin to our Queen. Our royal family are Hanoverians; and were we as fond of fighting as our fathers were, English regiments would have been already in the field, and Prussia would have paid dearly for her rapacity. We do not profess to keep pace with events of a war which is overspreading Europe, and of which the details must be chronicled afresh almost every hour. Italy has thrown a large army into the very heart of the Quadrilateral. Garibaldi, at the head of 20,000 men, has gone upon an expedition which is yet secret. But we can add no more.

The Jamaica Commission have made their report. It is in substance just what the verdict of England had anticipated. The atrocities of the negroes were such as to spread universal alarm, and fully to justify the early severities of Governor Eyre. There was a murderous conspiracy to expel or massacre all the whites, and to seize upon the island. But Governor Eyre is censured for having permitted martial law to be exercised

when all real cause of alarm had disappeared ; and, still more, for having intrusted the administration of justice, or rather, we fear, the work of vengeance, to the hands of young, inexperienced, and violent men of both services. The number who were put to death, flogged, and treated with cruelty, is given. The amount is dreadful ; though far less than has been confidently represented at home. The governor is recalled, and for the present Sir Henry Storks remains upon the island. Ramsay, the provost marshal, is to be tried for murder ; and Sir Henry Storks is to institute inquiries against the worst offenders. Such is the substance of the report.

The Fenians, numbering in all about two thousand, have at last fulfilled their boast and invaded Canada ; first at an insignificant village called Fort Erie, and afterwards at another point on the frontier. Being attacked by a regiment of loyal volunteers, they fought with desperation, and killed several of the Canadian troops, including three officers ; but when other troops appeared, they broke and fled ; and, in forty-eight hours, the invasion was at an end. Our loyal colonists deserve, and will no doubt receive, the thanks of her Majesty ; and we owe, at least, a similar expression of national good-will to the President and Government of the United States. The President issued a proclamation forbidding the meetings of the Fenians, and despatched General Grant to the banks of the Niagara river, to prevent the exportation of arms, or the return of the Fenians who had crossed the river. The consequences have been, that they are all prisoners. Had it not been for the lives they have destroyed, they would escape through sheer contempt. And even as it is, it will, we hope, be found, that justice having done its work upon the few, the remainder may be spared.

So the month ends, and we add only that it ought to be closed with equal expressions of national humiliation and national thankfulness ; for, though our sins are great, yet our cup runneth over, filled to the brim with mercies undeserved.

TO CORRESPONDENTS.

THE proposal which has reached us from Shurton, Somerset, is declined.

THE great accumulation of business connected with the *Christian Observer* has led to the appointment of a SUB-EDITOR, by whom all business arrangements will be conducted. His address will be at "Messrs. C. F. Hodgson & Son, 1 Gough Square, Fleet Street, E.C."

Dr. Wylie's valuable Letter has been received, but it is too late for us this month. It shall appear in our next.

A Correspondent, who writes from Ireland, questions the accuracy of our statement that the Rubric is obsolete which decides that the vestments

worn in the days of Edward VI. shall still be used. We trust he will be satisfied with the legal opinion given below.

A Case on "The Ornaments of the Minister," which has been set out at great length, has been submitted to Counsel, on behalf of "several archbishops and bishops of the United Church of England and Ireland." It concludes by asking the following questions :—"1. Suppose a clergyman of the Established Church of England to administer the Holy Communion in a parish church, habited in the vestments prescribed by King Edward VI.'s first Prayer-book (1549), does he infringe the law, and commit an offence cognisable by any legal tribunal? 2. Suppose him to introduce into the Communion Service the use of two or more lights on the Communion-table, not burnt for the sake of giving light, but as an ingredient in the service itself; or the use of incense burnt in thuribles or censers for censuring persons or things; or the ceremonial mixing of water with the sacramental wine; or the use of wafers instead of bread, such as is usual to be eaten; or the use of hymns before or after the prayer of consecration, or at the time of administering the elements; does he thereby infringe the law, and commit an offence cognisable by any legal tribunal? 3. What would be the best way in which to raise these questions so as to obtain a decision upon them?"

The following is the opinion obtained :—"1. We are of opinion, that the first question should be answered in the affirmative. A careful consideration of the language of the Act of Uniformity of 1662, and the Rubric of the Prayer-book, and a comparison of that language with the previous rubrics and enactments applicable to the question, lead us to the conclusion, that the intention of the Legislature was not to revive or restore the use of any ornaments which had become obsolete. The statute of Elizabeth, as altered by the advertisements, had been recognised by the Liturgy and Canons of James in 1604, and appears unquestionably to have been in force down to 1661; and, since there is nothing in the statute of that year (except so far as it establishes the Rubric) which touches the point, it is by the Rubric alone, that the practice which had been established by the advertisements, can have been altered or repealed. We do not think that the Rubric has, or was intended to have, this effect. On the contrary, it would seem to only apply to such ornaments of the minister as are common to all times of his ministrations, and to point to a retention of such as were then in use, rather than to a revival of such as had been displaced by the advertisements. This interpretation is supported by the universal practice which has prevailed from 1662 down to the present time, and which affords a 'contemporaneous exposition' of the Rubric, to which great weight would be attached by every court of law in England. 2. We are of opinion, that the second question should also be answered in the affirmative. We think that the use of lights in the manner indicated in the question is illegal. The point is, in fact, *res judicata*, having been settled by Dr. Lushington's Judgment, to which we have been referred. We think the use of incense in the way suggested clearly unauthorised and illegal. The ceremonial mixing of water with the wine as a significant act in the course of the service appears to us to be illegal. We think that wafers would not be considered to be bread within the meaning of the Rubric referred to. The introduction of hymns, either immediately before or after the prayer of consecration, or during the administration of the elements, appears to us to be unauthorised and illegal, since it would interfere with the unbroken continuity of the service. 3. In answer to the third question, we consider that a proceeding under the Church Discipline Act of 1840 would be the only way to raise these questions, so as to obtain a decision upon them.—(Signed) ROUNDELL PALMER, H. M. CAIRNS, GEORGE MELLISH, FRANCIS BARROW.—Lincoln's-Inn, May 29, 1866."

We have received, in reply to Mr. Garratt's letter on the subject of his differences from the Horæ Apocalypticæ, inserted in our last number, a letter from the Rev. E. B. Elliott, intended for this July number of our Periodical; but which, as having reached us too late, we must defer to our number for August. It is the first, he intimates, of two letters, as proposed by him, on the subject.

THE CHRISTIAN OBSERVER.

NEW
SERIES. } No. 344.

AUGUST.

[1866.

FIVE WEEKS IN SWITZERLAND.

IN a few weeks' tour on the Continent many of those whose lives are crowded with occupation find a needful refreshment, which sends them back with renewed vigour to resume their work. The clergyman who for ten months and more has known little of repose or recreation, who is jaded and worn, and dissatisfied with himself because he is bringing too little heart into what ought to be a labour of love, is often revived by the diversion of his thoughts into new channels, and, mayhap, by having spent his weeks of leisure amidst scenes of grandeur and beauty. But his object having been gained, he returns to his home and his flock, thankful for the past, and strengthened for the duties which await him.

We are a family party: whither shall we turn our steps this year? The Alps are in the ascendant. *Murray*, and the other counsellors of the traveller, and, not least of all, our old recollections, are ready to hand. A plan is sketched out. It is full enough and good enough to ensure a pleasant excursion if all go well with us. It is elastic enough to admit any real improvement which may be suggested by the way. With light luggage and hopeful hearts we set off, ready to rejoice in Switzerland yet once again. Last year (see our Number for October, 1865) we were wandering for the most part beyond the most frequented tracks of the tourist. To-day we have to speak of a common round. Perhaps we shall have the more willing readers; for to picture scenery by word-painting, so that those who take up the description shall have the outline and the colouring and the distances before them, is a rare power, which we

cannot pretend to possess. But we know by experience what pleasure there is in following another traveller over a route which we have enjoyed ourselves. There is a thrill of delight in placing our feet in the print of his steps, and being reminded of our own intense satisfaction. We may sympathise in his minor troubles, because we have tasted of them; or perchance may chuckle over our escape from them, particularly if we also flatter ourselves that we were somewhat wiser than he appears to have been. Of this class of readers we reckon on a larger number than we could hope to carry with us in the sketch which appeared in our pages last year.

Days 1—3. Having crossed the Channel by night from Southampton to Havre (sleeping well in comfortable berths), and having spent full four hours at Rouen, and four more in Paris, we proceeded by a night train to Geneva, which we reached in a little over fifty hours from our home, near the middle of England. We slept well in the steamboat, and fairly in the train; and here we are, taking a late breakfast in Switzerland, on the third morning after our departure.

But we must retrace our course a little, to tell of a railway adventure. As we passed through London, we of course possessed ourselves of a newspaper, and we naturally read with some attention and interest a letter in its columns, reproving our English railway companies for the culpable negligence through which accidents were at that time occurring in rather quick succession. Things were differently ordered, we were told, on the Continent, where greater vigilance secured from risk the lives and limbs of travellers. This was a welcome view of things for persons in our situation. In a few hours we were to be made aware that accidents were at least possible in France. We may have been ten or twelve miles from Paris, on a dark night, in a carriage which we agreed to be thoroughly comfortable, when a sound as of the blow of a sledge-hammer was heard, the carriage lurched over on one side, and bump, bump, bump, was felt. It was repeated not unfrequently for the next half-hour. A German gentleman, travelling with his wife and an infant, agreed with us that there was something amiss. He thrust his head out of the window, shouted with all his might, and waived a roll of paper, in the hope that the attention of the guard might be attracted to what seemed to be our perilous situation. Where was the boasted superiority of the French railway system? At least no guard gave heed to us; we bumped and bumped along, till happily we slackened speed, and drew up at the station of Melun. What was the matter? Only a spring was broken, and the ponderous carriage had been thrown upon the fractured parts, and had been straining the remaining springs by renewed jerks, at the occur-

rence of every little unevenness of the rails. The officials hurried us all out, and dispersed us wherever we could be stowed away. We were thankful for our preservation, and on we sped. The night was bright with stars. The morning broke beautifully. The sun was shooting down rays of intense heat upon us as we wound our way through the numerous tunnels, cut for the railroad, along the picturesque valley at the base of the Jura, through which the Rhone makes its way in a channel now deep and narrow, now broad and shallow, our own course being made remarkable by the limestone-rocks, curiously honey-combed, and thrown into all manner of fantastic forms.

We descended from the Geneva station, in clouds of white dust, to the charmingly situated Hôtel des Bergues, at eleven o'clock on a Wednesday morning.

There is little to see in the town of Geneva, and we were now conscious of some fatigue both of mind and body; so we spent the rest of the day in quietness and repose. The great beauty of this place is the scene which was spread out before us, as we sat at our windows. In the far distance is Mont Blanc. We have seen his hoary head from hence at other times, but this day he was veiled in mist. Below us was the sky-blue river, curling and eddying and glistening as it hurried along from the equally sky-blue lake, soon to lose its purity in the evil company of the muddy Arve. At its point of departure from the lake is Rousseau's island, with its encompassing wall and low parapet, its bridge, and its tall poplars. The very formality of its lines are in pleasing contrast with the open lake, and with the green meadows and hills on the other side. Then there are the handsome terraces which face the lake. It is a pleasure to sit and repose with such a scene before us, with a book to read, or employment for pen or pencil. If we think of home, it is difficult to realize that the day before yesterday we were there. At night the prospect assumes a new character. The bridges and the quay are festooned with lamps, and here the bright waters of the Rhone flicker and sparkle with the reflections of the gas-lights.

4. Next morning we visited the admirable model of the Mont Blanc district, where the traveller may easily make out the track which he intends to pursue, and acquaint himself with the relative positions of the mountains and valleys amongst which he is to make excursions. In the afternoon we traversed the lake from end to end in the steamer. It is a pleasant voyage of about five hours. The air is fresh. It is interesting and amusing to stop at the piers of towns and villages long known by name—Lausanne, Vevey, Clarens, Montreux; and here we are at Villeneuve. There is a quiet, clean little hotel near the landing-place, where once we were enter-

tained on reasonable terms ; but we ascend to the hotel Byron, in a charming situation, from which glorious sunsets are to be seen on the lake, and whence the view up the course of the Rhone ends with the great fangs of the Dent du Midi.

5. Next day we stroll to the castle of Chillon, at the foot of the beautifully clothed mountains which compass about this end of the lake.

There is something in the history of these old castles which makes one's blood boil with indignation. Come into this dungeon, excavated out of the solid rock. Its "sad floor"

" was trod,
Until his very steps have left a trace,
Worn, as if thy cold pavement were a sod,
By Bonnivard !"

That patriot, of noble spirit, there wore out, not the pavement only, but some of the best years of his existence. We saw the hall of judgment ; and the deep dark hole, down which living men were cast, to break neck or limb, as might chance, but certainly to perish, and never more to see the light of day. We saw, too, the slide down which the carcasses of murdered men were often shot into the lake. Ah, what savages have been lords of the castles in which such provision was made and used for cruelty and slaughter ! We are apt to visit such edifices with a languid sentimental interest ; we ask a few questions, and depart. But sit down, man—sit down, Christian man—and thank God that these evils have been done away, many though there still may be lying in wait to injure body and soul.

This afternoon our party was to be divided for a few days. Three of the number, young and active, set off by rail for Martigny, where they slept ; next day they crossed the Col de Balme, melted by the heat of the valleys, chilled by the intense cold on the brow of the pass, but charmed by the magnificent view of the mighty Mont Blanc. Sunday came, the day of rest, and with a large congregation of their countrymen they worshipped God. Monday they visited the Montanvert, the Mer de Glace, and in the valley the Cascade des Pèlerins. Tuesday was devoted to the Chapeau, and the ice-cavern out of which the Arveiron dashes into the light of day, and the sharp ascent of the Flégère, with its splendid views of the great monarch of the mountains. Wednesday carried them, by the lovely pass of the Tête-noir, to the railway at Martigny and to Sion, there to join the residue of the party, to whose movements we now return.

6. On the sixth day of the tour, the two remaining travellers made their way to the lovely valley and commune of Les Ormonds. A short railway journey (it might be half an hour) took them to Aigle, where they hired a carriage, and proceeded

by a most beautiful drive of two hours and a-half, at a foot-pace nearly all the way, to Sepey, where they alighted at the hotel and *pension* of Mont d'Or, so called from the large swelling mountain behind, where once the miners found the precious metal, but in quantities too scanty to recompense them for their toil. It is a charming spot. Below you, green meadows and forest, and a deep ravine through which the mountain torrent, derived from the snow and ice of the Diablerets, is eating its way to the Rhone. All around you are mountains, at whose feet the picturesque village of chalets reposes,—the Chamossaire, green to its rugged summit, and beautiful in outline, the Tour d'Aij, the Mont d'Or, and the Chaussi; near at hand is the village church, perched on an eminence, just where an artist would have wished to find it; in the far distance, where the mountains open to the south-west, is the Dent du Midi; to the east the cold and fierce Diablerets, all rock and glacier.

We are in a new house, homely enough, no doubt; the chambers are ludicrously small; the living is plain. But the furniture is fresh and clean; the people are attentive and kind; and a whole day's board, lodging, and attendance, cost less than you usually pay for a dinner in an English inn. We found it to be four francs, which may be represented by about three shillings and twopence, including everything. We are 3500 feet above the level of the sea, about the height of the summit of Snowdon; nevertheless we are in a deep valley, with mountains towering around us, and with nothing to suggest to us that there is no such elevated land in all England.

7. Sunday arrived, welcome to the Christian traveller. The rest of the sojourners at the hotel proved to be all English; they were only nine in number. The one clergyman of the party was detained in his narrow chamber through most of the day by illness. In the evening he was able to comply with a wish which had been communicated to him, that there should be an English service. The portion of Scripture selected for the exposition, which was to take the place of a sermon in that small congregation, was Titus i. 1—4, giving occasion for a distinct declaration of Gospel truth, and of the character and principles of the Christian life. Christ was set forth as the Son of God, making atonement for sin, and able to save to the uttermost by virtue of His death. How remarkable that such points should have been brought up by the second Lesson of that evening. As we give no clue to names, we may mention that one of the party of strangers, expressing thanks for the service, announced that eight out of the nine were dissenters; and that it afterwards transpired that they were of the sect which styles itself Unitarian. We mention this for the purpose of suggesting to those who travel, and particularly

to the clergy, that opportunities may often be presented to them of speaking a seasonable word to some who in England are shut up from hearing the truth of Christ's blessed Gospel of salvation.

But Sepey itself, its village, and its people in the chalets on the mountain sides all round, how did they spend the Lord's Day—the day which God hath given to man for his soul's welfare, and for the refreshment of his body also? It is a Protestant village, in the Canton Vaud, of which we have often heard the boast, that the very look of it, when you have crossed a bridge which separates it from the Romanist canton of the Valais, tells you that you have entered a new religious atmosphere. We admit that here more vigour of character is displayed. We believe that Romanism and lassitude are commonly found together. But we may be excused if we lament that Protestantism in these parts exhibits so little evidence of being fruitful of spiritual life. There was service in the church at ten o'clock in the morning, but not again through the livelong day. The little shops in the village were all open, and carrying on their trade. The place was frequented by numbers of people, in carriages and on foot. At night, the noise of drunken men was terrible to hear; and as long as it was light, not only men, but boys also, were to be seen staggering along the road. We were painfully convinced of this, that here, in this retirement amongst the mountains, we were not in the midst of a religious people.

8—10. Three days of glorious weather, though the third had its remarkable interlude of lightning, thunder, and rain. Short strolls and fine mountain walks and ascents abound around Sepey. Six or seven hours may be pleasantly spent in a beautiful walk to the Diablerets. There is the ascent of that mountain, and likewise that of the Chamossaire. In another direction there is a steep road to Comballaz, a mountain inn a thousand feet higher, and distant by about an hour's walk. There a whole week may be well bestowed on expeditions all around. One would be to the Tour de Famelon, from which there is a grand panorama, including in its circle a part of the Lake of Geneva. By another you would wind round the picturesque horn of the Chaussi, through a perfect garden of flowers, till you reached a bright little lake, where, a few years since, we first made acquaintance with the red snow, and examined through a microscope the minute plant to which the colour is due. On the third of these days we drove to Aigle, and continued our journey by rail to Sion, where our party was reunited; and we rejoiced to hear the happy story of all that they had seen at Chamouni.

Sion is a dreary place. In the days of our youth, Beattie's

"Switzerland," illustrated by Bartlett, wrought upon our imagination, and we thought, if ever we might visit the Alps, we must try to include Sion in our tour. But the scenes in which an artist most triumphs are not always the most beautiful in reality. The longer you live, the more certain do you feel that this is true. Sion is certainly picturesque as seen from a distance; but even then there is little to please; while a closer acquaintance tells you that it is faded, shabby, dilapidated, and neglected. In its ecclesiastical architecture there is no feature which you care to remember. As to the inns, at least the Lion d'Or, you are almost certain to leave them with a hope that it may never be your hard lot to pass a disturbed night in them again.

11. We took a carriage to Visp, along the close and steamy valley of the Rhone; thence we proceeded, some on horseback and some on foot, to St. Nicholas, a village squeezed in between precipices, and shattered by an earthquake in 1855, the effects of which are not yet obliterated. The scenery thus far from Visp is fine, but rather monotonous. The road is a continuous furrow, cut along the precipitous sides of the mountains. It is unprotected by any parapet, and the depths below are often tremendous. The safety of the equestrian depends too much on the steadiness and surefootedness of his horse, which often agitates his nerves a little by kicking a stone over the ledge, to bound from rock to rock down hundreds of feet, and to suggest that a few inches farther and horse and rider might have followed the stone. But they say that such accidents never happen.

12. We made an early start from St. Nicholas for Zermatt. It is an easy and beautiful walk or ride, increasing in grandeur as we advance. Before us were the fine rocks and snows of the Breithorn; to our right, or westward, appeared occasionally, far up in the sky, some points and glaciers of perhaps the most beautiful of all the Alps, the Weisshorn, a mountain seemingly built up of pyramids, some of coloured rock, and some of the purest snow. For a few minutes we sat down on the wall of the churchyard at Randa. May we believe our Murray, companion and guide? Is it credible? Is it possible? He says: "In 1819, Dec. 27, a considerable portion of this glacier," the Bies, on the sides of the Weisshorn, "lying on the steep slope above the precipice, suddenly detached itself, and fell from a height of 1500 feet into the valley, near to the village of Randa; it did not reach it in descending, but passed a little on one side of it. Yet the mere draught of air, produced by a fall from such a vast elevation, destroyed the greater part of the houses, scattered the timbers of which they were built, like straws, over the mountain side, to the distance of a mile, and

hurling millstones many fathoms up-hill." This was very wonderful; but then we must remember that it was a "considerable portion" of a glacier (shall we suppose it a mass of ice half-a-mile long, by a quarter-of-a-mile broad, and fifty or sixty feet thick?) flying over a precipice 1500 feet high. Nothing that we have ever experienced, or even heard of, could give us an idea of the effects of so great and sudden a disturbance of the atmosphere.

In a little more than four hours after our start from St. Nicholas, the object for which we had been watching all the way came almost suddenly in sight—the great Matterhorn. Pictures and descriptions of it abound; and yet, probably, though you may know them well, it takes you by surprise; perhaps it is something very different from what you expected to see. Presently we were in the comfortable *Hôtel du Mont Cervin*; and now, beautiful as is everything around us, far and near, our eyes are constantly reverting to that one grand, solitary peak, invested with a peculiar mystery when we knew that no foot of man had ever approached its summit; that hitherto courage, skill, and strength had attempted the ascent of it in vain; and that probably its stupendous precipices would continue to confound the efforts of the most daring climbers. More awful has it since become, as the scene of the most fatal accident which has hitherto attended Alpine adventure. Constantly, through the rest of the day, and till we left this beautiful valley, and (sad to say) its dirty village and unwashed people, we watched that one mighty rock, standing out of the glaciers at its base to a height of 4000 feet, observing it as it was affected by changes in the tone of the sky, and by the flakes of mist which streamed up its western edge, and by the lights and shades, as they varied progressively from the early morning till sunset; and its ghastly aspect under cold moonlight. We are 5400 feet above the level of the sea, but the mountains hem us in on all sides, and the sun set to us on the 31st of July at twenty-five minutes past four. There are many delightful little walks from this village, and one of them we took this afternoon.

13. In every tour in search of the picturesque there will be one or two days which stand out to the memory more strongly than any others. This was to be one of our pre-eminently golden days. Aided by our three saddle-horses, we ascended to the Riffel, and thence to the Gorner Grat, *alias* the Gorner summit, 9000 feet above the level of the sea. The whole walk, or ride, was full of variety and interest, beginning with meadows and forests, leading on to open downy mountains, and ending with a stage of scanty herbage, adorned with brilliant flowers, and then with a further stage of barrenness and ruggedness, yet

more flowery still (decked with golden-eyed blue gentian and pink rock-flowers), conducting us to the platform on the top, with its table for our books and maps and cloaks, (which were not wanted,) and its benches and rocks on which we could sit and admire to our heart's content.

We abstain from fatiguing the reader by attempting to describe the scene in detail, or by recounting all the names of the mountains, and recording their several heights. The panoramic sketches of Bædeker and Murray must be left to do that for us. We only venture upon a sort of bird's-eye view, in which the great general features may be in some degree set forth. We are seemingly in close proximity to the Matterhorn, the Breithorn, the Lyskambe, and Monte Rosa; beneath us, reposing between us and them, is the great Gorner glacier, which we trace from its beginning, and its concurrence with many smaller glaciers, our eye following it for many miles along its course westward. The sky-line of the mountains on that side, to the south of us, is full of variety; here are bare points, and there exposed precipices; here are pyramids of snow, there smooth gleaming plains of the purest white, like a drapery of satin. In another direction the ground falls away from us, down to the valley of the Rhone. The charm on that side is partly due to light and shade, partly to the pink and reddish colouring of the rocks. Far away to the north is the Bernese Oberland. Many of the mountains of most renown in that region are clearly distinguishable. We cannot help mentioning, as nearer to us, and in a westerly direction, belonging in fact to the Monte Rosa range, the lovely snow-white pyramids of our friend the Weisshorn.

There is an absence of verdure. A few pretty flowers appear to revel in the enjoyment of an unworthy soil; but on the landscape they produce no effect in the way of colouring. Nevertheless, on a warm and cloudless day like this, there is nothing repulsive or dreary in the scene; on the contrary, it is smiling and satisfying. The deep blue sky, the playing of the mist up the side of the Matterhorn, the glistening snow, the vast fields of crevassed ice, the rosy rocks, the magnitude of the nearest range, and the faint and delicate outline of the extreme boundaries of the scene to the north, leave nothing to be desired.

We sang two hymns with thankful hearts, and retraced our steps to Zermatt. A little rain in the evening only served to increase our delight at having enjoyed that wonderful view on a day which could not be surpassed for brightness or freshness.

14. "Sweet is the day of sacred rest." The English visitors gathered in the saloon of our hotel, a goodly number, perhaps sixty, at morning and afternoon service. We had the benefit of hearing two valuable sermons. Great care ought to

be, and is, taken by the Colonial Church and School Society in the selection of those who are to minister as chaplains in these places of resort. We recall to mind with dissatisfaction a somewhat distant year, when a clergyman, who had no other occupation, made a run for it to Lucerne, having heard of another clergyman who was proposing to reside in that town through the summer months. He was aware that the first who arrived might install himself in the chaplaincy, and he accomplished his purpose. Things are differently ordered now, and we had reason to be thankful for the success, as well as the conscientious care, with which provision had been made for us at Zermatt. We were able ourselves to provide leaders of the congregation in the chaunts and psalmody.

It is easy to imagine that few in such a congregation are in their ordinary state of mind. All may be assumed to be lovers of what is beautiful in nature; and most of them to be now impressed, more or less, with the goodness, the power, and the skill in contrivance displayed by the great Creator. Many may have had their thoughts directed forward by the scenes they are visiting, to the hoped-for land in which the redeemed are to dwell with Christ for ever, in scenes embellished for them by Him under whose control are all things. Then some will be full of thankfulness, that while encountering risks they have received no harm, and that they have been carried safely through the various perils to which they have been exposed by land and water. They may be rejoicing that everything has prospered with them, and that no disappointments from the weather, or any other cause, have marred their enjoyment of the wonders amongst which they have been moving. Others may have been slightly or much baffled in their objects; their plans may have worked out badly, they may have missed friends, the weather may have been untoward when they most desired that it should favour them, or an accident may have crippled their power of visiting some of the scenes which were to be included in their tour. We had amongst us one case of sad discomfiture. On the Saturday, a gentleman had ascended Monte Rosa; and now he was suffering from fearful inflammation in his eyes, occasioned by a walk of hours on the snow, powerfully lighted up by the sun. Again, some may be rejoicing in the day of rest, and longing to have their minds drawn off from things earthly, beautiful though they are, to the excellence of things spiritual. Others may need such help, and it may be a blessing to them to have it, because their home may be planted in a spiritual wilderness. It is an opportunity which may be turned to profitable account for the edification of many of these; besides which, a word in season may be dropped upon the mind of some thoughtless one, who has

hitherto lived in pleasure, and only for this world. One thing was a grief to us to-day. A party set out on their journey down the valley before the afternoon service. The head of it was a clergyman occupying a responsible position in England. It was sad to see such sanction given to the Sunday travelling of a few (happily a very few) of our countrymen, and we could only hope that the inhabitants of this dark Roman Catholic valley, and the guides who were employed to accompany the travellers, might not discover that this was a teacher of religion in a Church which calls upon all its members to keep holy the Sabbath-day, and to humble themselves on account of their transgression of that law, and to pray that their hearts may be inclined to obey it.

15. The excursions from Zermatt and the Riffel are sufficiently numerous and various in their character to make it well worth while to appropriate a whole week to the head of this valley. We had selected the Gorner Grat, and a stroll to the abrupt termination of the Gorner glacier, where cliffs of ice stood up before us 40 or 50 feet high, and where we witnessed evident and fresh signs that this year the great monster (of whom the people speak as of a living enemy) was stretching himself into the valley, beyond his usual point of rest. At the side, the grinding weight of ice had turned back the soil with the effect of a ploughshare.

We should have done well, as we afterwards judged, to have allotted more time to Zermatt, and less to Interlaken, provided at least that the weather had not changed. But in recalling to mind the time at which stormy weather set in, we were equally satisfied that our plans could not have been more successfully arranged for the present time. Our descent again to Visp, and a drive of three hours and a half to Viesch, in the upper valley of the Rhone, occupied a long day. One of our carriages was a country *char-à-banc*, in other words, a narrow waggon available for the commonest uses, and destitute of springs. To fit it for its present purpose, two seats were hung across it by straps. They each held two travellers, while the driver sat in front. The swinging of the seat breaks in some degree the jolts and concussions encountered on a rugged road, though you may sometimes be tempted to question the success of the rude contrivance.

16. Chamouni, Zermatt, the Aeggischohorn (Eggischhorn, in Baedeker), were to be the three grand features of this tour. Two had now been visited under circumstances most favourable; the other was next to be approached and enjoyed under the like advantages.

We slept well and fared comfortably at the little homely village hostelry at Viesch. And now the horses which drew

us yesterday in carriages were at the door in saddles; horses of all work, as is the wont with these animals in Switzerland. They are strong, compact, and sure-footed, shrewdly selecting every step for themselves, and only likely to come down with you, when you venture to interfere with them by your ignorant guidance. They never go beyond a foot-pace with a rider on their back. To-day we are to ascend about 4000 feet to the Jungfrau hotel. We are on the sunny side of the valley, and, as we climb the slopes of the mountain, we are rather painfully informed of the power of the sun's rays, even in the early morning. First a little meadow, then a pine-forest, only too thin of foliage to afford us as much shade as we desire; a deserted village of chalets, soft grass, adorned with the pansy, cistus, coronella, and other gay flowers,—such is our course till we stand on the terrace of the hotel, and are welcomed by the lively and obliging host, Herr Wellig.

Our previous quarters have been in the depth of valleys, almost overhung by mountains. It is all open here. We are perched on a slope of the Aeggischhorn; below us stretches the valley of the Rhone, far as the eye can reach. The mountains opposite to us, on the other side of the valley, are part of the chain which separates Switzerland from Italy. There, to our right, is the Simplon. We have but to stroll a little way, to discover, faint by reason of the distance, the familiar outlines of the Matterhorn and the Weisshorn. How fresh the air! How warm the sun! But wait a while. Let one side of the house be but ten minutes in the shade, and cloaks and wrappers are in requisition. It has been a fatiguing climb, and we must rest a while; but in such an atmosphere you soon revive, and forget how tired you were an hour ago. As we sit at our windows, we are amused by the movements of our landlord, which continued to entertain us for the next six days. He comes out on the terrace in his worsted slippers and smoking cap, telescope in hand. He occupies a commanding position. He examines his approaching visitors from head to foot an hour before they can cross his threshold. He sees them as they wind along the mountain side, and he judges if they have luggage, and will require beds, or are only coming up for the day; whether they are ladies for the first floor, or gentlemen for the second.

These mountain hotels, with twenty beds and upwards, provided only for tourists, and open only for four or five months in the year, afterwards to be left to the charge of the snow, are curious structures. All of them have foundations of stone. Many, from the foundations upwards, are entirely of pine,—walls, roof, everything. This is a house of solid masonry as to its external walls. But only those four walls have employed

the worker in stone. The rest is due to the carpenter. The partitions between the rooms are of thin deal planks. The boards of your floor serve for the representation of a ceiling to the room beneath. You are in a great stone box, with wooden divisions above, beneath, and around you. You know too much of what is going on in the house. Your neighbours, in the rooms on either side of you, at least if they are German or French, do not scruple to talk to one another, regardless of your being placed between them. The men who are to start for a mountain ascent at two o'clock in the morning, which may be happening daily, do not leave the house without everyone knowing it, except the heaviest sleepers.

17. We want repose, and take it, sometimes in the house, sometimes by a gentle stroll to some kindly sheltering rock. You want a day occasionally for writing letters, for the journal, drawing, a little reading, and reflection on what you have seen, and for making your plans for the future stages of your tour. This was such a day. A cloud scene had been wanting to complete our knowledge of the habits of the Alps. It came to-day, only not welcome, because it could not fail to suggest that the weather was about to become unsettled. The evenings and nights at this altitude are too cold to be pleasant.

18. One of our golden days. We first ascended the Aeggischhorn, 9657 feet above the level of the sea. We accomplished it from the hotel in an hour and forty minutes. Stronger walkers would do it in much less time. This is a jagged pinnacle, standing up in the midst of higher mountains, and presenting to view a most interesting panorama. Amongst the notables before us, to the north, resting in their silent grandeur, are many whose southern sides are well known to the visitors of Interlaken and Grindelwald. They are the Jungfrau, Mönch, Eiger, and Finsteraarhorn. Nearest to us, and very striking, is the rugged and pinnacled Aletschhorn. Below us is the largest of the Alpine glaciers, the Aletsch, fully twenty miles long, and, as one who was entitled to speak could tell us, the finest in Europe. At the base of the point on which we stood was the unexpected vision of a lake, the Margjelen See, beginning at an ice-precipice, some 80 feet in height, which is the side of the glacier, with the fissures or crevasses of deeper and deeper blue. The water of the lake is blue also. On the surface, the tiny waves were breaking into spray; while innumerable icebergs, snowy white, were performing their little voyage to the farther end, where a whole fleet of them was assembled, ready to assume various fantastic forms at the bidding of the sun, until they should melt away. Besides surveying a large portion of the Bernese range, we commanded a view of the Pennine ridges, stretching for miles

and miles from east to west, the gigantic boundary wall between Switzerland and Italy.

But this point on which we were standing, how remarkable it is!—a natural pinnacle, with its top knocked off, and what remains, shattered and severed, a confused heap of rocks.

It had been an easy ascent; we were not fatigued; could we return without visiting the cerulean lake? Thither we went, scrambling over many rough places; and, on a flowery spot, almost dazzled by the abundance of gentians, we unpacked the simple luncheon, which we also agreed that we had earned. We next walked round two-thirds of the lake, amusing ourselves with the icebergs; we spent half-an-hour on the Aletsch glacier, on whose ice-cliffs we gazed with admiration and astonishment; and we returned around a shoulder of the mountain, delighted with our day's expedition.

19. The day following was given to moderate walks, occupations indoors, and repose in the sun. In the evening fine tints adorned the landscape, and there were picturesque masses of cloud.

20. Another of our golden days. Under guidance not to be forgotten, and not to be remembered without pleasure and gratitude, we again made a pilgrimage to the Marjelen See, and went down into a remarkable ice-valley in the Aletsch glacier. Then we took a walk on its open surface, and, after a fatiguing scramble along a slope of *débris* and snow, we returned home. It was a day spent in the presence of some of the most sublime works of creation. There was greatness in the glacier on which our feet were resting, a mighty river of ice, which we could survey upwards and downwards, for many miles of its course. There was greatness in the Aletschhorn, the Viescherhorn, and the Gletscherhorn, the mountains close upon us; in the Jungfrau, Eigher, and Mönch, occupying the second distance; and, far away to the south, in the distant forms of the Mischabel and the Weisshorn. There was greatness in the solitude and stillness, and in the grim absence of all tokens of animal or vegetable existence. In the very desolation of such a scene there was grandeur and sublimity. And it was all the work of God, who, whatever changes have occurred in the course of ages, under the operation of natural laws, did Himself appoint those laws, maintained them in the constancy of their operations, and knew the end from the beginning, and therefore appointed it.

Our own excursions from the Aegischhorn hotel were now concluded. It is interesting to remember that this is a favourite starting-point for the great climbers, who regard our fatiguing expeditions as insignificant strolls, suited only for their resting days. During the five days we spent here this

week, two English gentlemen ascended the Mönch, two the Viescherhorn, one the Finsteraarhorn, three the Jungfrau, and three the Aletschhorn.

21. Sunday. The landlord wished his English guests to meet in the large room for service in the morning; he could not spare it for our use at a second service. Twenty-two assembled. We afterwards selected rocks and knolls for our several studies through the afternoon; and in the evening our party enjoyed the liturgy once more, in the largest of our rooms.

While dinner was going on that Sunday evening, the sky became purple and black. Presently a thunderstorm commenced, which lasted for about four hours. It was a favourable spot for contemplating so grand a spectacle. We were on the slope of a mountain, looking down into the spacious valley of the Rhone, four thousand feet below us, and with points, and domes, and ridges all around us, peering up far above our heads. The echoes were wonderful, peals seemed to answer one another from distant centres, and the lightning, sometimes a golden wire, sometimes a perfect blaze of light, a light occasionally steel-coloured, occasionally tinged with pink, brought out a whole range before us for a moment, and then left the great scene to be hidden in the blackest night.

We had greatly enjoyed our cloudless skies. This thunderstorm was wanted to exhibit the Alps under new and special conditions. It had come, and we had watched it with admiration; but it was the breaking up of the weather for all the remaining time we had to spend in Switzerland. In the next week the Aegischhorn hotel was snowed up.

22. Taking leave of our attentive host, we left his lonely and lively house betimes in the morning, retraced our steps through the forest, took carriages at Viesch, and had a pleasant, though in no respect remarkable, drive up the valley to Oberwald, where our horses were taken out, the one for a saddle, the other for our baggage, and we proceeded by a picturesque path, above the impetuous torrent of the Rhone, to the hotel recently built on the confines of the glacier which bears its name. . Owing to the miserable defects of the post-office system in Switzerland, a letter for beds, written three days before, had only just been delivered, so that we found rather less accommodation than we needed for our comfort. Scarcely had we crossed the threshold when the rain set in, and put it out of our power to visit the glacier. After all that we had enjoyed, it was easy to bear this disappointment. These hotels, starting up everywhere in lonely places, and providing for additional streams of tourists, how much do they enrich the country! Surely the snows and precipices are not all barrenness to Switzerland! We could say much of the progress

made in the provision of hotels during the last twenty years, but the space at our command warns us to abstain.

23. Our adventures are to be brought almost to an end to-day. We are to enter the region of the more careful toilet, the more elaborate cookery, the more pretentious hotel. Roughing it will be over, and our tale will be more speedily told. But this is a day which has its interest, with its stiff climb and its wild mountain walk, even though all of it be seen from under umbrellas. There is the advantage of its being cooler on a rainy day, and of the strong colouring of the magnificent rocks being brought out more vividly. Those bold dashes of purple, how striking they are!—and those black seams, and those yellow patches of lichen! The torrents are more swollen, and dash and leap and foam, as they might not have done on a sunny day. It is well for us that there is no mist; the heights and the distant objects (where these gorges will let them come in sight) are all perfectly distinct. Depend upon it, there are advantages in the occasional occurrence of such a day as this, though the rain comes down with a purpose, and never for a moment suggests to you the hope that it will presently be over. We pass by the dreary lake of the dead (Todtensee), at the top of the Grimsel, descend, and pass the Hospice, and in three hours and a half, at ten o'clock, we shut up our umbrellas, enter the chalet at the Handeck, and order our breakfast.

On our way we had passed over some very remarkable round masses of granite, the original sharp edges all ground off by the glaciers of ancient times, which also left their marks behind them. Over this hard and smooth surface it was interesting to notice the courage and trustfulness of a lady, who sat calmly in her saddle, while her horse proved that her confidence was well-placed, by the caution and firmness with which he planted each foot, till the perilous passage was left behind, and he marched more at ease on the roadway beyond.

After breakfast we visited the renowned falls of the Handeck, where the confluent streams of the Aar and the Erlenbach leap into each other, and descend together into one agitated pool. For picturesque beauty there is no rival to these falls in Switzerland, at least so far as we know. To-day the swell of waters was unusually great; but we wanted the aid of sunshine. In less than four hours, in an afternoon which became beautiful, we walked or rode to Imhoff, proceeded by a carriage to Brienz (a charming drive), in time for the steamer, and found ourselves that evening amidst the fashionable avenues of Interlaken. And oh, the heat!

24—29. We had appropriated these days—the Sunday, of course, excepted—to several excursions; but the heat was intense, and the only natural thing to do seemed to be to sit,

and gasp, and beat off the flies, till the evening permitted us to venture on a languid stroll. Submitting to what we could not control, we gave up Grindelwald and the Wengern Alp. But we made a struggle to reach Lauterbrunnen and the lovely view at Mürren. To visit Berne involved no fatigue, and gave us a little fresh air for a variety. We had a pleasant row in a boat to the Giesbach. We had done perhaps more than was prudent in so enervating an atmosphere. One afternoon we had rain. Another evening there was a fine thunderstorm and a slight shower. But still the heat was oppressive.

30. We left Interlaken, on a bright morning with some suspicious clouds, for Meyringen, and set forth, horse and foot, on one of the most beautiful excursions of the Oberland. It was to Rosenlauri. The whole walk is delightful, and full of variety from first to last. It is not destitute of features of grandeur, but it is still more remarkable for its exceeding beauty. The slopes and jutting rocks, and the falls of the Reichenbach on the chief ascent; then the clear, sparkling waters of the torrent on the higher level; the green park-like meadows; the mossy banks all red with strawberries; the clothing of pineforest through the skirts of which you occasionally pass; those "angel-wings," as the great rocks aloft are called, looking so soft and bright in their delicate colouring when the sun shines upon them; and finally, the deep blue of the glacier, which you appreciate the more when you enter that cavern or grotto in the ice which the peasants have excavated, and against which you first protest as horrid cockneyism, to end by gathering into it your whole party, and singing together "God save the Queen"; such are the possible pleasures of a day of but little fatigue. This day the sun was bright, and grand masses of clouds only enhanced the beauty of the scenery. But those clouds were to deduct a little from the pleasure of our return. While we were taking refreshment at the inn, a vivid flash of lightning, followed instantly by a terrific peal of thunder, began the great battle in the atmosphere. We waited but a little, and then set out on our return to Meyringen, most of us drenched to the skin. The rain never ceased till the next morning.

31. We crossed the Brunig in a capital carriage. The rain had suspended its operations for a while. Clouds and mists added their special features to the scenery of this beautiful pass. At Lungern the rain began again, nor ceased till long after the great nankin umbrella at the Schweizerhof, Lucerne, had sheltered us into the hall of that magnificent hotel. In the evening the sun came out, and we enjoyed a walk through this most finely situated of all the chief towns in Switzerland. At night, the lightning blazed behind the mountains.

32—6. Of these five days the first four passed in a succession of heavy showers and bright sunshine; the sky, when seen between the clouds, being of the deepest blue. We had projected excursions, but each day told us that they would be vain attempts; for never, by day or night, did the mountains come in sight. The clouds hung upon their sides like a curtain. The last of these five days was a Saturday. We resolved to traverse the lake in the steamboat, trusting to see something, and we were well rewarded; for after some heavy pourings down of rain, the sunshine smiled upon us in the renowned bay of Uri, and the afternoon and evening were bright and pleasant. But none of these days had hung heavily. We could enjoy the past. We had our occupations. And every day there were bright intervals, and walks to please and interest us.

37. Through the last week occasional openings in the clouds had disclosed to us the fact that while it was raining upon us by the lake side, it was snowing on the mountains. This morning revealed to us the whole truth in a way never to be forgotten. Before sunrise, every cloud and mist had vanished away. The mountains, far down their sides, were mantled in newly-fallen snow. The great orb was reddening the East; and now, first the peaks of Pilatus caught his rays, and assumed that appearance of rubies and molten copper which it is the joy of the tourist occasionally to behold when sunrise is approaching. Along the whole range stretched out before us, first one point and then another caught the light, and was brought out of its leaden coldness. The delicate new snow, as soon as the sun began to reach it, became creamy or pink. At length we had full daylight; and though the scene had lost its first peculiar features, and one part could not find a foil in another, it had gained in general loveliness. The eye glided down from the virgin snow above to the emerald green, with its various lights and shades, on the slopes and in the meadows, and found an unrivalled foreground (if the word be admissible) in the gleaming azure lake. All day long the sky was without a cloud, and so it continued till we had taken our last look at the mountains.

This was our last Sunday in Switzerland. We had the benefit and comfort of two services, attended by large congregations of perhaps five or six hundred English; and we found a sweet spot, between the services, in which to read, and sing a hymn,—the well-known Terrace of the Linden Trees.

38. Another brilliant day. Soon after mid-day we were in the train on our way to Basle. For two hours we watched the mountains,—on the one side those of Glarus and Schwytz; on the other, those of the Oberland,—till the train shot into the tunnel of the Hauenstein, and placed an effectual barrier

between us and our Alpine friends, to whom we bade farewell with mingled regret and gratitude. We slept at Basle. A few days were spent in Paris. On the forty-seventh day from our departure we were happy and safe under the shelter of our own roof. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isaiah liv. 10.)

"ECCE HOMO."

WE resume the strictures in our last number upon this now most notorious volume. A book which, in about seven months, has past through as many editions; and which professes to be "*a Survey of the Life and Work of Jesus Christ*," demands more than a passing notice from the Christian Observer.

An apparition from the invisible world could scarcely have created more startling surprise, or more endless surmise, than the volume before us. To some it has appeared to bring with it "airs from heaven," and to others "blasts from hell." Some are utterly at a loss what to make of it; and it is presented to them "in such a questionable shape," that they stand in doubt of it; and if they could only see its anonymous author, they would not hesitate to ask him,—

"Be thy intents wicked or charitable?"

Its admirers have told us,—"*The only candid and rational way of regarding this book is as a contribution, on the Christian side, to that positive and constructive religious literature by which is being slowly but surely laid the foundation of the church of the future.*" In addition to this, they inform us, as an outside book, it corresponds to the work of Strauss in Germany, and to the work of Rénan in France, arriving however at a different conclusion to them both. "*Ecce Homo*," they tell us, "is earnest, reverent, natural, calm; and its conclusion is, that Christianity is the Divine hope of the world." Great blame is cast by the admirers of the book upon those who repudiate it, for overlooking at once both the subject proposed, and the limits prescribed, and the sequel that is promised, by the author. In this manner they account for the marked and marvellous reticence of the writer with regard to definite doctrine and distinctive truth. They tell us,—"*His distinct acceptance of the Church visible, as representing Christianity, seems to indicate that he regards the body of theological doctrine which has been accepted by the Church in all its*

great branches—Eastern, Latin, and Protestant—as substantially correct Christian truth in its theological aspect." (Fortnightly Review.) On the other hand, wonderfully different, indeed completely opposite, is the judgment that is given upon the book by other judges, both as well competent to decide and as well authorized to speak. They tell us,—“That this book should have obtained the suffrages of any members of the Church of England is melancholy evidence of their slight acquaintance with their faith and with their Bible.” They do not hesitate to pronounce that the whole scope and ultimate design of the Christian religion is here misrepresented. They are as much dissatisfied with his real intention as with his manner of conducting the argument. “It would be difficult,” they say, “to name a writer upon biblical subjects who more completely sets facts at defiance. He freely supplies them from his imagination, he removes them at his will, and he misrepresents them without scruple. His method is the very reverse of his profession. He professes to derive his conclusions from his facts; but in reality he has adapted the facts to his conclusions.” With reference to his account of the Temptation, they say,—“He professes to have found the key to the whole narration; but he most unwarrantably alters the narration to make it fit his discovered key.” They consider his comments on John vi. not only miserably defective but radically wrong. They do not scruple to assert that our Lord’s sublime doctrine of forgiveness, so gloriously exemplified by His prayer from the cross, is deprived, by this author’s petty interpretation, almost of all its beauty and all its grandeur. Then, with regard to the promised sequel, they do not hesitate to declare,—“No subsequent explanations can render language true which is inherently false; and the only effect in the interval must be to mislead the ignorant and shock the enlightened.” (Quarterly Review.)

Now to us it appears that those who have reviewed the book most favourably have admitted sufficient to awaken our godly jealousy and our grave suspicion; while those who have denounced it in the severest terms, with some important modifications, have pronounced a decision in which we entirely concur. First with regard to the admissions of its admirers. What are we to think when they tell us, that by such books as these is being slowly but surely laid *the foundation of the Church of the future*? Has not the foundation of the Church been long ago surely and for ever laid; and have we not been solemnly warned, “Other foundation can no man lay than that is laid”? This kind of literature, instead of being positive and constructive, on the contrary is most assuredly negative and destructive. Not by attacking, but by ignoring, it denies almost

everything that is peculiar to Christianity; and by introducing new foundations as the basis of Christian practice, it destroys alike both the doctrine and the morality of our most holy faith. All experience shows that moral duties can only be produced and flourish and grow, as the fruits and effects and the evidences of faith. Again, the admirers of the book admit, "it is deeply to be regretted that any part of the work was published before the whole was finished." Neither is this all. They confess that, in particular places, he has not failed to "substitute a creation of his own fancy for the delineation which would have risen from a patient and detailed consideration of all the facts." What confidence can we have in a writer who most justly exposes himself to such charges as these from his own friends; while he professes to have studied his subject with special reference to facts, and modestly requires us to receive his deductions from facts in preference to what church doctors, or even inspired apostles, sealed with their authority?

Then, with regard to the indiscriminate censure which has been cast upon "*Ecce Homo*" by its opponents. We cannot close our eyes to the *essential Socinianism* which pervades the book from beginning to end. But the reflections that have been made upon the style and the scholarship of the writer we conceive to be unfair and undeserved. In addition to this, and what is much more important than this, we think it both unwise and untrue to denounce the book entirely, and to say there is nothing good in it. To us it seems that to speak thus is to disparage the morality and the benevolence of the Gospel itself. For while the writer commits the most fatal error in making good works the meritorious cause instead of the evidential proof of salvation, the works themselves are for the most part the very works which the Gospel requires. The philanthropy or the charity for which we plead, as believers both in the proper Divinity and the vicarial sacrifice of God our Saviour, is neither less fervent nor less restricted than that which is advocated by the author of "*Ecce Homo*"; and it is deeply to be regretted that it should ever be said to numbers who profess to believe these glorious verities, "What do ye more than others?"

In the transition from the first to the second part of "*Ecce Homo*" (pp. 102—105), the author gives us a kind of episode upon the affecting history of the woman taken in adultery, recorded by St. John (viii. 1—11). He calls it "a remarkable story, though apparently an interpolation in that place." Very remarkable is the credulity of some men in receiving the criticisms, principally from the German school, which often upon the slightest ground, and sometimes without any foundation, mutilate and disturb the received text of our Bible. Alford himself,

with his many excellencies, is frequently open to this charge. Our author's representation of this portion of the sacred narrative, thus ungraciously introduced, has been most severely, and we think most justly, censured. "Here," it has been said, "for facts critically weighed, he gives us a debased romance, which must shock the instincts of a religious man." (Quarterly Review.) Not to speak of the bad taste which he displays, and the most unwarrantable assumptions which he weaves into the narrative from first to last, who does not feel grieved and hurt by the writer who speaks thus of the Holy One of God:—

"The effect upon him was such as might have been produced upon many since; but perhaps upon scarcely any man that ever lived before. He was seized with an intolerable sense of shame. He could not meet the eye of the crowd, or of the accusers; and, perhaps at that moment, least of all, the woman. Standing as he did in the midst of an eager multitude, that did not in the least appreciate his feelings, he could not escape. In his burning embarrassment and confusion he stooped down, so as to hide his face, and began writing with his finger on the ground." (p. 104.)

This is more than the play of fictitious fancy. It is "a debased romance." The author seems as profoundly ignorant of the impeccability of our Lord's humanity, as he has hitherto most studiously concealed His glorious divinity. Shame is the fruit of sin, and could have no existence in Him who is holy, harmless, undefiled, and separate from sinners. Grief, and pain, and sorrow, would be excited at the mournful spectacle, but not shame, "guilty shame, dishonest shame, sin-bred shame," where there was nothing either within or without, but

"Simplicity and spotless innocence."

It belongs not to a purely perfect nature, but to a sinful and fallen creature, "given him" (as Bishop Butler says) "to prevent his doing shameful actions." (Anal. 374.)

We have a chapter entitled "Christ's Legislation compared with Philosophic Systems" (pp. 107—119). This professes to examine "The Legislation which Christ gave to His Society." It is contrasted not only with the Mosaic Code, which was given from Mount Sinai, but also with several other systems of politics and jurisprudence which have obtained in the gentile world. In these words, he contrasts the law of Christ with the law of Moses:—

"The faithful Jew, in obeying Jehovah, became like Him. This inspiring reflection gave life and moral vigour to the Mosaic system. But that system laboured, at the same time, under the disadvantage, that Jehovah was known to his subjects *only* through his law. Only in prohibition and penalty he was revealed; only in thunder could his

voice be heard; but the new Jehovah made his character known, not by his code merely, but by a life led in the sight of men, by going in and out among the people. The effect of this novelty was incalculable. Every deed was itself a precedent to be followed; and therefore, to discuss the legislation of Christ, is to discuss His character; for it may be justly said, that Christ himself is the Christian law." (p. 109.)

Now, in this statement, we most readily admit there is a certain portion of truth, but it is mixed with the most fatal error, and is far more calculated to mislead and bewilder, than to guide and direct. Our Lord's holy life, from first to last, was a perfect embodiment of the heavenly precepts which He taught. He expounded to us by His whole life, in the days of His flesh, the extent, and the meaning, and the beauty, and the excellence of the pure and the perfect law—the same law which was given by Moses;—and it is both the duty and the privilege of all His true disciples to follow the blessed steps of His most holy life. But what does our author mean by "the new Jehovah"? When we worship and serve God our Saviour, we have not chosen new gods, but we give glory to Him who, in the beginning, made all worlds, who spake unto Moses from the Mount that burned with fire, and who, from everlasting to everlasting, is God over all, blessed for ever. Then, again, when God was manifest in the flesh, it was for other most wonderful and glorious purposes, as well as to set us a perfect example. He was "made under the law, to redeem them that were under the law." (Gal. iv. 4, 5.) And how did He redeem them? By obeying perfectly all that it requires for the justification of His people (Rom. v. 19), and enduring the penalty which it denounces against those who have broken it (Gal. iii. 13). Why would these writers put asunder what God has joined together? We must most thankfully receive the inestimable benefit of His precious sacrifice for sin, before we can follow the blessed steps of His most holy life. (1 Pet. ii. 21—25.)

In considering Christ as a legislator or moralist, the writer speaks thus, with reference to the Sermon on the Mount:—

"Of gentile writers, it may be compared with those of Epictetus, Aurelius, and Seneca, in which we see a scientific morality brought to bear upon the struggles and details of actual life. It uses all the philosophical machinery of generalization and distinction; but its object is not philosophical, but practical—that is, not truth, but good." (p. 111.)

After degrading and disguising the glorious and simple words of Him who spake as never man spake, with a redundant use of philosophical terms, the writer here arrives at a wrong conclusion. The object of our Lord's teaching was as surely

to unfold the truth, as to enforce the good. Had He insisted upon philosophical distinctions, as the author conceives He did, instead of illustrating His meaning by appealing to natural objects, His hearers would not have been "astonished at His doctrine." In contrasting the teaching of our Lord with the two opposite schools of the Epicureans and the Stoics, the writer appears to us most lamentably to darken counsel by words without knowledge. It is perfectly true, that while our Lord directs us to seek for pleasure where alone it is to be found, and instructs us that the soul does not advance its own interests by maltreating its slave the body, He nowhere requires us to be indifferent to our own real interest, and to pursue virtue for its own sake. We are to suffer all things here sooner than sin against God ; but then, He tells us our reward shall be great hereafter. And it is not only lawful and right for us to "have respect unto the recompence of the reward ;" but this is eminently and especially to walk by faith ; and it is only thus, that "by patient continuance in well doing," we shall "seek for glory and honour and immortality."

Two important remarks we have to make on the legislation of our Lord. This is the first :—It is not a new law, but the old law proclaimed from the beginning, that we hear expounded in the Sermon on the Mount. Here it is set before us, by its original promulgator, in all its exceeding breadth, and in all its spiritual meaning, divested of all the tolerations which had been allowed to the people because of the hardness of their hearts, and separated from all the glosses and distinctions of the scribes and elders, by which many of its holy requirements had been made of none effect. Our second remark is here :—While every part of the Sermon on the Mount is of Divine authority, and contains within it the fundamental elements of Christian morality, it is to other parts of the oracles of God that we must turn for the doctrines of Christianity, which we have to receive and believe, in order to exemplify this morality. We cannot express what we mean so well as in the words of the present Archbishop of York. These are his words :—"The apostles after the resurrection preach no moral system, but a belief in, and love of, Christ, the crucified and risen Lord, through whom, if they repent, men shall obtain salvation. They did not repeat the pure morality of Christ, as He uttered it in the Sermon on the Mount. They took in their hands, as the strongest weapon, the fact, that a certain Jew, crucified afar off in Jerusalem, was the Son of God, who died to save men from their sins ; and they offered to all alike an interest, through faith, in the resurrection from the dead of this outcast of His own people." (*Aids to Faith*, p. 332.)

The next chapter is less elaborate, and is entitled "The

Christian Republic." (pp. 120—126.) The author first of all undertakes to show "what is implied in the fact, that Christ placed the happiness of man in a political constitution." The phraseology here used, to us at least, is wonderfully beneath the dignity of the subject. It is not illustrating heavenly by earthly things, but it is degrading the former by confounding them with the latter. We do not forget the magnificent passage where believers are said to have "come unto mount Sion, and unto the city of the living God" (Heb. xii. 22—24); but all the beauty and the dignity of the figure appears to have gone when we read of the life of Christ being "devoted to proclaiming this new political constitution, to collecting adherents to it, and promulgating its laws." By overlooking the most important and essential fact, that *repentance* and *faith* are necessary to make us the true subjects of Christ's kingdom; and mistaking the holy aspirations of the true believer after blessings promised in the Word of God, for a selfish principle; the writer is betrayed into the most deplorable conclusions. The devoted bravery of the disinterested Greek, dying purely for the love of his country, seems to him far more exemplary than the self-denial practised by the Christian for the salvation of his soul and the attainment of heaven. "However much," he says, "we may admire the Christian martyrs, yet how can we compare their self-devotion with that of the Spartan three hundred, or the Roman Decius?" (p. 122.) We presume that this is intended as the language of an objector; but if so, it is so feebly refuted, that it may well be considered as the real opinion of the writer. There is some truth, but not the whole truth, in the assertion, "Though self-surrender infallibly leads to happiness, yet happiness is not its object." Very frequently a variety of motives unite together in bringing us to the exercise of self-sacrifice. At different times we are influenced by different motives. A sense of duty, a fear of offending, a desire to please God, or a *view to our ultimate interest*, are all and each legitimate motives; and if *any one* of these, or all of these together, constrain us to make the needful sacrifice, and do the thing that is right, surely this is a most glorious victory. Our author asks, "Can a man, with a view to his ultimate interest, in order that he may go to heaven, love his enemies?" According to Him who gave us the heavenly precept, most assuredly we can. Had the writer forgot, when he made this inquiry, the constraining motive which is mentioned by our Lord, in conjunction with the heavenly precept?—"I say unto you, Love your enemies, THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN." Nothing can satisfy me but the heavenly inheritance which is laid up for the children of God. But I feel bitterness and revenge in my heart towards the

man who has injured me. I listen to the instructions of Him by whose name I am called ; and I hear that such feelings are utterly inconsistent with my profession, and that if I continue to cherish them I have neither part nor lot in the matter. I tremble with godly fear, and I begin earnestly to pray for a new heart and a right spirit. I obtain such a sight and such a sense of my own manifold sins as I never had before. I plead in faith the promises of the Gospel, and now I can humbly believe that God, for Christ's sake, has forgiven me all my trespasses. I cannot now look upon my enemy as I did before. His offences against me appear very small in comparison to mine against God. I as freely forgive him as I hope to be forgiven myself, and I am on the look out to show him that I have none other than feelings of kindness towards him. And now I have a sweet and comfortable persuasion that I am not deceiving myself with the mere appearance of goodness ; but that I am numbered among the children of our Father in heaven. It is sad, very sad, if men will be so wicked as to play at religion, and act the hypocrite, "hoping to be paid for their performance out of the incorruptible treasures, and to impose by their dramatic talent upon their Father in heaven." But what have I to do with judging these? He that judgeth them is the Lord. He only can see their hearts. It may be that, in His sight, they bewail the sins and inconsistencies which I have noticed, and in the last day may be found far better than I. "Let him that thinketh he standeth take heed lest he fall." The summary or the conclusion of this chapter, as we understand it, intends only to hold up the King of Zion as the example and the pattern for all His subjects. "It may, therefore, be affirmed that Christ's Kingdom is a true brotherhood, founded on devotion and self-sacrifice. Nothing less, indeed, would have satisfied those disciples who had begun to feel the spell of his character. . . . It was the art of self-devotion that they wished to learn, and he taught it as a master teaches, not sparing words, but resting most on deeds ; by the Sermon on the Mount, but also by the Agony and the Crucifixion." (p. 126.)

Our author has not scrupled to refer to Calvary's Cross and Gethsemane's Garden :—

"It seems to me," says Dr. Thompson, "that those who place all the import of the Lord's death in its being a heroic termination of a heroic and devout life, and an example of faith true to itself even in extremity, receive under these olive trees their most complete refutation. For the Redeemer here appears harrowed by a misery which many a martyr has been free from, utterly perturbed by a prospect which a Stephen, an Ignatius, a Ridley viewed without dismay. If our salvation is to be made an easier work, if the price paid is to be

abated, we must forget Gethsemane, or deny it. The words from the cross are an echo from the garden of agony. Vain would be the attempt to explain how He, one with the Father, and never severed from Him by spot or stain of guilt, could have admitted such a feeling. But there are the words. We dare not deny them. They belong to Him as burdened with the sins of the world. The question whether the wrath of God could fall upon Him who did no sin, is a question of fact. Christ did suffer all those things which are the evident tokens of God's wrath against us." (*Aids to Faith*, p. 362.)

The chapter on "The Universality of the Christian Republic" (pp. 127—141) is very elaborate, and is as utterly destitute of everything that is peculiar to the Gospel of God as all that has gone before. We are told,—*"It is one of the most obvious features of the Sermon on the Mount that it treats men as standing in the relation of brothers to one another under a common Father in Heaven."* (pp. 127.) It is perfectly true that the earliest condition of mankind of which we have any knowledge was one of perpetual war. Nations rose out of families; and dominions and republics out of conquests. These were often greatly increased by friendly alliances and offered protection. By means such as these, at the time of the Saviour's birth, when there went out a decree from Cæsar Augustus that all the world should be taxed, the temple of Janus was shut, and the most different tribes, both in Europe and Asia and Africa, were fused together in one universal empire. But the unity which thus had obtained among the nations, could not produce, and did not produce, genuine brotherhood among them. It is true they all bowed to the same imperial master, and professed to be governed by the same laws; but they were still separated by the two formidable barriers of language and religion. The union, therefore, of the Roman Empire, although it prepared the way for the proclamation of the Gospel, gives us only an emblem both dim and indistinct, as well as very imperfect, of the spiritual kingdom that was visibly set up in the world in the days of these kings. The author's comparison of Father Abraham with Father Æneas (p. 134), to our apprehension at least, is not only extremely childish, but almost profane. In the next page he tells us of our Lord,—

"In order that those who worshipped His person might not forget His fundamental law, He assumed a title expressing the universality of His dominion, as kings have often borne titles taken from the nations they have added to the Empire, and called Himself the Son of Man."

We have no reason to believe, that by the worship here described as offered to the person of Christ, we are to understand the true and the proper worship which belongs to Him as God

over all, blessed for ever. The priestly office of our Lord, and His one oblation once offered for the sins of the world, in this volume is completely ignored. But it has been well observed, "When the views of Socinus on the Atonement are brought forth, his notions as to the Redeemer's Person are probably not far off." Heretical notions cling

"Like serpent's eggs together."

It is true that our Lord frequently spoke of Himself as the Son of man. But He had been described by Daniel the prophet under that name (chap. vii. 13), and when the Word was made flesh, and dwelt among us, there is a peculiar propriety in that name being applied to Him who is "the second Adam, the Lord from Heaven," as truly man as He is surely God. When the incarnate Redeemer set up visibly His spiritual kingdom in the world, our author says,—*"A new Romulus gathered into a new republic the chaos of nations."* This is a true emblem of the Church of Christ according to the notions of the writer. The chaotic masses still remain after the nations are gathered by baptism into the new republic. But what an unworthy representation, indeed what a complete caricature, of Christ and His Church! The Commonwealth of Israel is the blessed company of all faithful people, who have enthroned in their hearts their rightful King. "He died not for that nation only, but that also He might gather together in one the children of God that were scattered abroad." (John xi. 53.) Let any man compare the author's description of the Church of Christ (p. 136) with the description that is given of it in the Holy Scriptures (Eph. ii. 12—23), and what a marvellous difference will he find. Then, again, such an assertion as the following is very perplexing, and tends only to break down the mighty barriers between truth and error, between the righteous and the wicked, between the children of the kingdom and the children of the wicked one:—"Christ declares all men alike to be the sons of God, and the least of mankind He adopts as a brother." (p. 140.) Christ confirms by His divine authority what Moses and the prophets had declared before, that all mankind are descendants of Adam and Eve (Matt. xix. 4), and consequently by nature are all brothers and sisters. In like manner, more clearly and distinctly than ever, He has revealed to us the great and glorious God who made us at first, and in whom we live and move and have our being, under the gracious character and endearing name of "Our Father which is in Heaven." He has shown us the abundant readiness of Almighty God our Heavenly Father to receive and welcome, and pardon and bless, not only the meanest and the least, but the vilest and the worst, of our fallen race, when they call upon His name, and truly return to Him in His appointed way. But

in addition to this, He has declared to us the depths of iniquity that are hid in our sinful hearts (Mark vii. 22); that except a man be born again, he cannot see the kingdom of God (John iii. 3); that the way of life is narrow, and found by few, while the road of destruction is broad, and paced by many (Matt. vii. 13, 14); that they who do the works of Satan are the children of Satan (John viii. 44); and that, when He shall come in His glory at the last day, the assembled world will be divided into two classes, the righteous and the wicked; and that life eternal will be assigned to the one, and everlasting punishment allotted to the other (Matt. xxv. 46). How are such unmistakeable Scriptures as these to be reconciled with the assertion, "Christ declares all men alike to be the sons of God!"

The chapter entitled "The Christian a law to himself" (pp. 142—153), is entirely subversive from first to last of the Gospel of the grace of God. We know where it is said, "I do not frustrate the grace of God; for if righteousness come by the Law, then Christ is dead in vain." (Gal. ii. 21.) In this chapter more especially, as throughout the whole book in general, the writer seems to have no idea of righteousness coming by any other way except by the Law. There is one way, indeed, in which the Christian is a law to himself. When the Law has convinced him of sin, and brought him empty-handed and broken-hearted for pardoning mercy, and justifying righteousness, and sanctifying grace, to the only Saviour of sinners, he becomes then a law to himself. But how is this? Because the pure and perfect law of the Lord is written by the Spirit of the living God upon the fleshy tables of his heart. As he rules himself by this, though he never does it perfectly, (*manet etiam renatis hæc naturæ depravatio*,) he is a rule to himself, and none of his steps shall slide. Now, as far as we perceive the meaning of our author, his teaching is something entirely different to this. He tells us,—“Instead of giving laws to his society, he would give every member of it a power of making laws for himself.” (p. 144.) Surely, if this had been so, without any reference to the only perfect standard (Isa. viii. 20), the wildest enthusiast might mistake the sparks of his own kindling for light from above; and the assertion is wholly contrary to the repeated declarations of our Lord, that we are to show our love to Him by keeping His commandments. (John xiv. 15—21.) Nothing short of regeneration can be intended, by making the tree good that its fruit may be good. A man's actions result from the state of his heart, as much as the state of his mind. And the really "healthy mind," according to the decision of the Infallible Judge, is not "in an elevated and enthusiastic state" (p. 145), but broken and contrite, penitent and lowly. "Blessed are the poor in spirit, for theirs is the

kingdom of heaven." Such an assertion as this, with reference to our Lord, is purely gratuitous :—"All other faults or deficiencies he could tolerate, but he could have neither part nor lot with men destitute of enthusiasm." (p. 146.) But there is such a thing as blind zeal and wild enthusiasm, which He thoroughly hates, and severely rebukes. (Luke ix. 54.) And though nothing is more detestable than lukewarm indifference, if the eye be single and our love to Him be sincere, although not enthusiastic, He is so merciful that He will not break the bruised reed, nor quench the smoking flax. No sound and orthodox writer could have given expression to such a sentiment as this that follows :—

"It was fully understood in the early Church that this enthusiastic or elevated condition was the distinctive and essential mark of a Christian. St. Paul having asked some converts whether they had received this divine inspiration since their conversion, and receiving for answer that they had not heard there was any such divine inspiration abroad, demanded in amazement, what, then, they had been baptized into." (p. 147.)

The holy Church throughout all the world believes in the *personality* and the *Godhead* of the Holy Ghost. This vital doctrine of our most holy religion is clearly contained in the form of baptism appointed by our Lord after His resurrection. We have been baptized into the *one* name of the Father, and of the Son, and of the Holy Ghost. "For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say,—There be three Gods, or three Lords." A man that is a heretic may set his face against the wholesome words of sound doctrine; and by leaning rather to his own understanding than to the plain words of Holy Scripture, may repudiate the purest symbol, and remove the ancient landmark which apostolic Fathers have set; but he should not wrest those Scriptures to subserve his erroneous notions, which, when rightly understood, are directly opposed to his heretical views.

When theoretical writers make theories of virtue, without confining themselves to the words of Scripture, and apparently without any experience of the inward conflict between the flesh and the spirit (Rom. vii. 21, Gal. v. 17), they almost invariably transgress the bounds of sobriety and truth; and, by their exaggerated statements, make sad the righteous, and encourage such as are deceived to cling to their delusions. There are several most deplorable instances of this in the chapter before us. We are told,—"The truth is, that Christ requires such natural appetite, when the gratification of it would be unlawful, to be not merely left ungratified, but altogether destroyed, and a feeling of aversion substituted for

it by the enthusiasm of virtue within the soul." (p. 149.) There is a great want of sobriety and truth in this statement. The sin of our natural appetites and passions consists in the wrong objects upon which we fix, and the inordinate manner in which we indulge them. We are nowhere required altogether to destroy our natural propensities. "Religion," says Bishop Butler, "does not demand new affections, but only claims the direction of those you have." In another sermon he adds, "It would be found of as bad consequence to eradicate all natural affections, as to be entirely governed by them. This would almost sink us to the condition of brutes, and that would leave us without a sufficient principle of action. As it is an absurdity almost too gross to be mentioned for a man to endeavour to get rid of his senses, because the Supreme Being discerns things more perfectly without them; it is as real, though not so obvious, an absurdity, to endeavour to eradicate the passions He has given us, because He is without them. . . . The constitution of nature, according to which God has made us, is such as to require them."

Another of these over-statements that abound in "Ecce Homo" is here:—"While a virtuous man is one who controls and coerces the anarchic passions within him, so as to conform his actions to law, a holy man is one in whom a passionate enthusiasm absorbs and annuls the anarchic passions altogether, so that no internal struggle takes place, and the lawful action is that which presents itself first, and seems the one most natural and most easy to be done." (p. 150.) The experience of "one in whom no internal struggle takes place" is surely completely contrary to that of the blessed apostle. (Rom. vii.) But our author prefers his own conclusions to those which "church doctors, or even apostles, have sealed with their authority." (Preface.) The testimony of a well-known "church doctor" will have, with many, at any rate as much weight as the conclusions of an anonymous author. "I know not," says the excellent Bishop Beveridge, "how it is with others; but, for my own part, I do not remember, neither do I believe, that I ever prayed in all my lifetime with that reverence, or heard with that attention, or received the sacrament with that faith, or did any other work whatsoever with that pure heart and single eye, as I ought to have done."

In speaking of the outrages committed at the first great French Revolution, our author says most properly,—"Universal patriotism, taken by itself, is not Christianity, but Jacobinism." (p. 151.) We are constrained to add, Gospel morality "taken by itself," and severed from the glorious doctrines and solemn sanctions which alone can make it practicable, is not the Gospel of Christ, but the heresy of Socinus. No precept, however

divine, nor any example, however perfect, taken by itself, "is our panacea for all diseases of the soul." It is impossible to surrender the objective truths of Christianity, and yet retain its subjective powers. We cannot maintain unshaken a vast and elaborate building, when we have deliberately removed all the foundations upon which it is built. The articles of the Christian faith are the only immovable foundations of Christian morals and Christian practice. We cannot do what God commands, if we will not believe what God reveals. "Remove the theology, and you take away the morality." All the mitigating circumstances which the most unbounded charity would suggest in behalf of the sins and errors of our fellow sinners, we are perfectly ready to entertain. But we must not speak of transgressors as if they were more pitiable than criminal.

The fourteenth chapter is entitled "The Enthusiasm of Humanity." The term is extremely vague; and until the author explains what he means by it, we cannot attach any definite idea to the words. With reference to the command to love our enemies, the author asks, with great point, "Can this be done to order? Has the verb 'to love' really an imperative mood?" He conceives that we have to remove the hindrances which prevent us from doing so; and then he adds,—“It is natural to man to love his kind, and Christ commands us only to give nature play. He does not expect us to procure for ourselves hearts of some new supernatural texture, but merely the heart of flesh for the heart of stone.” (p. 157.) This is contrary to what the author had advanced before, respecting the entire destruction of natural appetites. (p. 149.) It is perfectly true that, apart from their ungoverned passions and selfish preference which they will gratify at any rate, there may be neither ill-will nor ill-feeling of any kind which one man bears to another; but, on the other hand, benevolence or good-will. But then, the due regulation of these passions is so great and mighty a work, that it can only be accomplished by the Lord God omnipotent (Ezk. xxxvi. 26); and, in every case where it is produced, it is invariably attended with self-loathing and penitent sorrow for sin. (ver. 31.) We are not insensible to the force of example, and the powerful influence of association. We know where it is said,—“He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.” Instances of disinterested kindness, and undeserved generosity, seldom or never fail to make a powerful impression upon us. “Some,” says our author, “see the fair side of humanity.”

“They have seen, not once or twice, a man forget himself; they have witnessed devotion, unselfish sorrow, ingenuous self-reproach; and it may be, that on seeing a human being surrender for another’s

good, not something, but his uttermost all, they have dimly suspected in human nature a glory connecting it with the divine. In these the passion of humanity is warm, and ready to become on occasion a burning flame; their whole minds are elevated, because they are possessed with the dignity of that nature which they share, and of the society in the midst of which they move." (p. 163.)

But one perfect example is sufficient.

"The most lost cynic will get a new heart by learning thoroughly to believe in the virtue of one man. This it is which is wanted to raise the feeling of humanity into an enthusiasm; when the precept of love has been given, an image must be set before the eyes of those who are called upon to obey it, an ideal, or type of man, which may be noble and amiable enough to raise the whole race, and make the meanest member of it sacred with reflected glory. . . . Christ did this. . . . A human brain was behind his forehead, and a human heart beating in his breast, and within the whole creation of God nothing more elevated or more attractive has yet been found than He. There is nothing of which a man may be prouder than this; it is the most hopeful and redeeming fact in history; it is precisely what was wanting to raise the love of man, as man, to enthusiasm. An eternal glory has been shed upon the human race by the love Christ bore to it. Instead of saying that they loved the ideal of man in man, the first Christians could simply say and feel that they loved Christ in every man." (p. 165.)

We have very much in the same strain; and this is called "the very kernel of the Christian moral scheme." As far as we understand the rhapsodical effusions of the writer, his meaning is, that Christ, as the representative of men, has identified Himself with all human beings; by inspiring His followers with an ardent attachment to Him, He persuades them not only to follow His example, and to obey His law, but to burn with the most intense enthusiasm to their fellow men.

Now, this theory, however it may be admired or applauded, is as completely contrary to the Gospel plan of salvation, as it is utterly powerless to make men live righteously, soberly, and godly, in the world. "Christianity," says Bishop Butler, "is a revelation of a particular dispensation of God's Providence carried on by His Son and Spirit for the recovery and salvation of mankind, who are represented in Scripture to be in a state of ruin." (An. p. 159.) Neither the ruin of mankind, nor the atonement of the Son, nor the work of the Spirit, have anything to do with the Christianity of our author. He seizes upon the pure morality, and the universal philanthropy, that is inculcated by the Gospel, and thinks to promote these by exterminating the only roots that can produce them. It is well said by the present Archbishop of York,—"When Christ is needed, then, and no sooner, He will be found. When a man sees the serpent twining round his limbs, and feels serpent

poison beating in his blood, and sees over all his beauty and glory the serpent's defiling trail, he will look to the Son of Man lifted up, and be healed." (*Aids to Faith*, p. 325.) Men who are dead in trespasses and sins, and who are living in malice and envy, hateful and hating one another, are not won to the practice of virtue, and to the enthusiastic love of each other, either by the promulgation of a perfect law, or the exhibition of a perfect example.

"Alas! Leviathan is not so tamed."

Some of the ancients affirmed, that if a perfect character (what our author calls an ideal man) should once appear upon the stage of time, such would be the attractive power of goodness, that all the world would admire him, and be irresistibly drawn within his influence. Socrates, however, thought differently. His idea was, that so great would be the contrast between a perfectly virtuous man and the rest of the world, that if he were to appear, instead of being admired and followed, he would be opposed and persecuted by the generality of mankind. Experience has abundantly proved the opinion of Socrates to be the right one. A perfect character has appeared in the world. From first to last He "did no sin, neither was guile found in His mouth." He lived for others, and not for Himself; and day by day, with the most persevering diligence, "He went about doing good." But instead of all mankind being attracted by this perfect embodiment of pure goodness in a human form, "He was despised and rejected of men." They hated Him without a cause. All ranks and classes of men united in the unparalleled crime of, with wicked hands, crucifying and slaying Him. The little flock that He had gathered around Him, and that loved Him in sincerity, as yet were only imperfectly acquainted with the glory of His person, and the necessity of His sufferings and death. Hence, they were entirely destitute of what our author calls "the enthusiasm of humanity." It was not kindled either by the laws that He gave them, or the example that He set them. But when the Day of Pentecost was fully come, and the first Christians were clearly taught, by the effectual power of the eternal Spirit, who it was that had expired in agony upon Calvary's Cross, and why it was that the Prince of Life had poured out His soul unto death; then, not till then, the fire kindled, and they spake with their tongue. They perceived, and understood now, that the gates of mercy were opened wide for all the world, for every nation, and for every creature under Heaven; and they went forth everywhere, testifying to the Jews, and also the Greeks, repentance towards God, and faith towards our Lord Jesus Christ. It was by the belief of the truth, that men

were turned at the beginning from darkness to light, and from the power of Satan unto God. It has been so in every age; and it is still so at this present time. They, and they only, who have believed with their whole heart that "God was manifest in the flesh," and that He died upon the Cross to make reconciliation for all their sins, have really been copying His holy example, and effectually laying themselves out for the good of others. But those who think Him a mere man, and have taught that He only came to be our example by His life, but in nowise to be the sacrifice for our sins by His death, instead of promoting the morality of the Gospel, have really been labouring, perhaps unknown to themselves, utterly to overthrow its firmest foundations. It cannot be denied that everything peculiar to the everlasting Gospel, and all its essential doctrines, may be held in unrighteousness. The caricature of the Gospel which is drawn by the author in a whole paragraph (pp. 169 and 166), has unhappily been too often exemplified. "It is to be feared," says Mr. Scott, in his admirable *Essay on the Atonement of Christ*,—"It is to be feared, that numbers assent to this doctrine who neither understand its nature and tendency, nor are suitably influenced by it." But shall their unbelief or their hypocrisy make the truth of God of none effect? God forbid! In the words of the same sober-minded and deeply experienced Christian man, we do not hesitate to say,—"*This doctrine of the atonement is the grand peculiarity of the Gospel; and no man is a genuine Christian, unless by true faith he become a partaker of that inestimable benefit.*"

The chapter on "The Lord's Supper" (172—179) is less elaborate, and not more satisfactory. When men write about the mysteries of the kingdom of heaven, with which they seem to have no experimental acquaintance, they never fail either to degrade or to darken their subject. We do not hesitate to say that, to every real Christian in the world who knows anything of feeding upon Christ by faith in his heart, it does sound most "degrading to compare the Christian Communion to a club dinner." (p. 173.) A Socinian writer, quoted by Bickersteth, has not scrupled to say, that the spirit of the institution would be carried out if the "Unitarians, at their annual festival, were to consecrate the first goblet to the immortal memory of the great founder of their faith." In the next paragraph he tells us,—"Goethe thought that Protestant Christians have too few sacraments; and this opinion is not refuted by the fact that Christ himself only instituted two." Was the infidel poet, or the only wise God, our Saviour, the best judge? The writer seems unable to determine. It is not "the brotherhood of mankind" that is plainly symbolized in the Lord's Supper. It is, indeed, "a sign of the love that Christians ought to have among themselves

one to another." (Art. xxviii.) But, in addition to this, and still more eminently important than this, it was ordained for a continual remembrance of the sacrifice of the death of Christ. It was expressly intended to show forth the Lord's death till He come; and thus abundantly proves, as Mr. Scott so forcibly observes, "that the doctrine of the atonement is the most essential part of Christianity; and an habitual dependence on a crucified Saviour the grand peculiarity of the Christian character." The author "quotes without mistrust" those parts of the Gospel of St. John which seem not to interfere with his notions. He misapplies the discourse in the sixth chapter to the sacrament of the Lord's Supper; as if he had never heard that not only the generality of Protestants, but the most modest Roman Catholics, deny that the Saviour is there speaking of the Sacrament at all. "What Christ meant by life," he tells us, "it is not now difficult to discover. It is that healthy condition of the mind which issues of necessity in right action. This health of the soul we know Christ regarded as consisting in a certain enthusiasm of love for human beings as such. . . . Men cannot learn to love each other, says Christ, but by eating His flesh and drinking His blood. The union of mankind, but a union begun and subsisting only in Christ, is what the Lord's Supper sacramentally expresses." (p. 175.) And in this manner he explains away all the meaning and all the force of the Saviour's language, and puts upon it a signification completely opposite to its evident meaning. "St. Paul in many passages declares that Christ is his life, and his very self. It is precisely this intense personal devotion, this habitual feeding on the character of Christ, so that the essential nature of the Master seems to pass into and become the essential nature of the servant,—loyalty carried to the point of self-annihilation,—that is expressed by the words 'eating the flesh and drinking the blood of Christ.'" (p. 176.) So that the appointed memorial of the Saviour's one oblation, once offered upon the cross for the sins of the whole world, has nothing whatever to do with the remission of our sins; and to feed upon Him in our hearts by faith with thanksgiving, is not thankfully to plead His precious death for the life of our souls, but to "feed on the character of Christ"! "Besides," says Lord Bacon, "the causes of error common to all mankind, each individual has his own dark cavern or den, into which the light is imperfectly admitted, and in the obscurity of which a tutelary idol lurks, at whose shrine the truth is often sacrificed." The writer is evidently involved in most deplorable darkness as to the person and office of Christ. His notions about the brotherhood of mankind, and the enthusiasm of humanity, are the idols that he has set up to be worshipped there; and before the shrine of these he does not hesitate to sacrifice all the distinctive and

vital truths of the everlasting Gospel. We admit freely "there are peculiar temptations which assail the thinker"; and we entirely agree with Butler, when he says,—“There is no absurdity in supposing that the speculative difficulties in which the evidence of religion is involved may make even the principal part of some persons’ trial.” But to apply such language as this, or anything like this, to our Lord in the days of His flesh, we conceive to be extremely improper; while the conclusion of the chapter, if intended obliquely to intimate the divinity of His person, is so darkly hinted and irreverently expressed, that it can only give pain to the religious sensibilities of every true Christian. What can he feel but indignation and pain at such a sentence as this?—“Such is the temptation of moral reformers such as Christ; and if Christ was humble, he resisted the temptation with exceptionable success.” (p. 178.)

The Sixteenth Chapter is entitled “Positive Morality.” Here the writer as completely fails in expounding the Law of Moses as before he had done in unfolding the Gospel of Christ. He tells us at the close what is the main scope and drift of the whole. “While the new morality incorporated into itself the old, how much ampler was its compass! A new continent in the moral globe was discovered. Positive morality took its place by the side of the negative. To the duty of not doing harm, which may be called justice, was added the duty of doing good, which may properly receive the distinctively Christian name of charity.” (p. 189.) There is not the slightest ground for the distinction here drawn. Positive morality is as surely enjoined by the law of the Ten Commandments as negative prohibitions are enforced by it. The Old Testament does not proclaim one law, and the New Testament another. In both it is one and the same law; that law which is holy, just, and good; in which all the saints of old so greatly delighted; which is still written by the Spirit of the Living God in the hearts of all true believers; and the sum and substance of its requirements is unchangeably this: “Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.” The writer seems to confound the moral law with the ceremonial law. The former, as the transcript of the Divine perfections, cannot be abolished; the other was to answer a particular purpose, and then, when that was accomplished, to pass away. Neither does he distinguish between what was commanded and what was tolerated. He tells us, “The hard-heartedness of the primitive nation had given way under the gradual influence of law, and peace, and trade, and literature.” Such things as these may polish the manners, but they do not soften the heart. Civilization is not morality. The civilized Jew of the Augustan period was not certainly, in a moral point of view, better than his remote ancestor who crossed over Jordan, and came into

the land of promise. The writer also does not consider how much of human tradition, in the days of our Lord, had been added to what was of Divine appointment. However highly what our author loves to call "the new enthusiasm of humanity had been excited in him," it was impossible for any man to require a higher standard for his practice than that which he possessed in the law of the Ten Commandments, rightly understood and properly explained. Did the writer really mean what his words declare, when he speaks in such disparaging terms as these of Moses, the man of God, who conversed with the Lord face to face, and of Isaiah, whose hallowed lips were bathed in fire? "No one who had felt, however feebly, the Christian enthusiasm, could fail to find, even in Deuteronomy and Isaiah, something narrow, antiquated, and insufficient for his needs." (p. 185.) Among those who will be condemned at the last, he tells us, "it is the unprofitable servant who has only done what it was his duty to do." Had he forgotten what the Saviour Himself declared to His disciples:—"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke xvii. 10.) The concluding sentence of the chapter refers to the announcement of the Saviour's birth and the multitude of the heavenly host. This is done far more in the sneering style of Gibbon, than in the reverent language of one who trembles at the Word of God.

We fear that we have almost exhausted the patience of our readers; still the book is of so mischievous a tendency, and is perverting so many, that we must beg to be heard once more in a concluding paper, which will be inserted next month.

PLYMOUTH BRETHRENISM: ITS SPIRIT, PRINCIPLES, AND PRACTICAL CONSEQUENCES.

OF all the crotchets in the world, the most mischievous are religious crotchets. When any of these get possession of the mind, it is almost impossible to dislodge them, because they take up their seat in the conscience, and to the obstinacy of nature brought into religion they add the obstinacy of prejudice. Were the persons so possessed content to keep their peculiar opinions to themselves, in obedience to the apostolic injunction, "Hast thou faith? (that is, any private persuasion of thy own), have it to thyself before God," no one would have any right to call them in question; but when a small sect, which is but of yesterday, rises up, and asserts that the whole Christian Church

has been in error from the very times of the Apostles,—that every existing system of worship is essentially wrong, and that unless Christians separate themselves from all existing bodies of brethren in Christ, they are sinning against Christ,—then is there just ground for controverting their own lofty claims. This is precisely the position taken up by the “Plymouth Brethren,” as they are named. It is not the Church of England only, according to them, but every professed Christian brotherhood, Dissenters as well as Churchmen, who have gone clean away from the true model of the Church, and from true apostolic worship. All are wrong, only in different degrees, and they only are right.

Such arrogant pretensions as these, to use a strong term, ought, as a matter of course, to have some very strong, and clear, and decisive evidence to go upon before they are admitted. Have they any such evidence? Is it quite clear that the *spirit* in which “the Brethren,” as they are pleased to term themselves, act in religious matters, is the spirit so often insisted on by the Apostles? Can decisive proof be adduced that their own doctrines are so perfectly sound that they ought, without question, to be accepted? Are the practical results of their system such as Christ Himself has led us to expect in His followers?

These are the questions we propose now to discuss; for they are becoming questions of serious moment, in consequence of the insidious activity of this new sect.

The first thing to be observed with regard to “the Brethren” is, that their spirit is essentially *sectarian* and *schismatical*. The very first act that they insist upon in their disciples is separation from all other communions. Nothing can justify this but some fundamental error in doctrine in all other churches; some error that endangers the salvation of those who receive it. But no such error, so far as we can discover, is alleged against the Church of England, nor against what are termed the orthodox denominations of Dissenters. It is admitted by “the Brethren” that there are true Christians, holding the Faith in uncorruptness, in all these; only they must “come out,” (that is their favourite expression,) and join them in their “assemblies,” and worship God precisely in their way, or they are dishonouring the Lord Jesus. Their plea for this is “unity,” and their method of accomplishing it is division!

Now, if there be any one thing more condemned than another by the Word of God in the *true* brethren in Christ, it is “division,” or schisms and separations. These are on no account to be made, even in churches where great irregularities exist, as in the Corinthian Church. The members of that church are exhorted, “Come out from among them, and be ye separate”

(2 Cor. vi. 17), but this was not from the church to which they belonged, but only from the unbelievers and idolaters around them. Where Christ is preached in the fulness and completeness of His salvation, and the fundamentals of the Faith are held, and no sinful act, such as the worship of an idol, is required, there Christians are to keep "the unity of the Spirit in the bond of peace." A sectarian *spirit*, whether in the Church of England or out of it, or in any Church that holds the faith once delivered to the saints, is wrong — *essentially* wrong. It is the direct opposite to the Spirit of Christ, which is a *uniting* spirit through the plastic influence of love.

The reason why a sectarian *spirit* is, in all cases, to be abjured, and not indulged, is obvious enough. If every Christian is to be at liberty to separate from his brethren, on the ground of minor differences of opinion, and new societies are to be formed to gratify each man's private fancy, there can be no such thing as a Church at all; there may be *sects*, constituting a many-headed monster; there may be *combinations* or *persuasions*, but nothing worthy of the name of a *Church*. The very word *Church* implies something comprehensive, not exclusive. Call it "the Assembly," (the Brethren's term for it,) if you please; but an "Assembly" certainly does not mean the Pharisees alone, to the exclusion of the publicans and sinners, who may be wishing to draw nigh to the Saviour, to confess their sins, receive pardon, and wash His feet with their tears.

What above all proves that the Plymouth Brethren are essentially sectarian in their spirit, is the fact, that they have already split into three or four sects among themselves, on the ground of some slight differences of view, and are more bitter towards each other even than they are towards the Established Church. We were not long ago on a visit at Cheltenham, and in that place alone we heard that there were three divisions of the Plymouth Brethren, each at variance with the other. What an example of their boasted "unity"! The one object of them all seems to be to draw away the best Christians out of all other communions, and to affiliate them on to themselves. And when they have once drawn them away to become their disciples, they often succeed in infecting them with the same narrow proselytizing spirit as they are possessed with. It is no longer in humble good works they employ themselves, such as "visiting the widows and the fatherless in their affliction," or in seeking to bring the lost sheep to Christ, that they may be saved, but in unsettling the minds of believers upon doubtful questions, and making them dissatisfied with the religious worship to which they have been accustomed. Their zeal in making proselytes, indeed, almost rivals that of the Pharisees of old. It is not *conversion*, but *perversion*, they set their minds



upon. One remarkable instance of this we heard of at Cheltenham. There is a gentleman living there, a member of the Church of England, of the highest spiritual character, who is known for his readiness in every good work. The Plymouth Brethren in the place actually made it a matter of special prayer at one of their meetings, (we speak of that we do know,) that this gentleman might be, as they express it, "*brought out*:" which meant, of course, led to join them. One of them who was present was challenged with the fact, and could not deny it, that as they neither thought it necessary to pray for forgiveness, nor for the gift of the Holy Ghost, they had prayed for the success of perversion in the case of this known highly spiritually-minded Christian man. Thus they would *pluck up the wheat!*

The very designation they give themselves, "*the Brethren*," as if none were Christians but they, is an offence to all other Christians. It is, in fact, to say, "Stand by thyself, for I am holier than thou." The spiritual pride involved in this, the self-righteous temper it exhibits, is what they probably overlook. Any kind of distinction from others, except it be in the unworldliness of the mind, is highly dangerous, for it tends directly to *Pharisaism*. Separation from the world, and separation from a Christian Church, are two very different things.

It is a fact calculated to startle piously inclined persons of weak minds, certainly, to be told, in this the nineteenth century, that the whole Christian Church has been in error in its worship from the beginning, and that, if they would please Christ, they must "*come out*," and separate themselves from all existing communions. What is the ground for this? it may be asked. The plea for this is, that every system of worship now in practice is, more or less, "*Judaism*;"—that the Apostles and first Christians met in private houses (not in public buildings) to "*break bread*," to pray, and to hear the word of God expounded; that after the Apostles there was to be no such thing as a Christian ministry; that all believers are equally priests, or ministers; that the Holy Ghost is the sole administrator now in the Church, and speaks by whomsoever He pleases to move; that Christ came to form Christians into one body, which is to be a visible body, and that the Church is to consist of real believers only; that in every existing communion the evil is mixed with the good, which is the reason why separation from all professed Christian Churches is necessary. All this looks very specious, and is calculated to ensnare persons who are seeking after a spirituality of outward condition beyond what exists in the mixed state of things around them in the nominal Christian Church. But he must be a very weak person who allows himself to be imposed upon by these

assertions merely because they are specious. Here the rule must be applied—"Try all things; hold fast that which is good."

To show that we are honest-minded ourselves, and have not prejudged the questions raised, we say—"Let us follow out these new principles by all means, and whatever may be the consequences to ourselves, if they can be established by the Word of God." But, on the other hand, we say—"Let us not be led by any self-constituted expositor, whose humility is exhibited at the outset by asserting that the whole of Christendom was in darkness till he arose to enlighten it, and whose claim to our confidence is founded, not on his learning, not on his sound sense, not on reason, but on his assumed superior spirituality, of which the proof is that he separates from all existing churches!"

The principle upon which "the Brethren" set out is, that they follow the Apostles and first Christians in every tittle and iota of their system and worship, after they had received the Holy Ghost and were enlightened from Heaven, taking nothing from Scripture, and adding nothing of their own. Here is "mint and anise and cummin" to begin with; as if "judgment, mercy, and faith" were not of greater importance. "The first Christians met to break bread in private houses; therefore so we will meet." But they met in an "upper chamber," and we should like to know whether these "upper chamber Christians," as "the Brethren" ought to call themselves, always meet upstairs, and not on the ground-floor. If the principle they lay down is to be carried out at all, it ought to be carried out altogether. The reason the first Christians met to "break bread" (not for worship) in private houses was, as every one knows, because they had no churches or chapels to meet in for *such a purpose*. But to infer that they *would not* do so, because they *could not* do so, is evidently puerile and absurd.

We have not the advantage of knowing how the Plymouth Brethren minister or receive the Lord's Supper; but this we do know, that they cannot possibly be certain that they do it exactly as it was done by the first Christians. For even in the Corinthian Church, which they take as their model, we are not told by whom the bread was broken, by whom it was given, or how it was received; and if all of this is unknown, as it certainly is, how very ridiculous it is to be insisting upon an exact following of the apostles in such matters. Even at its first institution, all we are told is, that Christ, after blessing it, brake the bread, and gave it to His disciples; but whether to each individually, or to the whole at once, we are not informed. Among the Brethren we presume some one must first break

it; but whether any one *gives* it, there being no acknowledged ministers among them, or whether each one *takes* it as he likes, we are not aware. But of one fact, at all events, we are certain, and that is, that St. Paul reproved the Corinthians for their manner of receiving it, in the very remarkable words, as bearing upon the principle set up by the Brethren about meeting to break bread in private houses,—“What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.” He had just said, “When ye come together *in the Church*,” so that it appears the Church was at this time to be distinguished from the private house; or if the reader prefer to consider the *Church*, in this place, as the “household of faith,” the argument is still the same. They were not to receive in *private* houses, but only in company with the Church of God.

It may seem a strange thing on the part of the Plymouth Brethren that they should take the Corinthian Church, which was notoriously the most faulty of all, as their model, imitating it even to its “schisms” and “sects.” Why is it they take this rather than (say) the Ephesian Church? Because here they read of extraordinary spiritual gifts, and of their being exercised, not by ministers only, but by whoever felt himself moved to exercise them. But if this is to be made the platform for Christian assemblies now, let us have not only like persons, but the “gifts,” the miraculous powers, that were then exhibited; and if these cannot be produced (“the Brethren” admit that they have no such powers), we must beg to decline to follow the Corinthian Church, distinguished as it was for *disorder*. We cannot fail to notice, that in more orderly Churches, such as the Ephesian, no such miraculous powers are referred to (these had only a temporary purpose, as the apostle states); but when the means for “edifying the body of Christ,” which is a permanent requirement of the Church, are spoken of, they are embodied in the terms “apostles, prophets, evangelists, pastors, and teachers.” (Eph. iv. 11.)

The strong position of “the Brethren” (in their own conceit) is, that to have appointed ministers, and public places of worship, and an orderly ritual of any kind, is *Judaizing*. Judaism is to be abjured in every form. But what do they mean by Judaism? Does it include the synagogue worship as well as the Temple worship? Here the Plymouth Brethren fail to make any distinction. They never even notice, so far as we have discovered in their writings, the difference between these two; and so their unenquiring disciples are misled. We can hardly suppose this to arise from ignorance in their leaders. The strong text with them to induce pious people to renounce every kind of religious practice that was in existence among

the Jews, is, "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore to Him without the camp, bearing His reproach." This they apply equally to the Synagogue worship, where no sacrifices were offered, and the Temple worship, where they were offered daily; making the "camp," of course, to mean the Church of England, in which the Synagogue system of worship is adopted, quite as much as the Church of Rome, in which the Temple worship is made the model. The Christianized Jews were to leave the tabernacle worship, which was now abolished—in other words, to come out of the Jewish Church; *therefore* we Christians are to come out of the Christian Church, even where its worship is as simple as that of the synagogue! This is one of the sort of *non sequiturs* which the Plymouth Brethren are continually making. Correct reasoning is plainly no part of their system. Were it the Judaizing Romish system of worship they urged people to keep themselves apart from, we could understand them. Whoever imitates this (and it has unauthorized imitators in the Church of England) may justly be charged with *Judaizing*. But it ought to be known to all, that the synagogue worship was no part of the Mosaic ritual, and had nothing of a sacrificial or typical nature in it. It was as simple as any service can possibly be among "the Brethren" themselves, consisting only of prayer, reading the Scriptures, singing, and preaching, or exposition of the Word of God; it might be by any one qualified to give it. How or when this sort of religious assembly sprang up, no one knows. It seems to have been a necessity of circumstances with the Jews, and to have been a providential platform for Christian assemblies or the Christian Church. At all events (and this the Brethren cannot deny), the apostles went and joined in the synagogue worship wherever they found it, and *never took exception to it, even after the Holy Ghost was given*. What, indeed, was there to except to, if they were allowed to preach Christ? If they were disallowed, as they were in some cases, to preach Christ there, they necessarily assembled believers in other places. But let us just suppose that all the members of a particular synagogue became Christians, would they not continue to worship there as before, only, so to speak, *Christianizing* the service by adding the name of the Lord Jesus? It appears clear, from James ii. 2, that there were, when he wrote his epistle, *Christianized* synagogues; for he gives the very name of "*synagogue*" to the Christian assembly, when he says, "If there come into your assembly" ("*synagogue*" in the Greek and in the margin).

And that there were priests or presbyters in these synagogues, to which he elsewhere applies the term "*Church*," appears from chapter v. 14, where "*elders of the Church*" is τοὺς πρεσβυτέρους τῆς ἐκκλησίας. Every candid person will see at once that this accords very ill with the system that the Plymouth Brethren would set up.

There is something very prepossessing to pious minds, no doubt, in the proposal of this new sect to establish a pure Church here on earth. But this never can be accomplished; for how can they keep all hypocrites or unclean persons out of their assemblies, any more than we can keep them all out of ours? The principle laid down by one of their writers is, that "no unconverted person ought on any account to be allowed to take any part in the service or worship of God." But who is infallibly to ascertain whether a person is converted or not? Here is great presumption exercised, at least; and it is a presumption on the part of man, which is expressly prohibited by Christ, in those words of His to His apostles,—"*Let both grow together till the harvest.*" The putting away of a notoriously wicked person is a very different thing. But who, we may ask, made "*the Brethren*" the judges of men's hearts? Who authorized them to deny union in worship to all who have not formally joined their body? Yet so far do they carry this separating principle, that when a true Christian person, who happens to be a stranger, comes into one of their assemblies, he is warned that he must not join in the hymn which the Brethren are singing—the hymn itself, in some cases, having been altered to suit only "*the Brethren*"! Yea, one chief man among the Brethren (W. Kelly) goes farther even than this, and lays down this restriction:—"An individual may give out a hymn to be sung in which he delights, and which may be not only beautiful, but true and spiritual in itself; but it may be a mistake in him to give it out—a wholly unsuitable hymn for the occasion on which he desires it to be sung. Again, there may be some outside the assembly, known or unknown, who, out of curiosity, are come to see what the worship is like. Now are you, fearing that they might wonder at the silence from time to time, to read a chapter, or give out some sweet hymn? Need I say that such a step is indefensible, and beneath men who believe in the presence of the Holy Ghost? Some may think that there is liberty to do this, or the like; but who put such thoughts into the mind? Do you think the Holy Ghost is occupied with what those without may say, or think, of those within, or anything of the kind?"

It thus appears that this teacher assumes to speak for the Holy Ghost, and to determine what the Holy Ghost does suggest, and what He does not suggest. The assumption, in-

deed, running throughout the writings of the Brethren is, that the Holy Ghost speaks by them whenever they *think* He speaks. And, like the Quakers, they hold that they are not to speak till they are moved by Him. "He is present in the assembly of the saints; we are the saints; if we believe that He will speak by us, He will speak by us, and we shall know it. It is the presence of the Holy Ghost in God's people that makes the Church; the Church is the 'one Body;' the 'one Body' is made up of true believers alone, in whom the Holy Ghost dwells; and this is a visible Body, to be seen wherever a number of persons have met together 'in the name of the Lord;' none so meet but ourselves; therefore we are the Church with whom the Holy Ghost is present without being prayed for; and 'He is there expressly for carrying on the assembly according to the word of the Lord.'" (W. Kelly.) This is a specimen of the way in which these religionists jump to conclusions. According to them, the Holy Ghost is present to regulate the worship without any prescribed forms; and yet, upon their own showing, He regulates it *irregularly*, for hear what Brother Kelly lays down regarding his guidance, even in respect to the Lord's Supper. "There might be occasions," he says, "where the evident guidance of the Spirit brings it early before us, or postpones it late in the meeting, and thus any technical rule binding it to the beginning, or middle, or end, would be human encroachment on Him who alone is competent on each occasion and always to decide." Again,—“Where the door is open for the action of the Spirit, according to Scripture, and where a just sense of what is in hand pervades the assembly, the Spirit of God, somehow or another, according to the truth of things in His sight, knows how to adjust the right moment, as well as all else, and to give us the comfort of His guidance.” Did ever any one read such inconclusive reasoning (if reasoning it can be called) as this? Brother Kelly fails to see that he hereby makes the Holy Ghost the author of confusion, and not of order. He fails to see that, after all, he makes man to determine for the Holy Ghost; and further, he fails to see that, by admitting, as he does elsewhere, that there are real Christians in the Church that he warns people to “come out” of, he makes the Holy Ghost to be in other assemblies than that which he says constitutes “the *One Body!*”

The grand mistake on which the Plymouth Brethren set out regards the constitution of the Church. Their notion is, that God had no Church on earth; that no Church could exist, till after Christ had come and died, and risen, and taken His seat in heaven; and that the Holy Ghost is the sole minister in this Church, who forms it by calling God's true people out from among both Jews and Gentiles, and uniting them in one Body.

The way in which Mr. Kelly arrives at this doctrine is one of the most extraordinary pieces of assumption for which there is no foundation, and of inferences that are not warranted by the premises, that we ever came across. Because the Church is called Christ's "Body," *therefore* it could not have existed till He took a body! And as He is "Head over all things to the Church," and He was made Head when he was raised to God's right hand, *therefore* even He never was Head till after redemption; and as Scripture says there is "one Body," (meaning the Church of Christians,) *therefore* there could have been no Church before the one that was thus constituted! How is it possible to reason with a man who can thus put assumptions for reasons, and disregard all that the Scripture says elsewhere about God's Church? That we may not be accused of misrepresenting him, these are some of Mr. Kelly's own words respecting the Church. "For all that, there was no such thing as 'the Church'—no gathering together of the scattered believers into one, till the death of Christ. This is the Church. The assembly necessarily supposes a gathering of the saints into one body, separate from the rest of mankind. There was no such body before. Hence to talk of 'the Church' in Jewish times, or in earlier times, is altogether a mistake. The mixture of believers with their unbelieving countrymen (that is, what is called 'the invisible Church') was the very thing which the Lord was concluding, not beginning, when He added to the Church daily such as should be saved." This is the wonderful discovery which Mr. Kelly has made,—that now, for the first time, there was a Church—the "one Body," as it is called, which was an entirely new thing in the earth, because it is spoken of as "one new man;" and to this "one body," which, of course, means the Plymouth Brethren, all who would be faithful and true must now join themselves. Now, we make bold to say that this view of things is in total contravention to the statements of Scripture. For was there not "the Church in the wilderness?" (Acts vii.) Is it not expressly stated that God founded His Church of real believers in Abraham, as "the father of the faithful?" (Rom. iv.) Is it not clearly declared that the Gentile converts were grafted into the Jewish olive? (Rom. vi. 17—24.) Is it not plain to every person of sense, that this making of the Jews and Gentiles one in Christ is the making of the "one new man" spoken of in Ephesians? (ii. 15.) Does the Apostle not frequently run a parallel between the Church as it existed among the Jews, and the Church as it is to exist, with its greater freedom and privileges, among Christians? and how could there be even a comparison drawn with a thing that never existed? The fact is, that the whole analogy of God's works is against Mr. Kelly's theory.

God, since the work of creation, makes no absolutely new thing, but only gives new forms to old things, as He has to the Church. What Mr. Kelly writes about "the one Body" is such veritable nonsense, that we wonder how any persons of sense can allow themselves to be deluded into adopting his creed. Instead of setting himself up as a teacher of Divinity, this writer ought to set himself down to the study of mathematics, and to learn the force of these words—"not proven."

As examples of the sort of spiritual jargon that writers of this sect indulge in, we give the following:—"The principle of the assembly of God abides in, it may be, only two or three gathered to the name of the Lord. . . . Let two or three come out at the word of the Lord, making His name their centre, and owning the Spirit of God as in and with them, to guide them according to Scripture; these, and these only, are carrying out His mind in the real intelligence of the Holy Ghost. . . . It is no question of numbers, but of being gathered together, few or many, unto the name of the Lord." Here is quite a new kind of phraseology, which some may think denotes something highly spiritual, because "the name of the Lord" and the "Holy Ghost" is continually interlarded in it; but to us, if it be not senseless jargon, it means no more than what all Christians do whenever they assemble together for divine worship. Here, however, it appears, we are altogether mistaken; for Mr. Kelly goes on to inform us, "It is not the fact of being Christians that constitutes God's assembly, but their being gathered to the name of the Lord. The true difference is, whether we are gathered to the name of Christians merely, or to the name of Christ." Who can deny to such a writer the claim of superior spiritual enlightenment?

Positiveness of assertion is what imposes upon most people. This Mr. Kelly seems to know. He is constantly asserting things which the Scriptures do not assert, nor which follow by any fair inference from the language of Scripture; and then, having asserted these things, he warns his readers in the strongest terms of the danger of not being "subject to the word of God," which really means being subject to his interpretation. This is what imposes upon the fears of weak people, who are piously inclined. They are told that they have "never truly worshipped God in all their life;" that the Church which he describes is "the only assembly that God sanctions;" that God is calling His people out from all so called churches, to form the one true Body of Christ, which He will acknowledge as His Bride. And when Scripture does not use the exact words that suit his theory, he undertakes, with the most astounding presumption, to speak for the Holy Ghost, and says (referring to the expression Acts ix. 31, "Then had the

churches rest"), "But that which I am persuaded the Holy Ghost wrote here, was 'the Church.'" The Holy Ghost is continually made answerable for what Mr. Kelly asserts, which to us sounds very much like profaneness, not reverence. Whether it be so, let others judge.

We are called upon to believe the Plymouth Brethren to be right in their doctrines, because they are so *highly spiritual* in their views and feelings. That, so far as words go, they are continually exalting the Lord Jesus and the Holy Ghost, we fully admit. They accuse us of the Church of England of being wanting in this respect. Our answer is, that we of the Evangelical School exalt the Lord Jesus quite as much as they, only we do not exalt Him for the purpose of forming a *sect*; and that we acknowledge the absolute necessity of the work of the Spirit, and that the present is properly the dispensation of the Spirit, and that every true Christian ought to keep the unity of the Spirit, as there is but "one Spirit;" but we do not exalt the Spirit in order to bring about the unity of separation, but the unity of one mind, exhibiting itself in one united system of action. Nothing is easier than to keep ourselves separate from the world, if it means only to keep ourselves separate from all who are outside of our own little sect; but then we know too well that this is to make a world of our own, which is so much worse than the world without, as Pharisaism is worse than Penitent Publicanism. We do not find St. Paul laying down any such rules of separation as the Plymouth Brethren, and we would rather follow Apostles than Plymouth Brethren.

Closely connected with their view of the Church as "the one Body," is the view the Plymouth Brethren take of the office of the Holy Ghost as the "one Spirit." "He was not poured out before the Saviour was exalted at the right hand of God, because there was no Church before on which he could be poured out. He is now present in 'the assembly' as the alone minister, or actuating agent. It would be wrong to ask God now to give His Holy Spirit, because He is already given!" A great show is made of honouring the Holy Ghost, but it is by speaking of Him on all occasions in the most familiar way. Every thing that is done in their assemblies is ascribed to the Holy Ghost. To use any prescribed forms of prayer, &c., is to deny the Holy Ghost. Because they leave, as they express it, everything to the "free action of the Holy Ghost," they assume that it is He who moves them whenever they feel moved. He is infallible; therefore they, as moved by Him, are infallible! This is the way one of their teachers (Soltan) lays it down. "We have an infallible interpreter ever present with us, and dwelling in us; the Spirit of truth,

the Holy Ghost ; so that we are without excuse if we abide by human traditions, instead of cleaving to the Word of God ; or if we willingly remain in ignorance of what that Word declares."

What is this, we ask, but Popery in another form ? For when you come to examine what such statements mean practically, it is that their interpretations of God's word are to be received as infallible truth, because they are directed in giving them by the infallible Spirit. And where Scripture does not seem to express just what they think that it ought to express, that is, just what suits their notions, they have a ready way of correcting it in the name of the Holy Ghost. We have given one instance of this from Mr. Kelly. Here is another :—"For the flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other, *in order that ye may not do the things that ye would.*" "This, I believe, is what the Holy Ghost wrote and meant." (Kelly's Lectures on the Galatians, with a New Translation.) If it were made a matter of pure criticism, we should not object to have a corrected version submitted to us ; but this constant attempt to make the Holy Ghost *endorse* everything that the writer advances is, we submit, most objectionable.

As an instance of the way in which Scripture can be *twisted* by the Brethren, in the name of the Holy Ghost, to bear against the doctrines they dislike, the following may be given as an example :—"No one speaking by the Spirit of God says Jesus is accursed (or anathema) ; and no one can say Lord Jesus but by the Holy Spirit. Thus the Holy Spirit of God would never treat Christ, as in His own person or relationship to God, under a curse. . . . Have not men dared to assert that the Lord Jesus, in His own relationship to God, as a man upon the earth, was under the curse of the broken law ; that He was under the effects, as between His soul and God, of man's distance from God ? At once we discern what Spirit this is. 'No man speaking by the Holy Ghost calleth Jesus accursed.' " This is evidently aimed at the doctrine that Jesus bore the curse of the law for us. But what could be a more palpable perversion of a passage of Scripture ? The Brethren are most bitter against the doctrine that Christ fulfilled the law for us, and bore its curse, or had anything to do with the law in relation to our justification. One of them has written a whole treatise to prove that when St. Paul says we are justified freely by God's grace without the works of the law, it means, not without the fulfilling of the law on our part only, but without the law being fulfilled for us by Christ. His death *per se* they regard as all-sufficient. And so they would actually indict all who hold the doctrine, that God's Son was under the law for us, as guilty of "calling Jesus accursed" ! and deny that they can be possessed of the Holy Ghost !

When a sect asserts for itself such an exclusive possession of the Holy Ghost, we have a right to demand the proof that it is possessed, by the visible display of miraculous powers. If He is to move people in their assemblies as He moved the Corinthian Christians, after a miraculous manner, then let us see the same miraculous *acts*. But these cannot be produced; and how does Brother Kelly get over this fact? Most ingeniously (not ingenuously) thus:—"Supposing God were pleased to say, He could not give these tokens of His power and glory when the Church was thus in disorder and rebellion," (he applies these terms to the Christian Church at large,) "but must single out—whom shall I say? It could not be, it ought not to be; God forbid that ourselves should desire it, as things are. But let us, for the moment, imagine the Lord looking on the unworthy children of God here present, and saying, 'I see where My people are subject to My word, and where I find two or three gathered unto My name, there I will work miracles.' What would be the consequence? We should not know how to behave ourselves; so weak are we, so foolish, so apt to be full of ourselves, even now in the face of continual weakness, as well as hatred and contempt, that we should not be able to contain ourselves if we had these displays of Divine power." Here is an exhibition of humility! How safe to be thus humble, against all inconvenient demands of visible proof that the Holy Ghost is indeed personally, and not by influence merely, with them and in them.

Another point in which the Brethren seem to us to give small proof that they are under the guidance of the Holy Ghost, is the view they take of the relation in which the Christian stands to the law. Its new relation, under the Christian system, they seem utterly unable to understand. With them "the Law" is to be renounced, not only as the ground of justification, but as a rule of life, or in its external relationship. To observe it in any way is to cut themselves off from Christ. And yet they do not profess to be altogether without a law; but their law they describe as being Christ in them; that is, they recognise the law of the Ten Commandments *subjectively*, so far as it has been expressly re-enacted in the New Testament (this is their distinction), but not *objectively*; as if the law in its objective character could be separated from it in its subjective character. Because *love* is the principle of the whole law, therefore they hold that the law of love is the only law they are to recognize. Now, the difficulty of dealing with all such distinctions is, that under the form of a truth they cloak an error. We hold, just as fully as they do, that we, as in Christ, are free from the law; but then in what relation are Christians thus free? Is it from its moral obligations? That can never be; for a creature

must ever be under law to God ; and that law must relate objectively to *acts*, as well as subjectively to *principle*. But what we say is, that we are freed from the law as a part of the covenant of works, being now under grace ; that Christ has wholly changed the character of our subjection to it, making, by His love, what was a law of bondage a law of liberty, just as when the relation of a servant is changed into the relation of a child, the principle of obedience is entirely altered. Among the members of a family, love, we know, is sufficient, usually, to ensure the observance one towards another of all the precepts of the moral law ; but still it is those precepts it observes. A law, indeed, that has no objective relations, is no law at all. In their zeal against the law, the Plymouth Brethren overlook the fact, that the Christian is, as St. Paul expresses it, “not without law to God, but *under the law to Christ*.” The yoke we have to bear is the same, but it is now made to sit easy, being *lined with love*.

According to the Plymouth Brethren, the law, even the law of the Ten Commandments, is entirely abrogated. But if it be entirely and in every sense abrogated; how comes it to pass that Christ and His apostles continually quote its precepts in regard to the specific acts which it either commands or prohibits, and never anywhere intimate that these are not obligatory upon the people of God in their new relation through Christ? Nor, though they sometimes omit to mention particular precepts, do they make any express exception, which they undoubtedly would have done, had any one of the commandments, such as the fourth, ceased to be obligatory in its *principle*. By quoting some, without excepting any, they manifestly recognise the whole. Singularly enough, too, the fourth commandment, which is the one that some others as well as the Plymouth Brethren set themselves most against, is the very one that Christ takes most pains to vindicate, asserting for it continually its right observance by condemning its wrong, while He gives to it a permanent character by declaring that the “Sabbath was *made for man*.”

It may be well that we should now show how the Plymouth Brethren speak of the Law. Mr. Kelly is again our authority. “If I take up the ten words,” he says, “and ask God to enable me to keep each, this is to confess myself under the law.” “Then may I break the law? God forbid! Such an alternative could only emanate from one who understands little indeed of the grace of Christ.” He then goes on to argue that what God has “given to the Church is *Christ*,” not the law; and that what the Christian has to walk by is not the law, but Christ, in whom the law was embodied,—which is very true. But what is this, we ask again, so far as the words go, but a

distinction without a difference? Is not the law which Christ observed the same as the law of God? Yes, it will be answered; but in giving us Christ, God gave us more than was in the law. This we fully admit, for He gave us the grace whereby the law might be kept in its spirit and moral purport. It might seem, then, that we and the Plymouth Brethren meant the same thing, and only express it in different ways. Let us look, then, a little further, and see what the Brethren mean by receiving Christ, and being free from the law.

When Mr. Kelly comes to explain what he understands by "the liberty wherewith Christ hath made us free," or what that new law or condition is, under which the Christian lives, we find him thus interpreting Scripture. The question raised by him is, what is meant by the words, "They that are Christ's have crucified the flesh, with the affections and lusts." His statement is,— "It is in the cross of Christ that the crucifixion of the flesh, with all its lusts, has taken place." "Hence it is true of every believer. The flesh, with the affections and lusts, is a thing already done with in God's sight. If we are Christians at all, we *have* crucified the flesh, with the affections and lusts. If it were only a person just born of God, he might say he has 'crucified the flesh, with its affections and lusts.'" "But it may be asked, Have not I the flesh to crucify? I answer, it is done already. You have to believe it, and to walk in the strength that faith gives you." Thus, according to this teacher, the flesh is done with, just in the same sense that, in his view, the law is done with; that is, not actually, but by a representative. But that there may be no mistake about his meaning, he thus explains it more fully,— "As a part of the comfort that God gives me, I am entitled, as a matter of faith, and not of mere feeling, to know that 'they that are Christ's have crucified the flesh, with the affections and lusts.' It does not say, 'they *are* crucifying it,' as if it were something going on; but it is done in receiving a crucified Christ."

Our readers can judge for themselves whether this is what is commonly termed *Antinomian* doctrine. Our own full belief is that, if the Brethren are Antinomian, it is without intending it. If we were called upon to define what Plymouth Brethrenism is, in its general principles, we should say that it is *Popery without its spiritual head*; it is *Quakerism without its gentleness of spirit and peculiar dress*; and, it is *Irvingism without its gift of tongues*.

The mischief that this new sect is doing in the Church of God is far greater than is commonly imagined. In Italy, where many of the people are coming out from Popery, in France, in Ireland, and wherever the good seed of the Gospel is taking root, they are busy in plucking it up. In our own Church, we

are constantly hearing of their drawing away disciples after them, and dividing families, even to husband and wife, on questions which they admit do not peril the salvation of the persons. And as soon as ever any persons imbibe their principles, they become nothing more than zealous proselytizers. Like the possessed woman of whom we read in the Acts, they go about crying out,—“These are the servants of the Most High God, which show unto us the way of salvation;” and only bring contempt upon Christianity by creating senseless divisions. All this shows most clearly what Spirit is at the bottom of this new schism. The persons most generally laid hold of are weak, or what the apostle terms “silly,” women, and equally weak men—men who, like the leaders in this movement, are all defective in the reasoning faculty.

In writing this brief *exposé* of their principles, (it would take a volume to expose all their fallacies,) we are not contemplating the conviction of the perverted—that we regard as hopeless; for one very remarkable effect of the system, when adopted, is the production of a *singular obstinacy*, that renders the party impervious to all conviction. What we are aiming at is, to put on their guard the unperverted. How just is that warning of Plato’s,—“We ought to be much more cautious in the purchase of mental than of bodily aliment, inasmuch as science” (much more is this true of religion) “cannot be carried away in any material vessel, and examined afterwards, but must be taken home in the soul itself, so that the purchaser goes away with his blessing or his curse cleaving to him.”

What above all convinces us that this new system of Theology is a delusion of the great adversary, is the *spirit* which it everywhere engenders—an *intensely sectarian proselytizing spirit tinctured deeply with spiritual pride*. As we have already remarked, its very first step—separation—is wrong. The Christian is to remain where he is, in the present mixed condition of the professing Church, which we are as sensible as the Brethren is only the world under another form, in order that he may help to leaven, or rather salt, the whole lump; not to separate from it, except where it denies Christ. We fully admit that there is a great deal of truth to be found in the writings of the Plymouth Brethren; but it is truth misapplied, or turned practically into error. There is a specious spirituality about the whole system, which reveals to us that it is only Satan coming as an angel of light to lead men into darkness. The very sort of persons whom it attacks—the most pious—is a further proof of this fact; because it is only by some high spiritual pretensions that the spiritually-minded could be perverted. Wherever the system takes, and gets a hold, it speedily eats out all the spirit of humble-minded active religion, that spends itself in

“going about doing good,” and leaves in its place that most hateful of all the forms of evil that hide themselves under the name of religion—a *thoroughly sectarian temper*.

It may surprise those who look with favour upon this system, to hear us assert that the Plymouth Brethren are essentially *idolaters*. We must bear in mind that there are two kinds of idolatry—subjective and objective. There are idols of the mind as well as of the eye. A man may be subject to the one who is not at all subject to the other. If a person sets up a religious opinion of his own in his mind, that is not absolutely essential to his salvation, and separates from his brethren on account of that opinion—regarding it as a sin, for instance, to join in such worship of God as that of our own Church—then, *practically*, it is that opinion of his which he bows down to and worships; and this, we submit, is *mental idolatry*. The man makes his own opinion of more weight and importance than all the doctrines by the belief of which he is to be saved; and also than the unity of the faith, and the edifying of the body of Christ. From such practical mistakes happy are they who are preserved.

The Plymouth Brethren make much of what they think to be their *liberty* under the Gospel. But it is they that are in bondage, not we. They bring themselves into bondage by the restricted principles which they lay down. If a man tells us that his conscience will not allow him to attend the worship of this church, or of that church,—that he cannot join in this form of service or that,—then we say that he has put a yoke of restriction upon himself, and has deprived himself of his Christian liberty. A weak and crotchety conscience is the greatest possible fetter that a man can be under. We hold that we are free in Christ from every kind of restriction in things not absolutely sinful, only we are to be careful not to abuse our liberty to the injury of others. The Plymouth Brethren fancy they are free, because they repudiate the moral obligation of the Ten Commandments considered as a law; but it is we who are really free, because we recognise the new relation of that law through the Redeemer, as being now “the law of liberty.” It is the observance of it in the newness of the spirit, and not in the oldness of the letter, that makes it the law of freedom. So, in the use of prescribed forms, and fixed modes of worship, we may be far more free, and are so, if we treat them as things lawful only, and not essential, than are they who hold themselves bound to join in no kind of forms. On the other hand, directly we impose particular opinions upon ourselves, involving restrictions binding upon the conscience, that moment we forfeit our Christian freedom, and subject ourselves, little as we may think it, to the worst feature of the abrogated Mosaic

system. This is precisely what the Plymouth Brethren are doing, in direct opposition to St. Paul's principle: "All things are lawful for me, but I will not be brought under the power of any:" that is, as the passage means,—I will not subject myself to any principle which shall mar this liberty, and render it no real freedom, by putting me under restrictions in my general actions.

To what an extent the Brethren would carry their principle of restriction, may be made evident by one quotation. "Ever since the Cross of Christ," Mr. Kelly says, "God has no alliance with the world. Before that, the world was allowed; and therefore it was not wrong for Joseph to be governor in Egypt, nor for Daniel to sit in the gate of the king of Babylon. But it is utterly ignorant to reason from what was tolerated then, and what pleases God now, that the Cross of His Son is a fact." In another place he lays it down as a general principle, that we are not to "unite with men's plans for the purpose of bettering man." This, then, is what the Brethren mean by unworldliness;—it is the going out of the world, instead of being in it, and yet not of it.

What a blessing is common sense, even in religion! The leaders among the Brethren show their want of this by the *illogical logomachies* in which they involve themselves;—by their continually making distinctions without a difference, and by the palpable contradictions there are, in the rules they lay down, to the plainest principles of Holy Scripture. They lay claim to the Holy Spirit's guidance in everything, but we may be quite sure the Holy Spirit is not the author of anything contrary to sound sense. On this point we cannot help quoting a remark of that deep thinker and divine, the late Mr. Howells, of Long Acre Chapel. "One great end," he says, "for which the Holy Spirit is given to man, is to enable him to exercise sound common sense in matters of religion." There is such a thing as being "wise in our own conceits;" and the conclusion we arrive at from this review of the principles of the Plymouth Brethren is, that of all conceits none are more pernicious than religious conceits, which cause fallible men to become "blind leaders of the blind." How beautifully does our Church pray, in the Collect for Whitsunday,—“God, who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour.”

THE HARMONY OF DOCTRINAL AND EXPERIMENTAL RELIGION.

THE turn which modern thought is taking in religious matters seems to be that of depreciating what is called objective, but we prefer to call doctrinal, truth, in the pursuit of that which is subjective, or the subject of our consciousness. Those formally enunciated doctrines of revealed religion which are presented to the mind from without, are discredited, or suspected, and made to stand aside, till intuition and the reasoning faculty have seen what they can do in discovering truth. On the other hand, the spiritual, by which we mean those inward perceptions and convictions which the mind itself forms or receives, are regarded almost as infallible, and confidently taken as guides. Hence we are sometimes told that there is more faith in the honest doubt of thoughtful minds than in the ready acquiescence of simpler ones.

Now, for our own security in times like these, and also for our guidance in dealing with others, it may be well to understand and remember, that there is no antagonism, but rather a beautiful harmony, between the two, the objective and the subjective in religion. Both are of the utmost importance; and neither the one nor the other can be dispensed with or overlooked with safety. That perceptive power, that reasoning faculty, and that measure of intuition which God has given us, are to be diligently used, but they need a guide. Safest and happiest are they when they say, "Thy word is a lamp unto my feet, and a light unto my path." The Book of Psalms is an invaluable treasure to us in regard to this question. In the confessions, meditations, and aspirations of those who wrote it, we have an admirable combination of the doctrinal and the experimental. Here the internal perceptions and convictions of the mind are of the sublimest character, and yet they either arise out of, or are governed by, what is revealed. We might take David himself as an embodiment of this idea. Who does not feel that we should never have known David but for his Psalms? In the historical account, he is presented to us as a highly religious man, though with great faults, sincere, delighting in the service of God, and labouring to diffuse and perpetuate true religion among his people. But not till we get within his heart by means of his Psalms, not until we see his tears and hear his sighs, do we know what his religious principles and emotions were. And then we may see the objective and the subjective blending in perfect harmony. How profound are his feelings of reverence towards God, how sublime and just

his conceptions of the Divine character, how simple yet rational his trust, how deep the consciousness of his own unworthiness and weakness, how lowly yet intense his desires for intimate personal acquaintance with his Maker and Judge! Yet all these convictions and emotions are the product within his mind of those revealed truths which he has derived from his forefathers, or the further development of those truths under the power of inspiration given to him as a prophet of God. The intuitive and reasoning faculties, in his case, so far from meeting with any impediment in objective truth, find in it the materials for their highest perceptions and discoveries; filling, as it were, their censer with coals from the altar without, they enter into the temple, and offer up the incense of spiritual meditation and adoring love.

Let us take only one of the many utterances of David in the Book of Psalms which might be adduced in illustration of these remarks. It will be found in the 25th verse of that remarkable Psalm, the 119th, every verse of which contains a reference to the revealed Word of God: "My soul cleaveth unto the dust: quicken thou me according to thy word."

This is evidently the language of complaint. The successful warrior, the illustrious king, the inspired prophet, whose whole life was devoted to the service of God and the promotion of true religion, is here mourning over his spiritual state; as if his soul, instead of mounting like an eagle into the sky, with a joyous consciousness of elevation above earthly objects, were lying sick or disabled on the ground below: "My soul cleaveth unto the dust." What, then, may we suppose the grievance to have been?

First: What does he mean by the word *dust*? Can we doubt that he meant the earth, and all that is made of its material? The soil we see is dust. Its hardest rocks can be turned into dust. Our houses are made of dust. Our granite pillars and marble statues are nothing else. The trees of the forest, the corn in our fields, the flowers in our gardens, are only so many forms of organised dust. The ring of gold adorning the finger of strength, and the costly diamond sparkling on the forehead of beauty, are but dust. And so are the forms that wear them. "Dust thou art, and unto dust shalt thou return." But does not the use of such a term, "dust," being the most worthless thing we know, imply contempt? Assuredly it does; and it shews us that King David had formed a right estimate of those things which too often dazzle, delude, and ruin the soul. Let those who are cherishing sanguine expectations of worldly gain, and let those, too, who have realised them, remember this—it is but dust. It is not implied that this consideration alone will wean the heart from

earthly objects; the child, we know, will cling to its broken toy, will love it as much as when it was perfect, and even refuse to exchange it for a new one, or for gold. But still the consideration that all is but dust will help the soul, which has higher aspirations, to overcome its natural attachment to worldly things.

But what is meant by "*cleaving to the dust*"?

The word in Scripture often signifies a close adherence to something. The tongue cleaves to the roof of the mouth. The leprosy of Naaman cleaved to Gehazi. The sword of the warrior is said to cleave to his hand in the battle. But here there is no intention expressed; and if this were the only sense in which the term is used, it might signify, in the verse before us, only a depression of spirits under great sorrow. But its more general use implies intention and affectionate attachment. "A man shall leave his father and mother, and cleave unto his wife." How often did Moses and Joshua exhort Israel to cleave unto the Lord! "Abhor that which is evil; cleave to that which is good." It would seem to be in this latter sense that David uses the word. He complained, not only that his soul was depressed, dull, and lifeless, but that its likings, desires, and intentions were too strongly fixed on earthly things. It was the attractive power of these things which kept his aspirations after heavenly things weak; it was that moral sickness which rendered the wings of faith too feeble to bear him aloft into the region where his inmost soul longed to be. This attraction for things below was therefore his inward grief, and his complaint before God:—"My soul cleaveth unto the dust."

Who can deny that this same propensity exists in all our minds? Yet how many are there to whom it causes no grief, and from whose lips you will never hear any such complaint. We might almost say that they take this, which is David's complaint, as their rule. You might write this sentence on their foreheads as a description of their spiritual condition. Take, for instance, the man "who will be rich." He is prospering. Money comes to him, quite honestly perhaps. His house is beautifully furnished; his barns are too small to store the goods laid up for many years. His heart is set upon the improvement of his property, and the increase of his wealth. If he ever thinks of death, it is with the hope of dying worth so much. Do you not see written on his forehead this sentence, "His soul cleaveth unto the dust"? Yet he knows it not, and it grieves him not. There is another man, who says,—"I am in no such danger. I can only with difficulty make both ends meet. If I make a little progress, some misfortune or calamity throws me back again. Poverty is my lot; freedom from

anxiety I rarely know." We must sympathise with such sufferers, for great was the compassion of Jesus for such when He sojourned among us; yet His warnings intimate that this sentence may be as true of them as of the man rolling in wealth: "Their soul cleaveth unto the dust." How many are there whom these wants and anxieties keep from the house of God, and successfully tempt to sinful courses! Again, place before your mind the man who deliberately or thoughtlessly absents himself from the public worship of God on the Lord's-day, caring nothing for the safety either of his own soul, or the souls of others. He is reading the newspaper, a periodical, or some interesting novel. His mind is full of thoughts, but they are thoughts of this world, whether enjoyments or cares; not one about the world above, or his destiny after death; or he rambles in the fields, admiring the beauties of nature, and breathing its pure atmosphere, pitying perhaps those who are sitting in a stifling church. He even tells you that he wants no better sermons than birds preach, no higher influences than the fragrant breath of country air. Is it not then true that "his soul cleaveth unto the dust"? There are others who have better thoughts and convictions than these; such as acknowledge the necessity of religion, but are so intent upon the business or the pleasures of this life, as practically to shut out heavenly thoughts and aspirations. Excitement, in some form or other, must be had; this demand upon their attention or that must, they say, be responded to; and thus every leisure hour, every opportunity for reflection and communion with God, is bespoken for worldly objects, and devoted to them. Hence, although there may be some right convictions, some qualms of conscience, and some good resolves, there is no ascent of the soul towards heavenly things, no preparation for death and the world beyond it. What other description, then, can be given even of this class of persons than this,—*"Their soul is cleaving to the dust"*?

Glance for a moment at another class. Their minds are expanded with the great and grand ideas of learning and science. They study the ways and manners of men. They are busied with the laws and obligations of human society. Politics and government, the social and moral improvement of their country, the diffusion of civilisation and happiness throughout the world—these things have greater charms for them than wealth or pleasure. Is it true also of these, that their soul is cleaving to the dust? It may be; for there is many a philosopher, many a politician, many a statesman, many a philanthropist, worthy of all honour as such, who has never risen above this world, and has made no better preparation for eternity than those before mentioned. Over many an expansive, powerful, and benevolent mind, an angel's eye

would discover the sentence written,—“His soul cleaveth unto the dust.”

Nor so long as the human mind is left to its own resources and impulses can it do otherwise. Shake the soul from one piece of dust, it will cleave to another. Though the thing grasped be taken away, the soul will cling to it still in thought and affection. Disappointment, age, sickness, will not loosen the soul's attachment to worldly things. The dying man will look back even from its threshold, wondering what will be said of him, and what will become of his gathered heaps when he is gone; and nothing but the wrench of death itself will sever the bond of attachment. Nay, there are thousands who would ask, what there is of wrong in this, and why it should be complained of. Yet David complained of it as a state of mind much to be deplored; he had some higher aim, which, having been excited and encouraged within his soul by the doctrines of revealed truth, made this downward tendency of his thoughts and affections a burden and a grief.

We have seen, then, what was David's lament. Was there then a remedy, and was he resorting to it? The answer is indicated in the words, “Quicken thou me according to Thy word.”

1. In noticing this petition for relief, we may first observe, that this consciousness of the evil complained of was itself a part of the remedy; a proof, at least, that an effectual remedy was being applied. For assuredly it must be spiritual life, communicated to the soul by the Spirit of God, which causes it to believe in, and to aspire after, heavenly things, and thereby to feel its earthly tendencies a burden. Hence grief over worldliness of spirit is a satisfactory evidence of a renewed mind.

2. But this consciousness of the evil soon becomes operative. The soul, no more than the body, can be contented under the pressure of a burden. It must seek relief, if relief can be found. Hence prayer to God is its resource. “Quicken thou me.” Though prostrate in the dust, David was not willing to be there; he looked up to Him who could relieve and elevate his spirit. “O that I had wings like a dove.”

3. A further consciousness then arises; the consciousness of what is needed in order to relieve and elevate. Why does he use the word “quicken” rather than any other? Assuredly because he perceives and feels that life, and more than life, is the only remedy for the evil of which he complains. If the life which has kindled within him a desire for heavenly objects and delights can be increased and intensified, this cleaving of his soul to the dust shall be effectually resisted and overcome.

4. And now, lastly, we notice the practical co-operation of the objective and the subjective in the believer's experience.

Observe how the mind of David, painfully conscious of spiritual weakness, and fervent in prayer for quickening grace, fixes its eye upon that objective truth, which we have defined to be God's revealed Word, "Quicken Thou me *according to Thy Word.*" Whether he had in view some particular promise, we cannot say; probably not. It is more likely that his thought was fixed upon the grand practical object for which God has revealed Himself and His will to mankind: "Be ye holy, for I am holy." He had learned from the books of Moses, and the subsequent records of inspiration, certain grand truths, which represented to his mind the character, the will, the purposes and declarations of Almighty God, and their bearing upon himself as an intelligent creature of God. These truths were manifested in the records of creation, of God's dealings with men in the government of the world and the Church: and more especially in the call of Abraham, the histories of his descendants, and their deliverance from Egypt, and in those laws and institutions which had been given to Moses. It was his belief in these truths, and in the character and will of Him whom they revealed, which had generated within his soul those aspirations after communion with God, and that dissatisfaction with earthly things, which we have noticed. The new life which had made the pressure of earthly things painful to him, came to him from God, indeed, but through the medium of these objective truths, enlightening his mind, and showing to him what his spiritual wants and weaknesses were, and how they might be supplied. Hence, when he breathes out the prayer, "Quicken Thou me," he adds, "*according to Thy Word.*" And where, we may ask, can such heavenward aspirations, such painful consciousness of the earthward tendencies of the soul be found, but in minds which have derived their knowledge and convictions from God's revealed Word?

G P.

CANON CARUS ON THE CHRISTIAN MINISTRY.

The Christian Ministry; an Address delivered to the Clergy of the Plymouth Combined Clerical Meeting, June 28, 1865, by the Rev. W. Carus, M.A., Canon of Winchester, and Incumbent of Christ Church, formerly Senior Fellow and Senior Dean of Trinity College, Cambridge.

Two Sermons preached before the University of Cambridge on the Sunday after Ascension Day, and on Whit-Sunday, 1866. By the same.

THE above publications are most opportune. The times require such faithful teaching; faithful, because it is consonant with the

only infallible guide of doctrine and practice—the Word of God. The style also of each is clear, unaffected, manly. Such discourses are not unworthy of his name whose productions they are; a name long endeared to his numerous friends, both in and out of the University. Nor are they unworthy of the immediate successor and biographer of the never-to-be-forgotten Charles Simeon. It is now many years since Canon Carus left the University; but by his appointment at different times as Select Preacher, and in other ways, his influence there is still felt; and the younger members may well listen, as we know the senior members did, to one whose name is justly identified with their University in grateful remembrance of his former services and ministrations.

Both are published by request. The Sermons are dedicated most appropriately to the memory of the late Master of Trinity College, Cambridge; it might be said gratefully dedicated, for Dr. Whewell inscribed his volume of sermons to Mr. Carus, when the latter was Senior Dean of the college.

The Address to the Clergy may be regarded as some refutation of modern errors respecting the Christian ministry. It shows, in a manner not to be gainsaid, that “a variety of titles is given to the minister of the New Testament, but never once the title of Priest.” Canon Carus says:—

“The term *ιερεὺς*, which is properly rendered *sacerdos* and Priest, occurs some thirty times in the New Testament. In nineteen instances it is applied to the priests of the Levitical succession. It is also applied to Melchizedek, and to our blessed Lord; and thrice, in the symbolical book of Revelation, to the whole body of Christians: *but never once to the Christian minister*. In like manner *ιεραρεία* is used exclusively for the work of the Levitical priest, and *ιεράρευνα* for the service of the whole company of believers; but neither of these terms is ever used to designate the special work of the Christian minister.” (p. 5.)

Having thus shown what the Christian minister is not, Canon Carus proceeds to show what he is; and, in conclusion, aptly cites one of the most beautiful passages in that most beautiful of all allegories, the “Pilgrim’s Progress,” descriptive of the true character and office of a Scriptural evangelist.

The first of the two Sermons undertakes to prove that Jesus Christ was a teacher sent from God, and that He did bear witness to the truth. In His teaching He confirmed the Old Testament:—

“Again and again He refers to the Pentateuch as the work of Moses. He quotes its statements, its promises, its laws. He quotes its earliest records as true. He speaks of them as realities, as facts in the history of man; facts which His own teaching was to illustrate, explain, and enforce. Further, He quoted from the witness of Moses

in His mysterious conflict with Satan in the desert. He took that sword of the Spirit, even '*the Word of God*' (for Jesus called those writings the Word of God), whereby to parry successfully the assaults of the devil. He gives every form of honour and sanction to the writings of Moses. How, indeed, could He bear witness more clearly and more decidedly than He *has* done to the integrity and authority of those writings; to the truth of their *authorship*, and to the truth of their *contents*? Now, what shall we say to all this? Admitting the premises, that Jesus was thus plenarily endowed with the Holy Spirit, the Spirit of infinite wisdom and truth (and this surely cannot be denied without denying the plainest statements of Scripture), then I do not see how we can avoid the conclusion, that the knowledge of Jesus was *perfect* on all these points. And then, if we admit this, can we possibly suppose that in speaking as He did about Moses and his writings, He merely adapted his language to the current thoughts of the day; and that, knowing that Moses was *not* the author of the Pentateuch, He yet spoke of him as such, that He might not offend the prejudices of His nation? But where, then, is Christ's testimony to the *truth*? 'For this end came I into the world,' He says, 'that I might bear witness to the truth.'" (pp. 12, 13.)

Colenso (for the writer of these remarks has ceased to call him either Bishop or Doctor, inasmuch as he has forfeited both titles) may wear his pen and fingers to their very stumps, but he cannot refute the lucid argument of this discourse. Would that he of Natal, and his defender he of Westminster, and others of like mind with Colenso and Stanley, would listen to the following statement with which the first Sermon concludes:—

"'Buy the truth, and sell it not,' said one of the wisest of the sons of men. Oh! sell it not for *philosophy*—sell it not for *honour*—sell it not for *pleasure*—sell it not for any worldly consideration; but having once gained it from the great Teacher, evermore listen without doubting to His voice of truth and love, and you shall acquire a *philosophy*, which maketh wise unto salvation—*honour*, which will adorn your brow with a crown of eternal glory—and *pleasures*, which shall make you unspeakably blessed at God's right hand for evermore." (p. 22.)

The second Sermon, which was preached on Whitsunday, is germane to the object of that great festival. Its title is, "The Holy Spirit guiding into all Truth." Canon Carus considers fully the threefold office of the Holy Spirit, as convincing the world of sin, of righteousness, and of judgment; and he finishes this part of his discourse by seriously asking,—

"Have you, my dear brethren, known this power and teaching of the Holy Ghost, convincing *you* of the sin of disbelieving Christ, convincing you of His righteousness, and of the judgment of the arch-enemy? Believe me, this is a personal matter for us all, and of the very highest moment. The Spirit must do for us what He did of old, or we have no life in us. 'If any man, indeed, have not the Spirit of Christ, he is none of His.' Ask Him, then, earnestly for His pro-

mised gift, and especially on this great day, that He may quicken, enlighten, convince, sanctify, and comfort you." (p. 33.)

Canon Carus next states how the Holy Spirit showed to the Apostles, according to our Lord's promise, things to come.

"Whether it was in the *exposition* of the things Christ had partially announced, or the *revelation* of yet further truth, the great promise would be fulfilled, 'He will guide you into the whole truth.'" (p. 35.)

And in support of this argument he cites the weighty remarks recently put forth by the Regius Professor of Hebrew in the sister University, clearly showing that the whole revelation was completed at the first.

"Take then," says Canon Carus in conclusion, "the apostles' writings as inspired by the Holy Ghost, and seek evermore His promised aid in their study—seek it afresh this sacred day—that you may learn and rejoice in all that truth which Christ would have you to know; and you will find Him to be the Alpha and Omega of all that is revealed in the Book of God."

We heartily commend to all our readers, whether clerical or lay, the Address (which contains also some very valuable notes) and the Sermons; for the perusal of them cannot but instruct and edify. If the bishops at their several ordinations placed these publications in the hands of those whom they admit to the ministry, they could not, considering the times in which we live, confer a more seasonable or useful gift.

CORRESPONDENCE.

REPLY OF REV. E. B. ELLIOTT TO MR. GARRATT.

To the Editor of the Christian Observer.

DEAR SIR,—It might, perhaps, be deemed uncourteous by Mr. Garratt, a person to whom I feel that all courtesy is due, were I to take no notice of his letter in your last Number, on the differences between him and myself in Apocalyptic interpretation; knowing, as he must do, that I am a correspondent, and consequently a reader, of the *Christian Observer*. Perhaps, too, such silence on my part might seem like a dereliction of duty towards those of your readers who take an interest, as all Christians surely ought to do, in the great subjects of Scripture prophecy. I will therefore ask the favour of your inserting this first of two letters from me in reply. In the present I shall enumerate, in as brief an abstract as possible, the points of positive evidence for the truth of that explanation in the "Horæ" of the prophecy of the *death*,

resurrection, and ascent to the Apocalyptic heaven, of Christ's two sackcloth-robed witnesses, as having had its fulfilment in the great Protestant Reformation, on which Mr. Garratt speaks of himself as constrained to differ from me; together with a notice, and disproof, of his alleged objections to it. In my second I propose to pass under review Mr. Garratt's counter-theory of a certain different fulfilment of the prophecy, as expected by him in events of the coming future; and show, if I mistake not, its thorough inconsistency with itself, with the Scripture prophecy, and with history too; wherever the history of the past is involved in it; and, by consequence, its manifest erroneousness.

I subjoin in a foot-note the prophetic passage itself.* And, before proceeding to enumerate the many and marvellous coincidences between it and the events attendant on the great Protestant Reformation to which I refer it, let me beg to premise that it is the specific correspondence between history and prophecy, in all the various details of any particular prediction, which Mr. Garratt (accordantly, I must say, with the dictates of common sense) professes to regard as proof decisive of the correctness of such historic application of the divinely inspired prophecy. It is on the strength of its answering to the test of this criterion that he not only accepts, as proved, my historic interpretation of the Apocalyptic Seals, and (mainly) of the Trumpets, but expresses his opinion that even to doubt of its truth would be "irrational."† Your correspondent

* "And when they (Christ's two sackcloth-robed witnesses) shall have perfected their testimony, the wild Beast that is to ascend out of the abyss shall make war against them. And he shall overcome them; and shall kill them. And their dead body¹ shall lie in the broad place² of the great city, which is spiritually called Sodom and Egypt, where also their Lord was crucified. And they from the peoples and kindreds, and tongues and nations, shall see their dead body¹ three days and a half; and shall not suffer their dead bodies to be put into a tomb. And they that dwell on the earth shall rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.—And after the three days and a half the spirit of life from God entered into them; and they stood upon their feet. And great fear fell on them that beheld them.

"And I heard³ a great voice from

¹ πτωμα twice, in the singular; according to the best MSS.; once πτωματα.

² πλατεια.

³ ἤκουσα, the reading adopted by Tischendorf as that of best authority.

heaven saying unto them, 'Come up hither.' And they ascended up to heaven in the cloud; and their enemies beheld them.—And at that same time there was a great earthquake. And the tenth part of the city fell. And in the earthquake were slain seven chiliads, names of men. And the remnant were affrighted. And they gave glory to the God of heaven.

"The second woe is past. Behold the third woe cometh quickly.

"And the seventh angel sounded; &c." Apoc. xi. 7—14.

† "Mr. Elliott's interpretation of the Seals is so wonderfully minute, [and substantially, too, Mr. G. further intimates, that of the Trumpets.] that the improbability of so many coincidences being the result of chance appears to me to make scepticism irrational."

So says Mr. Garratt in his Preface, p. vi.; and then he adds, with reference primarily, and very chiefly, to my interpretation of the witnesses' death, resurrection, and ascension, "The definiteness of the interpretations of the earlier symbols has rendered me dissatisfied with the interpretations of those that follow."

"C. O." seems to think that my historic explanation of the prophecy of the *witnesses' death, resurrection, and ascension*, against which Mr. Garratt objects, has, to substantiate it, a body of evidence equally indubitable. And I am much mistaken if the mere reading of the many and complete coincidences between the prophecy and the history in this case, which I have given at large in the *Horæ*, and shall now, as briefly as possible, abstract and enumerate, will not suffice, of itself, to leave your more intelligent and unprejudiced readers, generally, under the same impression. Let me suggest the desirableness of their looking at, and comparing, the corresponding clauses of the prophecy, as I proceed in detail.

Adopting, then, the alternative translation of the opening clause of the prophecy, *ὅταν τελεσῶσι τὴν μαρτυρίαν αὐτῶν*, as meaning, "when they (Christ's two witnesses) shall have *perfected* their testimony," instead of that in the authorised version, "when they shall have *finished* it" (a translation which I have largely shown, and Mr. Garratt admits, to be legitimate), there will be found in my explanation of it, as prefiguring the events introductory of, and attendant on, the great Protestant Reformation of the sixteenth century, the following fifteen or sixteen continuous, very striking, and complete coincidences between the prophecy and the history.

1. The Waldenses, and other cognate witnessing bodies for Christ's gospel-truth against the then long-established system of unchristian apostasy in professing Roman Christendom, whom Mr. Garratt agrees with me in regarding as symbolized by the two sackcloth-clothed witnesses, did, towards the close of the twelfth century, very notably *perfect* their testimony, by recognizing and declaring the POPE OF ROME, in his usurping pretensions as CHRIST'S VIOAB, to be the very ANTICHRIST and MAN OF SIN, the head and centre of the apostasy of Scripture prophecy : (a truth without which neither then, *nor now*, could a testimony for Christian truth, against the antichristian apostasy, be anything but inconsistent and imperfect :) at the same time that they were then enabled, for the first time since the dissolution of the old Latin in Western Europe into the Romaunt languages, to get the New Testament translated and circulated in the vernacular, in vindication of the justice of their testimony.

2. The Pope and Kings of the Roman Papal empire, assembled in the Œcumenical Council of the fourth Lateran, A.D. 1214,—a body answering, as Mr. Garratt in a general way admits, to the symbol of the great ten-horned Apocalyptic Beast,—did then and thereupon, by Conciliar and also Imperial decrees, make war, savage war, against these witnesses; a war continued relentlessly in every country of Papal Christendom, through the thirteenth, fourteenth, and fifteenth centuries.

3. The result, according to the most reliable historic testimony, was that, at the opening of the sixteenth century, all anti-papal witnessing voices seemed silenced; in other words, that there had resulted the "death" of the two Apocalyptic witnesses: an interpretation this of the *intent* of that symbolic phrase which is Mr. Garratt's, as well as mine.

4. At the Œcumenical Council of the ninth Lateran, gathered in

1512 at Rome, the central place (or *πλατεία*) of the great Papal *civitas*, or empire, such a Council as Mr. Garratt further agrees with me in regarding as implied by the Apocalyptic description, "they from the people and kindred and tongues and nations," *i.e.* deputies from the several countries of Western Christendom, did look upon such anti-papal witnessing as defunct, and like but to a dead corpse: expressing their persuasion to that effect, by the voice of their chosen orator in the ninth session of the Council, in those memorable words, such as were never before heard from Papal authorities, and most assuredly have never been heard since, "Jam nemo reclamatur, nullus obstitit;" "There is now an end to all anti-papal witnessing and opposition."

5. In accordance with the purport, and even with the phraseological expression, of the Apocalyptic symbol, the Council reaffirmed the old penalty against anti-papal protesters, wherever such might have been, or might arise,—even as against men accursed and abominable,—of denying their bodies Christian burial in tombs, when dead.

6. The Pope himself, the great pontifical chief of the residents on that Roman centre of the Apocalyptic earth, ordered on the happy occasion that among all the faithful in Christ there should be those signs of joy which, on other joyous occasions, were wont to be observed; including the singing of the *Te Deum* in churches, the making merry in banquetings and fêtes, &c.:—a point also noted in the prophecy.

7. As, after three-and-a-half (prophetic) days following on their apparent death, it was predicted of the two Apocalyptic witnesses that they would revive, and stand erect and firmly on their feet, so at the expiration precisely of three-and-a-half years from that 5th of May 1514, on which the Papal orator made his triumphant announcement that "anti-papal witnessing and opposition was no more,"—even then, precisely to a day, there occurred the sudden outburst of the great Protestant Reformation, in the fact of Luther's fixing up his evangelic Protestant theses on the chief church at Wittenberg: this being on the 31st of October, 1517, a day which has ever since been celebrated as the epoch of the Reformation.*

8. In recognition of this Lutheran witnessing voice being in truth a revival, or resurrection, of the long previous anti-Papal witnessing, Pope Adrian himself, very shortly after, viz. in 1523, wrote thus, with adoption of the precise Apocalyptic symbol: "The heretics Huss and Jerome seem to be alive again in the person of Luther."

9. As a strength and power characterised the two revived witnesses in the prophetic figuration such as to awaken great fear in those of their enemies who had their eyes directed towards them, just similar are described to have been the feelings of terror with the Papal delegates Tetzels, Eck, Miltitz, Aleander, from the time when they successively

* Thus reckoned:—From May 5, 1514, to May 5, 1517, three years; then from May 5, 1517, to Oct. 31, 1517, as follows:—

May 5, 31 . 27 days	} August . 31 days	} = 180, or half 360 days, = half a year.	
June . . 30 "			} September 30 "
July . . 31 "			

On Dean Alford's very small objection against this, because of the solar year being one of 365 days, and the refutation which he has himself furnished to his own objection, I may refer to a brief paper at p. 310 of the *Christian Observer* for April, 1863.

visited, and became eye-witnesses of, the primal scenes of the Reformation; after that, like an electric shock, the voice of the so-revived anti-Papal witnessing had thrilled through Northern Germany.

10. Whereas, till then, Papal Christendom had been wont to regard and speak of Rome as *Holy Rome, the Heavenly Jerusalem, &c.*,—most especially so at the ninth Lateran Council, just concluded,—the Protestant Reformers, with Luther himself preluding, being now *spiritually* taught,* and seeing its very different real character, began to designate it (as appears most remarkably in their still extant writings of this precise epoch) by the several counter-appellatives of this Apocalyptic prophecy; viz. as *the great Babylon*, and *Sodom*, and *Egypt*, and the *Christ-crucifying Jerusalem*.

11. Soon after this (it was about two years after the hostile Decree of Augsburg in 1530 against the revived anti-Papal Protestants, or Witnesses) there was an imperial recognition of them in the "Pacification of Nuremberg," as a political body of importance:—an act this followed in 1552, at the Peace of Passau, by the Protestants, equally with Romanists, being called up by the Imperial voice to sit in the supreme Imperial Chamber of the Germano-Roman Empire: which political elevation answers (according to the analogy of Apocalyptic figuring) to the symbol of a place in the Apocalyptic heaven.

12. Involved in all this was a great European earthquake, or revolution. And in it there fell the tenth part of the great Babylonian *civitas*, or Papal Empire, in the fall of Papal England, one of its ten constituent kingdoms: Papal medals being struck at the time, which precisely so figured Anglia; viz. as a woman fallen and prostrate.

13. Moreover, what are now the seven Dutch United Provinces, almost immediately after the fall of the Papacy in England, asserted, and at length established, their independent existence as a Protestant Republic. Which provinces previously constituted dukedoms and lordships, "titles of men," under the old Papal regime, within the Rhenish boundary of the Roman Christendom:—territorial lordships not altogether independent, or equal to one of the ten kingdoms of the Papacy; but well answering to the designation of *chiliads*,† as compared with *tribes*, a term elsewhere Apocalyptically used in designation of the Christian professing Israel.‡

14. For these and other associated anti-Papal successes, by which the Protestants were established finally as a great European political power, and their enemies awed and cowed, they gave glory, not, as did still the Papists, to the Virgin Mary, or the Saints, but to "the God of Heaven:" witness, for example, the grand ceremonial of thanksgiving by the English Queen Elizabeth, and her Parliament, nobles, and people, at St. Paul's, after the defeat of the Spanish Armada; and again, a century later, by King William the Third,

* Compare the use of the expression *πνευματικὸς*, in 1 Cor. ii. 14.

† Compare Micah. v. 2; "Thou Bethlehem-Ephrathah art not the least among the *chiliads* of Judah;" Bethlehem being the chief town, and representative, of that Jewish *chiliad* district.

‡ Mr. Garratt fully agrees with me in thus understanding the intent of the *tribes of Israel* in Apoc. vii. See his p. 45.

after the final establishment of Protestantism in England, through his instrumentality.

15. Notwithstanding all which, and the elevation of Protestantism as a political power to the political heaven, yet was the anti-Papal witnessing of Christ's gospel truth continued as a witnessing in sackcloth and suffering, in all the nine still remaining kingdoms of the Papacy :—a fact too sadly evidenced by the history of their persecutions under the names of Huguenots, Protestant heretics, Calvinists, Evangelicals, United Brethren, or any other appellative, in the countries alike of France, Spain, Portugal, Italy, Sardinia, Austria, Bavaria, Belgium ;—persecutions and oppressions continued onward through what remained of the sixteenth century, and through the seventeenth and eighteenth, down to the epoch of the great French Revolution.

16. Not till after King William the Third's consolidation of Protestantism in England, A.D. 1688, could that which both Mr. Garratt and myself explain to be the second Apocalyptic woe,—viz., the Turkish power,—be said to have at all materially diminished in power or intensity, as aggressive on Christendom. But, soon after that epoch, through the victories of Prince Eugene in 1697, followed in 1698 by the Peace of Carlowitz, the Turks were no longer, in the same measure as before, a woe to Christendom. Decay thenceforth progressed in their vast empire. And, after a long peace of some seventy years with the Christian powers, its next great wars with a Christian power,—viz. that with Russia in 1769—1775, and again that in 1787 against united Russia and Austria,—were marked by victory after victory over the Turks ; and ended in 1791 by a peace, with conditions most humiliating to them ; such as showed that then, and thenceforward, Christendom was rather a woe to the Turkmen than the Turkmen to Christendom.

Quickly after which sounded, as I suppose, (in common with most other modern historic interpreters of the Apocalypse,) the seventh Trumpet, or Trumpet of the third Woe, in the outbreak of the great *French Revolution*.

And thus, finally, according to my view,—as the whole *prophecy* of the witnesses' death, resurrection, and ascension, was defined and girdled in, chronologically, by the predicted ending of the second Woe soon after it, and outbreak of the third Woe next after that,—so do I consider the passing away of the Turkish aggressive power against Christendom, from after the Peace of Carlowitz, to fix the date of the actual *fulfilment* of the prophecy necessarily to some remarkable silencing, and then sudden revival, of anti-Papal witnessing for Christ, *prior to that Peace* ; just accordantly with the date of the Reformation.

And this, of course, Mr. Garratt would admit, were he to admit the fact of the Turkish Woe having then begun effectively to pass away. But here he differs from me: He considers the Woe not even yet to have ended, because that the Turks still retain possession of Constantinople, and have rule over a large part of Greek Christendom. Still less does he consider the seventh Trumpet-blast to have already sounded, with its destined bringing in of the third Woe, at the outbreak of the French Revolution. So that, in his view, there yet re-

mains a sufficient margin of time in the coming future for the fulfilment of the Witnesses' death and resurrection prophecy ere the cessation of the Turkish Woe.—Besides which, as we read both in his book and in his Christian Observer letter, he has three or four chief objections to offer to my solution of the prophecy:—viz. 1st, that of a symbolic incongruity in the idea of witnesses still witnessing in sackcloth after ascent to the Apocalyptic heaven, so as implied in the Reformation solution;—2ndly, there being in the prophecy itself no intimation of such a subsequently continued witnessing;—3rdly, there having been, in fact, no such complete silencing of anti-Papal witnesses at the Session of 1514 as the Lateran orator supposed; considering that "Hans Sachs was beginning to compose Christian hymns in 1514; Erasmus at the same time about to publish his Greek Testament; Luther in 1516 delivering lectures at Wittenberg on the Galatians;"* not to speak of the Moravians, or of Savonarola, Weissel, and other precursors of the Reformation.

To all which objections how simple the answers! 1. The symbolic incongruity that he objects to is but the same as that which he thinks nothing of in the symbol of the Woman, the Church, (in Apoc. xii. 1,) travailing in pain in the Apocalyptic heaven. 2. The continued character of the Witnesses, as sackcloth-robed Witnesses, after ascent to the Apocalyptic heaven, is actually implied by the remarkable statement of their enemies *beholding them* there, after that ascent, without any note of change in them otherwise. 3. As regards Mr. Garratt's extraordinary exceptions to the completeness of the silencing of all anti-Papal witnessing between 1514 and 1517, Savonarola and Weissel had been long dead; Erasmus was professedly a Papist, like other literary *beaux esprits* of the time; and Luther, as he himself tells us, "a most mad Papist"; while, as to the Waldenses and Moravians, I have *largely* shown, in my *Horæ Apoc.*, how utterly *their* public testimony was at the time silenced. Merle D'Aubigné, whom Mr. Garratt refers to as if otherwise speaking, is one of the testifiers to the fact, as well as Mosheim, Milner, Pallavicini, Schröck, and a host of other writers. I grieve that Mr. Garratt should have so needlessly and carelessly misrepresented notorious fact. 4thly, and finally, as regards the time of the passing away of the Turkish Woe, Mr. Garratt has but to look at his own statements of the time of the passing away of the first or Saracenic Woe, to see the rashness and inconsistency of this objection on that point to my explanation. For how, and when, does he date the latter? In the year 936 A.D., after 300 years' continuance of the Woe,† because that their spirit and power of aggressive injury on Christendom had then passed: though, nevertheless, the Eastern Saracen Caliphs still some time longer reigned at Bagdad, and the Western Saracen Caliphs still ruled over a large part of Spain.‡

The truth, as I take it, is that he has been infatuated by an overweening fancy of there being a certain destined course of events in the

* I abbreviate a little.

† Garratt on the Revelation, p. 58.

‡ On Mr. Garratt's objection respecting the local scene of the Witnesses' apparent death, as if the literal Jerusalem, (an old objection,) my reply had better be deferred to my second letter.

coming future of the consummation; to which fancy all counter-evidence respecting the past, however strong and consistent, has been made to yield. On this his theory of a different and yet future fulfilment of the Witnesses' death and resurrection, I propose addressing to you, Mr. Editor, a second letter for your September number. And in it I think I shall demonstrate the inconsistency and untenableness, in every point of view, of Mr. Garratt's interpretation.

Meanwhile, I trust that the enumeration given in my present letter, of all the many and extraordinary coincidences of historic fact with the prophecy, in my application of the Apocalyptic prediction of the *death, resurrection, and ascent of the two sackcloth-robed witnesses* to the events of the great *Protestant Reformation*, (especially after the very facile answering of his objections,) will have sufficed to make your readers wonder, how he who considered the many and minute coincidences of historic fact with the prophecies of the *Seals and Trumpets*, as explained by me, to be such as to make it "irrational" to doubt of that being the fulfilment divinely intended, can have otherwise judged in regard of my interpretation of the prophecy of the *death, resurrection, and ascent of the Apocalyptic witnesses*.—Yours, dear sir faithfully,

E. B. ELLIOTT.

MR. GARBETT ON REVELATION XIII.

SIR,—In answer to some inquiries for further clues to my interpretation of Rev. xiii., in your May number, I think the following extracts from the "Profession de Foi du XIX^{me} Siècle," by M. Eugène Pelletan, may afford some guidance.

He addresses in these terms the God and the Messiah of that "Foi":—

1. To his God,—“O Dieu. . . . Tu as engendré saintement, dans une mystique conception, le * * * Redempteur, ce Messie né d'une privation, d'une vierge aussi; et par le mérite de ce Fils divin, de ce pieux immolé, tu as retiré l'homme de la misère, . . . tu l'as marqué du signe d'élection,” &c.*

2. To his “Messie,”—“Où donc est le cantique de bénédiction qui t'a jamais célébré, * * * bienfaiteur caché, confident muet de Dieu dans ses desseins sur l'humanité, . . . étincelle du soleil tombée sur la terre dans un jour d'amitié pour notre destinée, . . . ô Sauveur, ô Immortel,† . . . * * * le viatique des siècles, rachat de l'avenir par le mérite du passé, . . . le médiateur, . . . c'est toi qui as racheté le monde, c'est toi qui m'as racheté, . . . toi qui nous délivres du péché originel de l'ignorance, . . . ce Messie divin,”† &c.

Now the god addressed in the former of these hymns is, as I maintain, the sea-beast of Rev. xiii. He is an *imaginary* god, one whereof the earth-beast causes an image to be made. But the subject of the latter hymn is his prophet, the earth-beast itself, which is nowhere worshipped as God, or called so, but only receives Messianic worship.

* First Edit., 1850, pp. 196—7, as quoted by J. A. Best, “Observations sur la P. de F., &c., de M. Pelletan,” p. 21.

† Ibid. p. 20.

‡ Third Edit., 1854, pp. 315—317.

One of his apostles here betrays his master with a kiss. Would you apprehend Antichrist? Go and ascertain whereto M. Pelletan applies the above terms. "That same is he. Hold him fast."

The same that receives these titles in Paris and London you will find mentioned in the Acts, by an inhabitant of St. John's city, Ephesus, and the name used *there* notates 666, being one of the only *two* in the 3000 of the New Testament that do so.

Again, this * * * is, in all writings, named usually in connection with some number. In the Bible, however, I only know of three cases of such mention with numbers, and in two of these the numbers are round. The only case where an *exact* number is recorded, it is 666, and this is doubly entered; and the only case where that precise number occurs uncontradicted (for the children of Adonikam, who are 666 in Ezra, the parallel text in Nehemiah makes 667).

But if any one say this false prophet is not believed on the evidence of miracles, or of that particular one predicted in Rev. xiii. 13, observe this further extract from M. Pelletan:—

"Oui, 19^{me} Siècle, le plus grand devant Dieu, . . . est un siècle prophète, chargé à son tour d'une révélation. . . . Si l'impie d'un autre culte nous demande où sont ses témoins, nous montrerons du doigt ses miracles, . . . ses foudres et ses tonnerres allumés par la science et l'industrie, . . . et nous dirons: Les voici! Et qui donc, sous le soleil, oserait nier ces miracles-là? Et qui donc pourrait chercher sur la terre d'autre pas de la Providence?"*

The greatest apostle of this "Messie," a far greater than Pelletan, acquired his chief fame by that particular physical wonder; and it has been mainly through that man's writing, entitled "The Way to * * *," (the * * * standing for the name of the earth-beast,) that the Beast causeth now all his disciples, everywhere, to receive in their right hand or their forehead something that the Law, the Psalms, and the Prophets had each made a mark of the reprobate. Not that this is new, observe. The Beast did so in St. John's time. His use of the present and other tenses is not at random.

I own, therefore, that there is something to me tremendous in reading, in such a book as Mr. Garratt's, the confession, "What the mark is, I cannot even conjecture,"† and "we have no means of learning!"‡ He tells us, "it is while these two angles are still in the midst of heaven . . . that the third angel follows them with his solemn warning against worshipping the beast and his image."|| The third angel, then, does not know against what he is to warn! Let him look well at the palm of his own right hand. (Acts xiii. 40.)

I remain, Sir, yours, &c.

E. L. GARBETT.

DR. WYLIE'S "AWAKENING OF ITALY."

To the Editor of the Christian Observer.

SIR,—There is one point on which the able and friendly reviewer of my work on "The Awakening of Italy," in your number for June, has

* Third Edit. p. 380.

† Garratt on Rev. p. 234.

‡ Ibid. p. 297.

|| Ibid. p. 293.

misunderstood me. Perhaps you will kindly permit me to correct the mistake. I am anxious to do so, not for the sake of the book, but because the mis-statement of my views may occasion detriment, in certain quarters, to the evangelization of Italy. In enumerating the great religious parties of Italy, I have mentioned, third and last, the *Evangelici*, and say that they wish to substitute "the Catholicism of the first century for the Catholicism of Rome," intimating thereby my belief that the hopes of Italy rested mainly on this party. Your Correspondent, who, writing from Italy, speaks with authority, as certainly he speaks with very full information, has supposed that by the term *Evangelici* I meant only the "Free Italian Church," as they are called abroad, or "the Plymouth Brethren," as they are styled by us; and of course he takes just exception to the prominence I have given that party, and the hopes, which, as he supposes, I rest upon them. The fact is, that I use the term *Evangelici* in its usual acceptation, and certainly its British acceptation, as comprehending the whole body of evangelical labourers in Italy. The "Free Italian Church," or "Plymouth Brethren," were scarce in my mind. Any hopes I place on them are slender indeed. They are a not unnatural recoil from the iron organization of Rome. They have done some good; but their views must be wider, and their spirit more catholic, before they can hope worthily to meet their country's crisis, or be greatly honoured in aiding its emancipation.

The Valdese are the centre, at once, of Italy's political emancipation and of its evangelization. I say so from an attentive study of Italy's history since 1848. With the Valdese Italy's emancipation began. Its first act was the granting of freedom of conscience to the Church of the Valleys. From it has gone forth, in widening circles, the emancipation of the country. All providential acts in Italy these eighteen years past have manifestly revolved around this centre; and around this centre—the Valdese, to wit—I believe will they continue to revolve. The constitution may perish, the throne may fall, the nation may be broken in pieces, all this is yet possible, the Valdese are the heirs of the land. I believe Italy to be as really given to them as Canaan was to Abraham and his posterity; and however few the Valdese at this hour, they and their spiritual seed will possess the country. I just wish that I saw themselves more animated by this glorious hope.

Will you allow me a word on Italy itself? Its horizon at this hour is dark, and is every moment growing darker. A great war is impending, and necessity is laid upon Italy to fight. But I know that she never will conquer her liberties on the battle-field. She may triumph over Austria, over France; but there is a more formidable foe behind, and all the blood she may shed, and all the tears too, will not avail to buy freedom while she remains under the dominion of that foe. Italy must cease to be Papal. She must destroy not the *temporal* merely, but the *spiritual* Papacy. The Italians as yet manifest little disposition to do so. The great bulk of the nation are yet bigotted Papists. All the leading statesmen are, in their character as statesmen, whatever they may be as individuals, staunch maintainers of the spiritual Papacy. They deem it the link that unites them to

the glory of the past, and the guarantee of the unity and stability of the future. While they cherish this delusion, they cannot be free. They leave the priest the master of the situation. They leave a monk squatted upon the national conscience; and there remain to Italy ceaseless plottings, continual embroilments, conspiracies, wars, revolution, closed with the return of the Bourbon as the satrap of the pontiff.

It is said that Italy will not open her eyes. What is the lesson of the past three hundred years? What is the lesson, especially, of the past eighteen years? Even that, by continuing papal, she continues in slavery. This has been told her as by a voice from heaven. Even De Boni, sceptic as he is, has said so. Surely, if she will not hear De Sanctis, and Revel, and others, she will listen to De Boni.

Last of all, the Gospel has been offered to Italy. These six years has it been offered to her. Will she accept it? On the acceptance or rejection of the Gospel will turn, we believe, the nation's fate. I abide, despite all appearances, firmly by my belief that the day of Italy's emancipation draws nigh. Whether the statutes shall be preserved, I know not. Whether the dynasty shall maintain itself, I know not. One thing only I know,—that the venerable martyr church, whose mountain-prison the Revolution of 1848 burst open, and which it brought down to sow the good seed on the plains which were so often watered with her blood, shall be preserved, and a free Evangelical Church shall rise in Italy, and shall untie the fetters and heal the wounds of a nation over which the triple tyrant has so long swayed his sceptre.—Yours &c.,

J. A. WYLIE.

To the Editor of the Christian Observer.

SIR,—My attention has been directed to a statement you have made in your last number, (p. 487,) as to the religious position of Mr. Clarkson, whose autobiography you have reviewed. It is altogether an error to assert that Mr. Clarkson joined and adhered to the Society of Friends. He never left the communion of the Church of England, of which he was an ordained Deacon. As connected with his family, I shall feel obliged by your taking an early opportunity of correcting the mistake into which you have happened to fall.

You also allude, in page 488, to the view Mr. Wilberforce's sons took, in the Life of their Father, of Mr. Clarkson's influence upon Mr. Wilberforce's mind in reference to the Slave Trade.

These statements, and their colouring, gave rise to a controversy with them which painfully affected the latter years of Mr. Clarkson's life. As a result, public sentiment did not generally sustain the representations they ventured to make; and eventually the Bishop of Oxford addressed an apology to Mr. Clarkson's wounded feelings.

I remain, Sir, yours faithfully,

WILLOUGHBY W. DICKINSON.

Wolferton Rectory, King's Lynn; July 16, 1866.

NOTICES OF NEW BOOKS.

Baptism: its Institution, its Practice, and its Responsibility. By the Rev. J. H. Titcomb, M.A., Incumbent of St. Stephen's, South Lambeth. London: W. Hunt & Co. 1866. (pp. 310.) — Although the literature on the subject of Baptism is copious, the subject cannot be said to be satisfactorily settled; and many persons still feel at a loss to know in what sense the word "regeneration" can rightly be used in connection with this Sacrament. Mr. Titcomb has especially addressed himself to this subject. He holds that many of the Evangelical party, as well as a great body of Nonconformists, through fear of approaching the *opus operatum* doctrine, have underrated the great privilege and the true meaning of the rite. The writings of Simeon, and of a great many of the Evangelical divines, are quoted in favour of the doctrine that grace is, in some sense, conveyed in Baptism; but what is this grace? Is it a change of heart? No; it is a change of relation; it is the introduction of the child into a position to which the profession of his parents and the pledges of his sponsors entitles him; it is a sign of God's good-will towards the child, and a representation of the fact, that a way of grace is open to the young as well as the old.

Mr. Titcomb discusses adult baptism before he proceeds to the case of infants; and he enters at considerable length into various topics connected with the subject, such as adoption, election, renewal, and conversion. The book shows much thought and learning; it is written in a calm and moderate tone, and is well worth careful study. We cannot agree with all that Mr. Titcomb has written; but we must not let our difference of opinion on some points affect our general judgment of the book, which is decidedly favourable.

Echoes of Apostolic Teaching: Selections from the Family Expositions of the late Rev. Edward Bickersteth, Watton. Edited by a Daughter. London: Shaw & Co. 1866.—Those who still remember Edward Bickersteth, and heard his Expositions, will take up this volume with delight. In the pulpit he had many rivals; in exposition he stood alone. There was a remarkable tenderness in his manner, spirit, and unction, combined with a degree of cheerfulness, which bespoke the pleasure he felt in the work, which struck every hearer. When the clergy assembled after the Missionary breakfast in the country, Edward Bickersteth was invariably asked to take the Bible and give the exposition. We never heard a complaint that he was tedious, or that he had spoken too long. Of all this, of course, the skeleton alone remains; and to those who knew him not, we fear that the work will scarcely fulfil the promise of the title. One thing, however, remains, the admirable divarication, if we may be forgiven so long a word, which every sentence, and every clause of a sentence, of Scripture undergoes; in this he was indeed an echo of the apostolic mode of preaching. We have room only for one specimen:—"Fellow citizens with the saints, Eph. ii. 19. We belong to one common city, the heavenly Jerusalem; for all who believe in the Lord Jesus are citizens there. What glorious companions have gone before us, Abraham, Isaac, Jacob, Moses, Samuel, David, Isaiah, Peter, Paul, and John.

All these are my fellow-citizens; nay more, they are of the same household with me. A man may live in the same city with me, and yet I may have no intercourse with him; but Christians are not merely fellow-citizens, they are of one household, the household of God, brought within the family circle of Christ, 'of whom the whole family in heaven and earth is named,' dwelling under the roof of the heavenly house of the tabernacle not made with hands, having access to its innermost chambers. 'We know, that if our earthly house of this tabernacle be dissolved, we have a house, not made with hands, eternal in the heavens.' What glorious perspectives are here! what rich prospects! May we all believe in Jesus, that we may rise to this blessed state."

From amongst a number of pamphlets upon the subject, every one of which is deserving of commendation, either from the learning it displays, or the sound evangelical doctrines which it inculcates, we select one by Mr. Benjamin Shaw, as undoubtedly the best: it is entitled, *A Reply to certain Strictures on a Pamphlet, entitled a Brief Inquiry into the Law of the Church of England with respect to Private Confession.* Rivingtons, London. 1866.—It seems that the Church Review has had the assurance to speak with contempt of Mr. Shaw's previous work on Confession. "Certainly," says this arrogant writer, "certainly we cannot believe that he, Mr. Shaw, considers his own arguments to carry much weight in them, seeing that a mere tyro in English history will detect their fallacy in a moment." A writer who shews so little either of modesty or good sense, was quite beneath Mr. Shaw's notice; but for the sake of the Church he has published these strictures, for which he has our hearty thanks. An accomplished lawyer as he is, as well as an accomplished scholar, otherwise he would not have been a Fellow of Trinity, he goes into the whole subject, and sets at rest the question of private confession. We cannot, of course, give an outline of his argument; but if any of our readers entertain a lingering doubt upon the subject, we recommend them to read Mr. Shaw's pamphlet for themselves.

Sermons for the Sick and Afflicted. By the late Rev. Hugh Stowell, M.A. London: Hamilton, Adams, & Co.—The gentle spirit of our departed friend seems embodied and expressed in this volume; and yet there is no want of faithfulness, no crying of peace, peace, when there is no peace. Even the justice of God, in its most awful forms, is made to illustrate His lovingkindness. One quotation of but a few sentences will explain this. Of the eloquence of our departed friend we need not say a word. We conclude, then, with the quotation which lies open before us:—

"Turn again and contemplate the dread doom of 'the cities of the plain.' The cry of their wickedness had gone up to heaven, then wrath came upon them to the uttermost. A fiery flood from the skies carried them down quick into the lake that burneth with brimstone and fire, setting them forth as an example, suffering the vengeance of eternal fire; proclaiming to the universe it is a fearful thing to fall into the hands of the living God. Yet still there are tokens of mercy to these fugitives hastening to the mountains, angel guards speeding their steps, for God can do nothing till they are in safety: these were the only faithful ones found in Sodom: and had ten righteous been found there, God would have spared the whole city for their sakes. Verily, 'He delighteth in mercy,' and 'mercy rejoiceth against judgment.'"

PUBLIC AFFAIRS.

LORD DERBY has finally arranged his ministerial appointments, though not on so broad a basis as he himself desired. He would have called in some of the most distinguished of the former ministry; but with a regard to consistency and their own party, which upon the whole we cannot blame, they declined to accede to his request. To us there appears to be no essential difference between the political principles of his Lordship and those of the late Administration. Mr. Gladstone has abandoned his Reform Bill, the source of all the disasters which have befallen the late Administration; and indeed every measure of national importance is for the present thrown overboard. Thus the Bill which seemed to promise something towards a final settlement of the much-vexed Church-rate question; another for the cleansing of our public streams, which has come at length to be a great national affair, affecting the comfort and even the life of thousands, is laid aside; and Parliament hurries on, impatient to close its labours, if labours they can be called, which consisted chiefly, not in eloquence, but in *talk*. Those who think with us, that the Protestant interests of the country ought to be well represented, will rejoice that Sir Hugh Cairns in England, and the Right Hon. J. Napier, the Lord Chancellor of Ireland during Lord Derby's former Administration, are once more in office. We hope well too from the elevation of Mr. Bovill to the office of Solicitor-General.

The cholera, in some of its worst forms, is really spreading amongst us, especially in filthy and ill-drained neighbourhoods—another argument, if one were wanted, why our rivers should be cleansed. What will our readers say when we assure them that there is an inland stream, pure and limpid as it enters a great town, so indescribably filthy when it leaves it, that after meandering through a beautiful country for a space of five miles, throughout which it receives no further contamination, no cattle will drink of its waters and no fish can live in them?

It gives us no pleasure to recount the fields of blood, frightful beyond all former precedent of European wars, inasmuch as the numbers engaged have been far greater; but we turn to an association of British ladies, who, at the instance of the benevolent Lord Denbigh, have undertaken to collect subscriptions, and to send out garments, and if possible nurses likewise, for the wounded, without respect of party or nation, who are lying by thousands in all the misery of untended and rankling wounds, or in the agonies of lingering death in crowded hospitals. It gives us pleasure, too, that the Emperor of France is using his vast influence to bring about an armistice, though but for five days, as preliminary to the conclusion of a general peace. To the armistice the belligerents have agreed, but the subsequent peace is very questionable. It is doubtful whether Prussia will consent to forego any of her conquests, which make her virtually the mistress of

Germany from Denmark to the Austrian frontier; and perhaps still more uncertain whether Austria will conclude a peace in her present humbled, though by no means hopeless, state. We cannot look upon her calm bearing and dignity, amidst her repeated defeats, without something of the respect which is always wrung from us by majesty in distress. Besides this, she has not yet lost her reasonable hopes of a victory which may reverse the past, and make her once more the proud rival of the German Confederation. She has 400,000 men close to her capital, and all animated by a determination to save it or to perish. Thus utterly uncertain is the future. All may be changed before the month closes. At present we cling, faint as it may be, to the hope of peace, and to the overthrow of the Pope's temporal power, which the most secular of our weekly journals tell us must now be close at hand.

From public affairs we turn to a comparatively private matter, which however deeply affects the character of the English clergy and the welfare of our Church. The newspapers have lately rung upon the accounts of some severe convictions by clerical magistrates for offences comparatively trifling against the game laws. It is from no respect to these gentlemen that we withhold their names; for they are a disgrace to their sacred profession. A clerical friend, himself a magistrate of an eastern county, lately told us that most of his neighbours were clerical magistrates, and that half the business that came before them consisted of infractions of the game laws. The consequence was, he said, that the poor avoided the Church and hated the clergy, which we can readily believe. The late Bishop of London himself told us, in a private conversation, that he was so disgusted with the severity of the Buckinghamshire magistrates when a poacher was brought before them, that at length he refused to sit with them on the bench when such cases were likely to occur; and we personally knew an excellent and pious clergyman (whose only fault was that he was an Irishman, and therefore spoke with the warmth so characteristic of his countrymen) who exclaimed upon the bench, "If I had been a poor man myself, I should have been a poacher." We do not say that clergymen ought never to be magistrates; though our venerable friend Mr. Simeon exclaimed, when a brother clergyman told him that his parish was so lawless that he really thought he ought to get into the Commission for the Peace, "Oh, my dear brother, let God Almighty be the magistrate." Still, on all poaching cases, the clergy should, in our opinion, lean strongly to the side of the poor man, even though he be a poacher. He should feel that he has a friend upon the bench, who will convict with reluctance, and punish with mercy. This is well understood in our Criminal Courts, where, if the prisoner at the bar is too poor to provide himself with professional assistance, and there is no counsel at hand to volunteer aid, the Judge himself becomes his counsel.

Few parishioners of the labouring classes really believe that there is anything wrong in destroying the game that wanders into their own little garden, or strays upon the highway. We lately passed the cottage of a labouring man, and we were told that he was the greatest democrat in the neighbourhood. He hated his country, its laws, and

institutions, and avowed his hatred. When he was a mere lad he saw a hare feeding in his father's garden; a few yards of ground such as, in the country, are attached to every cottage. He threw a stick at the hare, and killed it. He was committed to gaol in consequence, and left it, what he is to this day, a man who would revolutionize his country, if it were possible. It should be remembered that the game laws are a badge of conquest and a relic of Norman tyranny. Our country gentlemen who compliment the rural population at the county election on their Anglo-Saxon sturdiness, would do well to lay these things to heart; and if Convocation would really betake themselves to the work of reformation in the case of such palpable abuses as those which we describe, instead of recommending books which are questionable, or worse, they would feel at once that the English people were grateful to them for attempting a reformation at once so necessary and, with their assistance, so readily accomplished.

The cattle-plague abates, but the cholera increases, and we still make use of the prayer for deliverance from both. Never did we feel more thankful that we still have a national Church, and that we can as a nation still glorify God, by confessing with one heart and one voice that He reigns supreme both in providence and grace.

TO CORRESPONDENTS.

WE must decline the letter of A. C., finding fault with the review of "Genesis and Geology," as we have already declined another from a very able correspondent, who blames it in another direction. In the present state of geological science, all this is to be expected, and for some years to come such controversies will continue; but since the work itself, and the review of it, proceed from clergymen of the highest character, we are not disposed to interfere.

"The Law of the Church of England as regards the Vestments," by a Prebend, next month.

The verses of a SUBSCRIBER, though good in themselves, will scarcely bear to be transcribed apart from the unpublished work, in which we have no doubt they would appear to great advantage.

We are greatly obliged to our excellent contemporary the *Record* for a courteous article on the Confessional case at Brighton. It appears that the whole case has been investigated by two clergymen, one of them the Rev. H. M. Wagner, the Vicar of Brighton (not the Rev. Arthur Wagner, but his father), and the other the Rev. E. Clay, the Incumbent of St. Margaret's, a well-known and much respected evangelical clergyman. Both of these gentlemen published in the *Brighton Examiner* a flat contradiction of the original statements. We should have been glad to have given at greater length the statements of these gentlemen, both of whom are entitled, as men of honour and veracity, to our perfect confidence; but we have only received the *Record*, of the 23rd inst., this day, the 25th, on which our number for the month is finally made up; and the last page is already in our printer's hands, so that we displace other matter to make room even for this short notice. We are sorry, and perhaps a little vexed, that, having many personal friends in Brighton, not one of them should have thought of sending us a copy of the *Brighton Examiner*. The *Record* is correct in supposing that we are not acquainted with the real character of the *Armourer*; we never saw more than one or two numbers of it; but the article was copied into several highly-respectable London newspapers, and was evidently doing great damage, not only to some of the Brighton clergy, but to the Church of England. It was published in certain newspapers evidently with that intention.

THE CHRISTIAN OBSERVER.

NEW
SERIES. } No. 345.

SEPTEMBER.

[1866.]

THE CHURCH AND THE WORLD.

The Church and the World: Essays on Questions of the Day.
By various Writers. Edited by the Rev. Orby Shipley, M.A.
London: Longmans and Co. 1866.

WE have been talking about "re-action" for thirty years past, and we now begin to perceive that it is, in fact, the mere motion of a pendulum. A furious onset of Dissent in 1832-3 provoked animosity among Churchmen, and gave rise to the Oxford movement, which came to a climax in Tract XC. The tide ran on in that direction until it had carried hundreds over to Popery. Then it began to turn, and after a while Rationalism became the fashion of the hour, and we had the "Essays and Reviews" and the works of Bishop Colenso. Now comes the second return of the pendulum, in what is called the Ritualistic movement, and the Associations for "promoting the Re-union of Christendom."

The book which now lies before us is a palpable imitation of Professor Jowett's volume, the "Essays and Reviews." But in one respect it differs, and that difference is a censurable feature in the case. The seven Essayists and Reviewers went straight to the mark. They used no disguise, they were guilty of no sham;—they resorted to no "ingenious device." But Mr. Orby Shipley, who has concocted the present volume, as Mr. Jowett did the volume of 1860, stoops to a trick. The drift and object of the volume is to inculcate and recommend Popery, as the "Essays and Reviews" inculcated Scepticism; but Mr. Jowett offered his poison pure and unmixed, while Mr. Shipley attempts a disguise, and tries to hide his real purpose and meaning.

The book is made up on the sandwich-principle. Mr. Shipley is aware that, as thick slices of ham, alone, would turn men's stomachs; so mere naked Popery would only disgust

and repel. He has therefore inclosed his unclean flesh between slices of bread ;—in the hope of thus getting the whole swallowed without nausea or complaint. His slices of bread, too, are obtained from writers untainted with Popish tendencies. Thus, he begins with a paper by Mr. Thorold Rogers, the Professor of Political Economy at Oxford ; a gentleman who often figures in the columns of the *Morning Star*, and who was lately deputed by the Radical Reformers of Oxford to represent them at Mr. Beales's intended "Great Reform Meeting" in Hyde Park. Mr. Rogers discusses University Extension. He writes in his own proper character as an Oxford Liberal. Without giving our assent to all his opinions, we are bound to say that we find nothing very objectionable in his paper ; and that we have failed to discover either open or concealed Romanism in it. The tenor of it is quite unlike the prevalent tenor of the volume. We cannot regard it, placed as it is at the opening of the volume, in any other light than as a blind,—a device intended by Mr. Shipley to conceal the real object of the whole collection.

A little further on, we come to a paper on Hospital and Workhouse Nursing, by Alfred Meadows, M.D. This contribution is a little tainted with a fondness for "Deaconesses" and Sisters of Mercy ; but, generally speaking, it is a practical and useful paper. A single absurd expression in it we may allude to hereafter.

Again, further on in the volume, we have a paper, the author of which is not named, on "Revelation and Science." This is a good and useful essay, with scarcely a blemish.

Next to it stands a paper on "The Conscience Clause," by the Rev. George Trevor. Now, Mr. Trevor is one of the favourite writers of the Religious Tract Society, and his paper is a well-written and cogent argument, with no trace of Romanizing tendencies about it.

In the same category may be placed a contribution on Foreign Gothic Architecture, by Mr. Street the architect. We can regard these unobjectionable portions of the volume in no other light than that which we have described above,—namely, as intended to hide or obscure the real object with which the book has been concocted.

But doubtless we shall be told, that these are "evil surmisings," and that we have forgotten that "charity hopeth all things." We wish that we could think so ; we wish that we could doubt our own conclusions ; but it is impossible. We know Mr. Orby Shipley's other works, and we find in them all a very distinct and positive aim. To regard the present volume as destitute of a purpose ; to look upon it as a mere fortuitous concurrence of atoms,—a bundle of papers by all sorts of people

upon all sorts of subjects,—is more than we are able to do. We find in one half of the Essays a clear and distinct purpose, “to bring in all Roman doctrine”; and when we see, mixed up with them, a few harmless discussions on University Extension, Hospital Nursing, Revelation and Science, &c. &c., we cannot be made to suppose that the editor had no other object than a vague desire to publish a book; we must believe that the real purpose of this strange admixture is merely to throw dust in the eyes of the public.

Let us, then, try to blow aside the dust, the chaff, and to come to the real object and drift of this dishonest and dangerous volume. Some six or eight clergymen, whose character and tendencies are perfectly well known, have united together to produce a volume, on the model of Mr. Jowett’s “Essays and Reviews,” the whole tendency of which is, to persuade the Church of England to undo all that was done in the days of the Reformation, and to go back, substantially, to Popery; with the single exception, perhaps, of the Supremacy of the Pope. The work has been thus divided:—

Missionary Aspects of Ritualism	Rev. R. F. Littledale.
Religious Confraternities	Rev. S. Baring-Gould.
Clerical Celibacy	Rev. J. E. Vaux.
Re-union of the Church	Rev. E. L. Blenkinsop.
The Eucharistic Sacrifice	Rev. P. G. Medd.
Vows	Rev. T. T. Carter.
Limits of Lawful Ritualism	Rev. T. W. Perry.
The Liturgies of 1549 and 1662	The Editor.

These eight papers, we repeat, constitute, in fact, the substance, the real contents of the volume; the remaining papers being merely bread-slices, intended to prevent the disgust which inevitably would have been excited by too strong a dose of “Popery, pure and simple.” We must not, however, forget one paper, a lady’s, entitled “An Autobiography,” which is perhaps the most mischievous, even while it is the most foolish, portion of the book.

Passing over, then, the merely neutral portions of this collection,—those which have no drift, no distinct object,—let us consider, each by itself, the contributions of these eight or nine writers to the purpose in hand—the persuading the people of England to go back to “the religion of their forefathers.”

1. We begin with the second paper, (the first, that of Mr. Rogers, being nearly neutral,) which is written by the Rev. R. F. Littledale, on “the Missionary Aspects of Ritualism.” The drift and purport of this paper is expressed in the following sentence, which is afterwards expanded and supported by (supposed) proofs:—

"The real secret of the intense hostility which has been manifested of late, is, that the ritual movement is obviously a successful missionary agency; and those sections of the Church which are either non-missionary in their essence, or which have lost the missionary spirit, naturally object to a course of procedure which is not merely a tacit reproach to them, but which visibly thins their following." (p. 32.)

And the *rationale* of this (supposed) success of Ritualism as a missionary power is thus frankly set forth, with a *naïveté* which we cannot sufficiently admire:—

"A lesson may be learnt from one of the least pleasant forms of ordinary life. There is no institution so widely and universally popular amongst the London poor as the gin-palace. Given the craving for drink, and it would seem that no additional inducement would be needful to lure customers across the threshold, and to retain them as long as possible on the premises. Yet it is not so. A gin-palace, whose entrance is up a couple of steps from the footway, or whose doors do not swing open readily at a touch, is at a commercial disadvantage when compared with others on the street level and with patent hinges. Nay, more, internal decoration, abundant polished metal and vivid colour, with plenty of bright light, is found to pay, and to induce people to stay on drinking, just because every thing is so pretty and cheerful to the eye, and so unlike the squalid discomfort of their own sordid homes. Many landlords have found even all this insufficient, without the additional attraction of music; and the low singing-hall is sure to indicate the most thriving drinking-shops in the worst quarters of the metropolis. If, then, painting, light, and music are found necessary adjuncts in a trade which has already enlisted on its side one of the strongest of human passions, it is the merest besotted folly to reject their assistance, when endeavouring to persuade men to accept and voluntarily seek an article for which they have never learnt to care, even if they are not actively hostile to it—to wit, Religion." (p. 89.)

Ritualistic worship, then, according to Mr. Littledale, attempts to meet and rival the gin-palace by adopting its principal attractions. Nor do the Ritualists scorn to take lessons from other institutions which enjoy popularity:—

"Societies like the Odd Fellows and the Foresters find the ordinary routine of business-meetings, even though directly beneficial to their members, insufficient to ensure cohesion; and consequently elaborate processions, with badges, music, and banners, are found needful appliances for attracting members, and keeping them together; and there is reason to believe that their abandonment would lead to the collapse of any such society, which should determine to go in for Simplicity.

"The Tractarians alone, of all the schools in the Church of England, have recognised this truth, and appraised it at its true value; and it is in their churches alone, or in those of clergymen who have been wise enough to copy their example, even when differing from their principles, that the poor can really be found." (pp. 39, 40.)

And again,—

“What an oratorio would be without instrumentation; what jewels uncut and unset are; what a handsome house in this country is without hangings, curtains, carpets, mirrors, or pictures; that, and worse than that, is the Prayer-Book without ritual. To the assertion, only partially true, that the Prayer-Book has been without it for three hundred years, the obvious reply is to ask,—What has become, in consequence, of the millions who ought to come to church, but who prefer to stay away? The musical illustration may thus be further drawn out. The Prayer-Book, with its somewhat antique phraseology and high spiritual level, is to the mass of uneducated worshippers like the score of a piece of music, simply unintelligible.” (p. 42.)

Church History is appealed to, as establishing the same principle:—

“Foremost stands the powerful and mainly successful effort of S. John Chrysostom to reclaim the populace of Constantinople from Arian dissent. The means he employed, though based on that thorough knowledge of human nature which he possessed, and eminently productive of the effect he sought to produce, were singularly unlike what an English Bishop at the present day would ever think of using against a dangerous form of error, popularly current in his diocese. A good deal of the Arian success was due to their processions and hymns. S. Chrysostom determined to meet them on their own ground; and, by organising far more magnificent processions, with all the apparatus of crosses, banners, and incense, together with the aid of powerful and well-trained choirs, chanting hymns more swinging and effective than his rivals had used, succeeded in thinning the Arian congregations, and in filling his own churches with reverent attendants at the gorgeous ritual which yet bears his name, and holds the first rank still as the office of more than sixty millions of Christians.” (p. 45.)

“The thread is best taken up again with the famous story of the landing of S. Augustine in England. That great man knew that much of his future prospect of success depended on the first impression made on the Kentish monarch, and he was careful to take his measures accordingly. The monastic company advanced in solemn procession, headed by the bearer of a silver cross, after whom came one who bore aloft a painting of the Redeemer, glowing with gold and colour. As they passed on to the place of meeting, they chanted the Litany; and on their arrival, Augustine took the picture as his text, and spoke to Ethelbert of Him whom it symbolised. When their audience was over, they returned, as they had come, in procession, again chanting the Litanies which they had learnt in Rome. The striking ceremony riveted attention and provoked inquiry: and there is no need to tell, how the seed sown on that day shot up into one of the stateliest trees of the forest.” (pp. 45, 46.)

We, too, can appeal to history. We do not desire a repetition of such triumphs as those of Chrysostom or the Canterbury Augustine. The rivalry of “more magnificent proces-

sions" is, palpably, a portion of that "wisdom of this world" which St. Paul so earnestly eschewed. What it often results in, let Mr. Meyrick tell us, an Oxford High Churchman, who describes how, in Malaga, "one procession bearing the images of our Lord falling under the Cross and our Lady of Hope, fell in with another bearing the Penitent Thief and our Lady of Montserrat, and they fought for the precedence. The fight occasioned quite a panic in the great square, and the brethren 'went down like nine-pins.'"

The missionary success which we desire is of a different kind. It is that of St. Peter, who, without Ritualism, brought three thousand souls into the Church by one sermon; that of Luther, who shook Germany, and released half a dozen kingdoms from the tyranny of Rome, simply by the pulpit and the press; that of Rogers and Bradford, who, without Ritualism, swayed London and all its inhabitants, almost "as the heart of one man"; and that of Whitfield, who held ten or twenty thousand souls together, for hours, by his plain and earnest preaching. None of these masters of mankind appealed to outward show, to banners, or lighted candles, or incense. They aimed at the heart, not at the eyes or ears; and no other aim is worthy of a Christian.

Mr. Littledale, however, like several of the other writers in this volume, has deluded himself with the idea of actual success. "It is in the Tractarian churches," he says, "and in these alone, that the poor can really be found." (p. 40.) We believe that this is self-delusion, and of a most singular kind. It is likely enough, that when a gorgeous church, with lighted candles, incense, and fine music, is opened, many of the neighbours, poor as well as rich, will crowd into it, at first, to see a new thing. But that the poor in general are fond of this sort of external show in a church, we entirely disbelieve. Once, and once only, we visited St. Alban's in Baldwin's Gardens on a Sunday morning. This church was built by Mr. Hubbard, a religious and benevolent bank-director, distinctly for the poor. It was purposely placed between Leather Lane and Gray's Inn Lane, in Holborn, in a district crowded with people only a step or two above pauperism. We found in it a congregation better dressed than could be found in most churches. We looked around in vain for any persons who could possibly be taken for "the poor." A single woman we did see, whose garments were worn and shabby, but not one man otherwise than well dressed. The congregation seemed to consist of lawyers and lawyers' clerks from the neighbouring Inns of Court, with other professional and mercantile men from Bloomsbury, and traders from Holborn. As we came out of the church, we found hundreds of the really poor in Baldwin's Gardens and

Leather Lane, but not one of these had we seen in the church. We believe that Mr. Hubbard honestly meant this church for the use and benefit of the poor, in the midst of whose dwellings he placed it. But a greater failure, in this respect, it is impossible to conceive. Mr. Littledale tells us, that it is in such churches as St. Alban's, and "in these alone, that the poor can really be found." Now, had we visited St. Andrew's in Holborn, or St. George's, Bloomsbury, or St. Giles's in the Fields, we should have found in each church from 100 to 300 poor; although these old parish churches have been shamefully monopolised by the middle and higher classes. Mr. Hubbard builds a church to be free and open, and the service is showy, gorgeous, and attractive. Yet in this church there are absolutely no poor to be seen. Mr. Littledale's statement is therefore not only not true, but it is at the greatest possible distance from the truth. We have no doubt that if, on that morning, we could have examined all the places of worship within half a mile, we should have found, in churches and in Methodist or Baptist meeting-houses, at least a thousand of the poor. In the gorgeous church of St. Alban, with its vestments and incense, there were, assuredly, *not five*. Could any failure be greater than this?

And even had it been otherwise, would success have been truly realized? Suppose that novelty, splendour, fine music, fine dresses, and perfumes had attracted thither many of the poor of the neighbourhood, would "the missionary efficacy of Ritualism" have been established? Far from it. Let Mr. Littledale open Mr. Meyrick's book, of which we have already spoken. Mr. Meyrick was an advanced Tractarian, — an admirer, in many respects, of John Henry Newman, and of Dr. Pusey. He visited Spain in 1850, prepared to admire the Romish service. He there found "Ritualism" in its glory. But what was the practical working of the system? He frankly tells us. Of Malaga he says,—"The Roman Catholic services are beautiful, but the people pay not the smallest attention to them. The ladies round me talked and played with their fans through the whole." Of Seville he says,—"Worse behaviour in church I never saw. The cathedral was filled with people, talking, laughing, &c." "The whole system here is show and outside, and decay within."

Such must be the result when the heart is not engaged. Yet Mr. Littledale, by his mode of argument, confesses that he would use outside show and splendour, and would rival the gin-palace and the casino, merely on the same grounds as Chrysostom and Augustine; *i.e.*, to gain adherents, to carry a point in politics,—not to convert the heart, or to win souls for heaven.

2. The next paper on which we feel it necessary to say

something, is that "On the Revival of Religious Confraternities, by the Rev. S. Baring-Gould, Mission-Priest." Our remarks on this contribution will be very brief. The writer lays the following basis for his proposals:—

"The Church of England, since the Reformation, seems not to have known how to make the most of her opportunities, and use advantageously the material in her hands. When the great revival of John Wesley took place last century, a glorious opportunity was offered her, and ample material was prepared. She had but to extend her hand to sanction the movement and organise it. She had but to sift the material and arrange it, and England and the colonies would have been evangelised. But she put the chance far from her; and that which might have been for her peace, became unto her an occasion of falling.

"Had she held out the right hand of fellowship to Wesley, and provided the Methodist body with colleges; had she instructed its would-be teachers in the Catholic faith; and had she extended to them a licence to supplement the deficiencies of the parochial system as constituted, and permitted them to preach—the Church might now be indeed the Church of the people. But she had crystallised about a bit of red tape, and to that she held firm. There was something too full of life and progress in the new movement, and not enough of the principle of crystallisation; something too like vulgarity about it, and not enough of the savour of aristocracy; something too like preaching the Gospel to the poor, and not enough of strewing primroses on the heavenward path of the rich; something too much like the worship of GOD in it, and not sufficient devotion to the lion and unicorn, for my Lords Spiritual of the last century to touch it with one of their fingers." (p. 98.)

Now all this has been said, many times, by Evangelical writers during the last half-century; and we certainly are not going to dispute its truth. But in his practical proposals, Mr. Baring-Gould treats us to a mixture of Popery and Plymouth Brethrenism. He is for a revival of the preaching-friars, and does not stoop to refer to their "evil deeds" in Wickliff's days, or to that great man's rooted antipathy to them. The Plymouth Brethren have a goodly number of preaching-friars at the present moment; and they stand, we believe, much on the same footing which Mr. Baring-Gould desires for his new variety of the same order. He says:—

"We do not enter here into the question of the advisability of Monastic institutions being free from the supervision of the Bishops. We simply state the fact, that there is precedent for their being so; and such they will be on their revival, if the Episcopal body continues its aggressive policy against the Catholic party. The Anglican prelates have so diligently accumulated straws wherewith to break the camel's back, that the poor beast will kick over the load, and decline to submit his back to other burden than that laid on him by Providence—

his own hump. The Catholic clergy, whilst readily acknowledging the essential necessity of an Episcopacy for the perpetuation of the ministry and the confirmation of the baptized, if much further exasperated, will perhaps deny the Divine right of the Bishops to hinder work for CHRIST and the salvation of souls." (pp. 108, 109.)

Here we have as hearty a contempt for Episcopacy, and for any kind of Church *government*, as any Plymouth-Brother could desire. As to the probable success of these plans, Mr. Baring-Gould writes with the same confidence of success which pervades the contributions of most of his fellow-labourers. He says that—

"Congregations of secular priests, such as the Passionists, Redemptorists, or Oblates, would raise no prejudices, the vows being simple and the dress not peculiar. Any Confraternities under ancient rule modified, or rule altogether new, which would undertake the education of the young, the training of candidates for Holy Orders, the evangelisation of heathen lands, or the conversion of our heathen at home, for conducting missions in parochial churches, or retreats for secular clergy, would find an open field for their labours, men ready to enter the societies and cast their energies and abilities into the work assigned to them, and a public ready, after the first shyness is over, frankly to acknowledge their excellence, when it sees the greatness of the work effected by such instrumentality."

And he adds,—“We are very confident that in ten years brotherhoods will be dotted over the country, as numerous as are sisterhoods at present.”

Now, with fancies of this kind it is useless to argue. If there be, in fact, a spirit springing up as earnest as that which gave rise to the Plymouth-Brethren movement, nothing that we can say will check or regulate it. It will run its course, and will come to its decline, as Plymouth-Brethrenism is doing now. But we are inclined to believe, that, in common with most of the writers in the present volume, Mr. Baring-Gould indulges in glowing anticipations which are quite unwarranted by any existing facts.

3. Clerical Celibacy is the next topic handled by these writers, and Mr. Vaux, the Assistant Curate of St. Mary Magdalene, St. Pancras, is the writer. It is semi-Romish in its whole tone. It tells us that “the Apostolic Canons are generally believed to have been delivered to the Church by S. Clement of Rome, and thus to rank amongst the earliest Christian records.”!! (p. 147.)* It assumes, as most probable, “that those of the apostles who were married, ceased to live

* These Apostolic Canons were the work of “an impostor,” says Dupin,—of “some deceiver,” says Mosheim. Mr. Robertson, our latest historian,

says,—“The Apostolic Constitutions represent the Eastern system, as it was about the end of the third century.”

with their wives after their call." (Ibid.) It tells us, "that the Marriage Service (of the Church of England) plainly acknowledges the principle that celibacy is the higher life." (p. 161.) And having thus made the scales uneven, as far as he could possibly do so, Mr. Vaux sits down to "view the subject in a practical light," and to ask whether celibacy is not, generally, the wiser course, viewed as a mere question of finance, and necessary prudence.

Now, here, we do not care to dispute the point with him. Marriage must always be, with the clergyman as well as with the layman, a subject to be pondered with reference to the future. Whether in orders or out of orders, a man who has only £100 or £150 a year, and small chance of increase, will do well to ponder long before he marries a portionless maiden who is likely to give him eight or ten children in a dozen years. No general rule or law can be laid down; but when Mr. Vaux urges prudential motives for delay, we deem it useless to bring arguments on the other side. Here alone we are silent. As to Mr. Vaux's arguments from Scripture and Church History, they seem to us of little force or value. Nor can we admit for a moment that a married clergyman is likely to be less industrious and less useful, than an unmarried one. The chief omission, however, that we remark in Mr. Vaux's paper, is, his silence on the state of the Romish churches on the Continent. Here, too, Mr. Meyrick's evidence is full and cogent. He tells us, of the state of things in Spain, that "the priests have lost their influence with the people, chiefly, I think, by their past immorality. The experiment of a celibate clergy here has been attended with the worst results."

Thus, viewed as a whole, the celibacy of the clergy is undesirable. But in individual cases, let St. Paul's counsel be taken, when it can fairly and honestly be made the rule of life. And, when prudential considerations are brought into the account, let them have their fair and proper weight and value, and no more.

4. "Re-union of the Church" is the topic handled by the Rev. E. L. Blenkinsop. And, perhaps, of all the papers contained in this volume, this is the one which exhibits the quality of delusion, or unfounded assumption, the most strongly and clearly. In almost every paper, it is fondly taken for granted, that all England is becoming "Ritualist" or "Anglo-Catholic;" but Mr. Blenkinsop seems to be the most self-deluding of the whole fraternity.

Re-union with Rome is the great object of his aspiration. This seems to him to be easy, inasmuch as, in his view, England and Rome have the very same faith. Thus, he tells us, (p. 181.) that "each," (Rome, Greek, Anglican), "professing the same

Creed, and possessing the same Orders, re-union would seem to be the easiest of all." Again, at page 187, "The Greek, the Roman, the Anglican, are all portions of the one Catholic Church, because they hold *the common Faith*."

Is this the truth? If so, what meant the Creed of Pope Pius IV., which, just three hundred years ago, the Fathers of the Council of Trent, and the Pope as their head and mouthpiece, forced upon the acceptance of two-thirds of Christendom? How does Mr. Blenkinsop propose to deal with that Creed? He knows, of course, as well as we do, that no man can be received into the communion of the Church of Rome, except he is prepared to adhere to that Confession of Faith. He knows that by that Creed the candidate avows his acceptance of all the "traditions" and "constitutions" of the Church, whatever they may be,—his willingness to admit and receive the interpretation of Scripture declared by the Church,—his belief in Seven Sacraments,—his adherence to the doctrine of the Council of Trent touching justification,—to the doctrine of transubstantiation,—of purgatory,—of prayers to the saints,—of the veneration of images,—and of the duty of true obedience to the Roman pontiff. These are the dogmas and observances which constitute "Romanism." Only by submitting to them, and embracing them, can any man be received into communion with the Church of Rome. All this Mr. Blenkinsop must know. How, then, does he mean to deal with it? Here is the true, the main obstacle to Re-union. Is he prepared to swallow Pope Pius's Creed? If so, he is a Romanist already. If not, in what way does he expect to get over this obstacle? Does he fancy that Rome is going to recal and cancel that Creed, and to disavow the Council of Trent? If it were possible that he could have entertained such a notion, we should certainly regard him as one of the most credulous of men.

In a word, the real distance between Rome and England,—between the Council of Trent and the Thirty-nine Articles,—is all the distance between truth and falsehood. When these two can be reconciled, and melted into one, then may the Churches of Rome and of England be reunited and commingled; but not till then.

5. Passing over, for the present, the "Autobiography," we come, in the next place, to a paper on "The Eucharistic Sacrifice," by the Rev. P. Goldsmith Medd, Fellow and Tutor of University College, Oxford. This is an able paper, and does all that is in the power of words to effect, to get rid of the simple "Lord's Supper" of the New Testament, and to substitute for it an "Eucharistic Sacrifice,"—"the noblest offering of praise, the grandest and most joyous act of thanksgiving, the completest and most efficacious form of prayer, the one act

of worship specially and expressly enjoined on all generations of Christians by our Lord Himself until His coming again." (p. 331.) What Mr. Medd would fain make of the simple "breaking of bread," so often spoken of in the Acts of the Apostles, we must shew in his own words.

He sets out by admitting that his idea of the Sacrament is not the common one. He thus describes and explains it:—

"Until it is understood that Christian worship is really the earthly exhibition of Christ's perpetual intercession as the sole High Priest of His Church, the sole acceptable Presenter of the one worship of His one Body in Heaven and in earth, and that as such it culminates in His own mysterious Presence, in and by the Sacrament of His most precious Body and Blood, a stately and significant Ritual will of course be simply unintelligible, and therefore, to English minds, intolerable. The Ritual will never be accepted, except in so far as the doctrine it expresses is understood and embraced; and it is very far from desirable that it should be." (p. 330.)

A full exposition of his view is given in a subsequent page as follows:—

"Thus what the Christian priest does at the altar is, as it were, the earthly form and visible expression of our Lord's continual action as our High Priest in Heaven.

"As the most holy Body and Blood of Christ, the alone acceptable Victim to make our peace with God, are offered, that is, continually presented and pleaded, by Jesus Himself in Heaven, naturally, as we may say, and openly, so the same most holy Body and Blood are continually presented and pleaded before God by Christ's representatives, acting 'in His Name,' and 'by His commission and authority,' (Article XXVI.) on earth. Here, however, this solemn action is necessarily performed supernaturally, in a mystery, under the veils of Bread and Wine, after no carnal manner, in no low material sense, but after a manner altogether heavenly and spiritual, and appreciable only by faith. It is performed, that is to say, in the same sense and after the same manner, as He Himself performed it in the Upper Chamber, when He gave to His Apostles and their successors the command, 'Do this in remembrance of Me.' And this high mystery is wrought by the power of the Holy Ghost, the great invisible Agent in all the ministrations of grace under the New Covenant.

"The earthly priest, then, no longer as of old the successor of a long line of dead predecessors in a merely typical priesthood, but the present vicarious representative of the one true, real, and ever-living Priest, now for a time corporally absent, acting 'in His Name,' by the power of the Holy Ghost, specially conveyed to him in the gift of Holy Orders 'for the office and work of a priest in the Church of God,' does on earth that which Jesus does in Heaven. Rather we should say, according to that great principle which is the true key to the whole theory of the Christian ministry, it is Jesus who is Himself the Priest, the offerer of His own great sacrifice, in both cases. It is the one Mediator, acting in Heaven directly, as we may say, and immediately by

Himself, acting on earth indirectly and mediately by His minister as His visible instrument, who, forasmuch as in that most solemn of all his duties he represents the priestly functions of his heavenly Master, is himself, for that reason, and for that reason only, called a 'priest,' whilst that on which this mysterious transaction takes place, that on which lie, veiled under the visible symbols, that Body and Blood which once for us were sacrificed upon the Cross, is called an 'altar.' In the strictest and most literal sense, 'expiatory sacrifice' there never was any but that which was begun in the Upper Chamber and finished upon the Cross; 'priest' there never was nor could be any but Jesus Christ; nor 'altar,' save only the Holy Cross. Still, because they have an important connexion with, and relation to, those grand and unique realities which can be expressed in no other way, the Christian Eucharist, being the solemn memorial of the Sacrifice of the Cross, and the present exhibition of Christ's priestly intercession in Heaven, is called a 'sacrifice,' its celebrant is called a 'priest,' and that whereon it is celebrated is called an 'altar.'" (pp. 339—341.)

Now, this may be eloquent and pious, but it is plain and positive superstition. For superstition is not, for the most part, the worship of a false god, but the unordained, and therefore improper, worship of the true God. Thus, in Johnson, the first definition of the word is, "the observance of unnecessary and uncommanded rites." And in the present case this fault or sin lies on the very face of the transaction. Let any one enter a church where Ritualism obtains,—let him remark the raised and decorated altar, the candles burning in broad daylight, the incense rising, the priests arrayed in red or green and gold,—and then let him carry his mind back to the upper chamber at Jerusalem, where, after supper, "Jesus took bread and brake it, and said, Do this, in remembrance of Me,"—and the contrast, the opposition, is painful. If we have not here the observance of unnecessary and *uncommanded rites*,—i. e., superstition,—where shall we look for it?

We might challenge Mr. Medd's representation of Christ's intercession for His people, and ask him to reconcile it with the words of St. Paul,—“Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself.” “Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” “By one offering He hath perfected for ever them that are sanctified.” We repeat, we might challenge Mr. Medd to make his representations agree with these plain words of the Apostle. But we pass this by, and only require to know,—supposing Christ's priestly intercession in heaven

to be just what Mr. Medd describes it,—how he connects it with the brief and simple institution of the Lord's Supper? Where, in the whole compass of the New Testament, do we read, that when our Lord said, "Do this in remembrance of me," He meant, "Do this as the earthly exhibition of my perpetual intercession in heaven. Let the bread be always broken by a priest, and regarded as a sacrifice, because I am the High-Priest of my people in heaven." We repeat, that we can find no trace of all this, either in the Gospels, or the Acts, or the Epistles. And if it be not found there, woe be to him who tries to impose it on the Church.

How admirable in this respect is the language of our own Church, in her Homily on the Sacrament. How faithfully obedient is she to our Lord:—

"Before all other things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done; as His holy apostles used it; and the good fathers in the primitive Church frequented it. For (as that worthy man St. Ambrose saith) he is unworthy of the Lord, that otherwise doth celebrate that mystery, than it was delivered by Him. Neither can he be devout, that otherwise doth presume than it was given by the author. We must then take heed, *lest of the memory it be made a sacrifice*; lest of a communion it be made a private eating; lest of two parts we have but one; lest, *applying it for the dead*, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cases; that is, cleave fast to the first beginning; hold fast the Lord's tradition; do that in the Lord's commemoration which *He Himself did, He Himself commanded*, and His apostles confirmed."

"Again:—'This is to stick fast to Christ's promise made in His institution, to make Christ thine own, and to apply His merits unto thyself. Herein thou needest no other man's help, *no other sacrifice or oblation, no sacrificing priest*, no mass, no means established by man's invention.'"

This, surely, is the only safe test or rule. Now, as much as in Cranmer's and Ridley's days, we need obediently to ask, "What did Christ ordain?" Any variation from that rule is sure to be perilous. Let superstition, or "uncommanded rites," once creep in, and soon, very soon, will the original institution be absolutely obscured and overlaid by a heap of useless ceremonies.

Mr. Medd tells us, that Christ, in Heaven, perpetually offers and pleads before God the sacrifice of His most precious Body and Blood as a propitiatory sacrifice for sinners. This, if true in one sense, jars with several expressions of St. Paul in another. But then he goes on to add, that what Christ does in Heaven, His priests are commanded to do on earth, in the "Eucharistic Sacrifice," which we call the Lord's Supper.

Now, of this we ask for the proof. Where do we find in the New Testament the least trace or hint of this Sacrifice, or representation of Christ's propitiation in Heaven, as the central idea in the Lord's Supper?

Assuredly, Scripture is entirely silent on this point. As to the facts of the first institution of this Sacrament, they are of the simplest and plainest character, and come to us from the pens of four different writers; or five, if we include St. Paul. The Lord Jesus, with His apostles, sat down to eat the Pass-over; and as they were eating, "He took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me." Where is there here the least trace of that "exhibition of Christ's perpetual intercession as the High Priest of His Church," of that "continual offering of a sacrifice to God," upon which Mr. Medd so strenuously insists? It is wholly absent.

Of the Supper at Emmaus we would not speak too confidently, but Dr. Whitby says, "Here also He celebrated the Sacrament"; and Bishop Mant's Commentary, published by the Christian Knowledge Society, describes the transaction as "in manner and form of words, probably the very same as made by Him at the Last Supper."

Now, let any one read that brief and simple narrative, and discover, if he can, any such "earthly exhibition of Christ's perpetual intercession as the sole High Priest of His Church,"—any justification of "a stately and significant Ritual." Certainly, no ordinary reader of St. Luke's narrative will gain any such idea from the words of the Evangelist.

We pass on to the Acts of the Apostles, and in that narrative, which ought to be, in this and many other respects, the Church's guide, we find the same difference of tone, and of expression, from that used by Mr. Medd, and by the Church of Rome. Everywhere in Scripture do we read of the "breaking of bread." This is clearly the Apostolic phrase for the Lord's Supper. The Church, in those days, came together "to break bread." But among the Romanists and the Ritualists the phrase is changed. It is now "the tremendous and unbloody sacrifice,"—"the earthly exhibition of Christ's perpetual intercession in heaven." Is this change of language without significance? Does not the change of phrase indicate a change of the thing? Would anything induce the Ritualists to use the language of St. Luke and St. Paul, and to speak of the Supper as "the breaking of bread"? We believe not, because those words relate to a very different thing from their "Eucharistic Sacrifice."

We pass on, then, to the case of the Corinthians, which seems to us to be conclusive against the Romish or semi-Romish view.

St. Paul had been taught by the Lord, and he in his turn taught the Corinthians. "I received of the Lord that which I also delivered unto you." And the Corinthians, so taught, doubtless intended to use the Sacrament as Christ had given and ordained it. But they fell into one error. What was that error?

It was one which, had Paul taught them the view now held by Mr. Medd, could never have entered into their minds. They read, and heard from Paul's lips, the narrative of how the Lord, sitting or reclining at table with His Apostles, instituted this commemorative rite. They endeavoured to "do what Jesus did," and in doing so they mingled or merged the Lord's Supper in or with a common meal. The Apostle corrected this error, and taught them that a distinction must be made between their own supper and the Lord's.

But how could the Corinthians have fallen into such an error, if St. Paul had ever taught them, "That what the Christian priest does at the altar is, as it were, the earthly form and visible expression of our Lord's continual action as our High Priest in Heaven?"

Had St. Paul ever instructed the Corinthians that, "as the most holy body and blood of Christ, the alone acceptable victim to make our peace with God, are offered, that is, continually presented and pleaded, by Jesus Himself in Heaven,—so the same most holy body and blood are continually presented and pleaded before God by Christ's representatives, acting in His name, and by His commission and authority, on earth:"—had the apostle, we repeat, ever given this view of the Lord's Supper to the Corinthians,—how could they possibly have fallen into the error into which we know that they did fall? The thing is clearly inconceivable. The men who mingled their own supper with the Supper of the Lord, never had heard any such doctrine as Mr. Medd inculcates. His teaching, and the teaching of St. Paul, must be something altogether dissimilar. We shall prefer to abide by that of the apostle.

Once more;—St. Paul had written to the Corinthians, within some twenty years of the date of the institution of the Lord's Supper;—let us now advance about one hundred years, to the earliest description we have, of the manner in which the early Christians were accustomed to obey their Lord's command. Justin Martyr, in the middle of the second century, in his *Apology*, gave a brief description of the Christian worship then in use. He says:—

"On the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country. And the memoirs of the apostles and the writings of the prophets are read, as long as the time permits. Then, when the reader has ceased, the president delivers a discourse, in which he exhorts to the imitation of all

these good things. We then all stand up together, and put forth prayers. Then, when we cease from prayer, bread is brought, and wine, and water; and the president offers up prayers and praises, and the people say, Amen. The consecrated elements are then distributed, and received by every one, and a portion is sent by the deacons to those who are absent." And in another place he adds:—"This food is called by us 'the Eucharist' (or thanksgiving), of which no one may partake unless he believes that what we teach is true, and has been washed in the laver of baptism. For we receive not these elements as common bread or common drink."

Most clear is it, that in Justin's time, the idea of "the Eucharistic Sacrifice," as held by Mr. Medd, had not arisen in the Church. It came in with the other corruptions which, together, made up the system which we now call "Popery." And it is because it is not Primitive, nor Apostolic, nor Scriptural, that we deem Mr. Medd's system to be "the observance of unnecessary and uncommanded rites," which is Johnson's definition of superstition.

In this paper of Mr. Medd's, as in six or eight of the others in this volume, we have, as we might expect to have, a very bold and unhesitating assertion of "the Real Presence." Mr. Medd, however, does not hesitate to claim the Church of England, as agreeing with him in this matter. He tells us, that "the doctrines involved in the pious endeavour to pay the full honour which the Church expressly commands to be paid to the one great ordinance of worship," are these:—

"1. That of the Real Presence,—the doctrine that the Body and Blood of Christ are 'verily and indeed taken and received' in the Sacrament of the Lord's Supper, and that where His Body and Blood are, there is He,—there, as wherever else He is, with profoundest homage to be adored."

A little further on, we hear of "writers to whom sound Churchmen generally look up." We wonder whether Richard Hooker is allowed to stand in this rank. It was the chief work of Mr. Keble's life to edit Hooker's works; and Hooker, on this point of the Real Presence, says, very distinctly,—

"The Real Presence of Christ's most blessed Body and Blood is *not* therefore to be sought for *in the Sacrament*, but in the worthy receiver of the Sacrament." "I see not which way it should be gathered by the words of Christ, when and where the bread is His Body, or the cup His Blood, but only in the very heart and soul of him that receiveth them." (Eccl. Polity, book v. c. 67.)

At any participation in the Lord's Supper, then, Richard Hooker and Mr. Medd look for a Real Presence in two very different quarters. Mr. Medd turns to the "altar," looks at the bread and wine, and deems Christ to be really present

there. But Hooker looks outside the rail, regards the worthy receiver, and says that *there, and there only*, can any Real Presence of Christ be found. And, certainly, if the bread and wine are, themselves, in any sense, made the Body and Blood of Christ, it will be hard to escape the consequence which Bishop Jewell, in his "Apology," points out, and justly calls "horrid,"—that "the very Body of Christ may be eaten, even by dogs, or by mice"!

The next paper is by Mr. T. T. Carter, on Vows; and the last two are by Mr. Perry, and by the Editor himself, on Ritualism, and on the Liturgies of 1549 and 1662. We purposed to examine each of these in its turn; but we must forbear. We must not occupy half of our present number with such subjects; and we have yet to speak of the "Autobiography," which is the most remarkable, and the most mischievous, of all the papers in this most disloyal volume.

Of this "Autobiography," Mr. Shipley tells us, that it "may be viewed as an Essay in the form of a Narrative." We have doubted as to his meaning. It may be a romance,—a story framed merely as a vehicle for certain ideas. But we incline to think it what it really appears,—a genuine narrative of the changes which took place in a woman's mind. Brought up, she tells us, as the daughter of an Evangelical clergyman, she ends as a thorough Romanist, in everything except a belief in the Papal supremacy. Very early in her story she "saw that the marriage of the clergy was an utter mistake." (p. 223.) Confession to a priest she voluntarily sought, and soon "began to ask the prayers of the saints, and to see that the denial of the chalice to the laity did not necessitate a half-reception of the Sacrament." (p. 230.) She thought that, "as to Rome cutting us off, it had provocation enough to do so" (*ibid.*); and her "personal tastes would certainly lead her to prefer the Roman service to our own"; but as to the Papal supremacy, she holds that it has "no foundation whatever," and on the whole thinks that her place is in the Church of England, although that Church is "deeply tainted in its practical system by Protestant heresy." (p. 237.)

The whole picture presented to us would be mirth-inspiring, were it not that its sadness prevents a smile from rising to the lips. The poor narrator of her own soul-struggles is a singular instance of that weakest type of the female mind, which is always seen running about craving guidance, and, half-blind, clinging with eagerness to any offered hand. Her excessive credulity makes her a fit instrument of the concoctors of this volume, since she is always ready unhesitatingly to propound things which none of them, writing in their own proper persons, would dare to assert. Thus, of Confession she remarks,

that she did not at first see its full value :—"I did not see that it was our Lord Himself to whom I was confessing, and who was speaking to me; nor did I see, as I have seen since, that the confessor's words are not his own, but that he is under the control of One who regulates them in a way of which the priest himself is generally unconscious."

Place over against this dream, this delusion, the plain testimony of a Roman Catholic priest, who, speaking of his own order, says :—"I have known the best among them; I have heard their confessions; I have also heard the confessions of young persons of both sexes who fell under the influence of their suggestions and example; and I declare that nothing can be more dangerous to youthful virtue than their company."*

But, the writer of this Autobiography will probably exclaim, "Will you take the evidence of a renegade priest?" Listen, then, to Mr. Inglis, the traveller, who says, "The immorality of the priesthood is notorious through Spain; indeed, they take little pains to conceal it." Or to Mr. Meyrick, who says, "A Spanish gentleman said to me, 'They made vows of chastity, and they were not chaste; vows of poverty, and they were avaricious; vows of humility, and they were proud.'" Or, to come nearer home, look at the criminal records of France, which perpetually exhibit cases of gross sin, of which the confessional has been made the instrument. How is it possible, then, for a reasonable being to believe, that in the confessional "it is our Lord to whom I am confessing, and who is Himself speaking to me"?

Another instance of this credulity, this readiness to swallow the greatest absurdities, is given in these words :—"We acknowledge no doctrines as binding but those of the Universal Church; and if it can be proved that anything in the English formularies is contrary to them, we say, without any doubt, that the English formularies are wrong." (p. 242.)

What does this poor woman know of "the doctrines of the Universal Church"? Where did she find them? In the very next page she says, "By God's grace, I have seen too plainly the necessity for a divinely-guided Church, to listen to any writer who could question her decrees." Well, where is this "divinely-guided Church," and where shall we find its "decrees"? Not, she confesses, at Rome; for in the very same page she says, "the claims of the Papal Supremacy have no foundation whatever"; and the foremost of Rome's decrees is, "It is altogether necessary to salvation, that every human creature be subject to the Roman Pontiff." The writer now before us rejects this decree; therefore she does not acknowledge the

* "Evidence against Catholicism." By the Rev. J. Blanco White. p. 134.

Romish Church to be "divinely-guided." When her children, therefore, ask her, "Where is this Universal Church, which is divinely-guided? and in what book shall we find its decrees?" what can be her answer?—except, indeed, she replies, as her life has already replied, "When you kneel at the confessional, you kneel before Christ Himself, and Christ Himself speaks to you. He is the Head of the Universal Church, and the decrees which you then receive from the lips of Mr. ——— must be divine." Can any mental or spiritual slavery go beyond this?

Mysticism, we observe, and of the rankest kind, has been employed to bring about this state of mental prostration. Here is this poor woman's "doctrine of the Blessed Sacrament," to which, she is sure, she has been "divinely-guided":—

"One leading idea had been given me in conversation by a priest. He pointed out that Dissenters, and all Protestants, knew nothing whatever really of union with Christ, though they talked of it. They could believe in Him, and love Him"—"but to be *united* with Him is an idea utterly beyond the reach of any one who does not comprehend the true intention of the Sacraments. Once in this way shewn me, and I saw it immediately." "It is only at the foot of the Altar that we can learn how to adore both the adorable Natures there present, *to be united with us and substituted for our own.*" "At the foot of the Altar alone we learn what our life is, and what our sorrows mean—that here is the point where heaven and earth meet, and where God Incarnate, under the form of Bread, *joins our manhood in His with the Godhead.*" (pp. 234—236.)

Said we not truly, that Mr. Orby Shipley and his colleagues have artfully contrived, in this anonymous paper, to put forth, in a woman's tale, superstitions and absurdities to which none of them would have chosen to subscribe their own names?

This poor woman ends her paper in the following manner:—

"I have seen enough of the probable future of events to resign my active share in the hopes and fears attending it, with sure trust and joy. I do not believe that when I go, as soon I must, my interest will die in all that I leave behind me. From the Land where I trust my soul will be purified, and increasing light gradually dispel all its shadows, I shall see the growing power of truth and the re-union of Christendom, with a clearer understanding than I can now, and with peace and rest, increasing as the intercessions for me increase. But I cannot then know more surely than I know now the truth of the Catholic Faith, and that this alone is the truth as it is in Jesus. So I believe, in a few years, all that love Him will find." (p. 248.)

This "re-union of Christendom" is, in fact, the favourite topic of the volume. To it all the principal writers frequently refer, as the one great hope of Christ's Church. We must

therefore say a word or two upon it, or rather, on its desirableness: of its feasibility, we have already spoken.

The union, or re-union referred to, clearly is not a re-union with Germany, or Sweden, or Denmark. To an union with the Churches of those countries we find, in this volume, no allusion, nor do we believe that these writers at all desire it. It is quite clear that the "re-union" proposed is one with the Church or Churches from which England separated at the Reformation;—in a word, the Churches of "the Roman obedience";—such, for instance, as the Churches of Italy, France, Spain, and Austria.

Now, re-unions are frequently taking place in family circles; but they are of various and often of opposite kinds. One family has seen some of its choicest members scattered over the world,—perhaps in their country's service,—perhaps in the higher "service of the Lord Christ." They are returning; they are eagerly looked for; the family at home will rejoice to receive them again;—it will be a joyful re-union.

Another family is differently circumstanced. Troublesome members have been sent abroad, in the hope that, like certain wines, they may be mellowed by a long sea-voyage, or by years of absence and seclusion. They had caused pain, grief, perhaps disgrace. Nor is it certainly known that an Australian residence has wrought much change. They are returning, but their expected arrival is a subject of anxiety, and almost alarm: This, too, will be a reunion; but it is anticipated with more of tremor and anxiety, than of hope or joy.

Now, ought we to think of restored communion with the continental Churches of "the Roman obedience," as if it must necessarily be an event full-charged with profit and with pleasure? Is it not a natural, a reasonable question,—when a meeting of those who have been estranged from us is anticipated,—Will their coming be an event of a joyful, or of a painful, kind? Shall we gain, by communion with them, either present profit, or future advantage? In a word, are they persons whom it will be both an honour and a benefit to know, or are they of a distinctly opposite character?

Surely, when our Romanizers look across the Channel, and long for "re-union" with the French or Spanish or Italian Churches, it is not unnatural to ask, Have you thought of these things? Have you inquired, whether these friends, whom you so greatly desire to embrace, are saints, or seducers? Whether their converse and their example will tend to edification, or to perversion?

If these questions have never been asked, we will now proceed to entertain them. Is France, then, with its Romish clergy, a nation whose converse is likely to benefit the Chris-

tian men and women of England? Does Paris on a Sabbath-day so strike a visitant?—with its few thousands in the churches, and its hundreds of thousands in the Champs Elysées, or in the Bois de Boulogne. What is its favourite philosophy? That of Comte. What is its most popular religion? That of Rénan. In fact, is not France still essentially Voltairian? And if so, what shall we gain by “re-union” with her?

Turn, then, to Spain, perhaps the most “Catholic” country in Europe,—the country from which “hereay” has been most sternly repelled and excluded. What is the religious state of its people, and of its Church?

More than forty years ago, Mr. Blanco White told us of “Spanish ecclesiastics who were deeply versed in the philosophical school of France, and who possessed all the anti-Christian works which teemed from the French press.” He narrated his own struggles with infidelity, and then added, “I could attest, from the most certain knowledge, that the history of my own mind is, with little variation, that of a great portion of the Spanish clergy.” A few years later than Blanco White, Mr. Inglis, a most intelligent traveller, wrote, “In the upper and middle classes of society at Madrid, morals are at the lowest ebb.” He adds, “Ridicule and dislike of all sorts of religion form a very common seasoning to conversation. I have never heard one individual above the rank of a small tradesman speak of religion with respect.”

Still more recently, the two Meyricks, Oxford clergymen of Tractarian tendencies, went to Spain, quite prepared to admire “the Catholic system.” But, as they confess, personal experience “cleared off the mist which imagination often throws over the distance, and revealed the truth.” They found “great scandals and great evils.” “There are a great many priests about the streets; they are mostly very poor,” (the government having confiscated Church property,) “and the people pay them no respect.” “The character and tone of the great body of the priests is far from standing high.”* “The old religious houses are turned into barracks, and no one cares for religion.” “In Spain there are but two alternatives,—Christianity or Infidelity.”

As to the state of Austria in religion and morals, we shall cite a still more unimpeachable authority. The “Tablet” is a Roman Catholic newspaper published in London, and it is, we believe, conducted by a zealous Oxford pervert to Popery. In accounting for Austria’s late defeat in war, it wrote, on the 28th of July, in the following terms:—“There is the evil in Austria of a wide-spread moral corruption, and of a profound religious indifference, among the ruling classes of the country. The official and the military mind is tainted with a deep-seated

* Meyrick’s Church in Spain, p. 88.

aversion to religion; laxity of morals and mental enervation follow as natural consequences." "The two theatres most notorious in Vienna for scandalous laxity have been crowded night after night since the outbreak of the war. To drown the disgrace of defeat in dissipation seems to be the rule in Vienna." "The most famous preacher in Vienna described the terrible overthrow of the Austrian arms as the judgment of God on account of the sins of the empire." "God," said he, "has willed to punish us for our sins, and well have we deserved this punishment; for our immoralities, our scandalous theatres, our infamous press, the unchastity of our women, the profligacy of our young men."

Orators, in moments of excitement, will often indulge in exaggerated language. But what language could go beyond the simple fact, which we find in the pages of the "Statistical Journal," that in a single year, 1851, the children born in Vienna were 21,191; of which 10,228 were born in wedlock, and 10,963 were *illegitimate*! So that in a great city, full of priests, nuns, and religious of all sorts, the bastards were actually more numerous than the children legitimately born!

Lastly, is Italy a country, or has she a Church, with which we should earnestly desire to be re-united? So says not the latest traveller in that country, Mr. Talmadge, the correspondent of the *Guardian*, a paper quite free from "Protestant" prejudices. He found, he says, "among the higher classes, indifference,—in the rising generation, simple and absolute disbelief and infidelity." In the polished city of Florence, he witnessed a funeral, in which "the priests and their assistants were filthy in the extreme, their countenances debased almost to brutishness, and their mode of jabbering through the service most painful."

But here we are reminded of a singular phrase used by Dr. Alfred Meadows, in his paper on "Nursing Sisterhoods," a phrase to which we have already alluded. He says, at page 115:—"I would not, however, have it understood that I am advocating any such intimate commingling of the Church and the hospital as is seen, for instance, in the Holy City itself; where not only does the Church direct and control all the details connected with the nursing of the sick, but the entire management of the hospitals is in fact ecclesiastical."

We turned back, and read this passage a second and a third time, and asked ourselves, what it could possibly mean? "The Holy City"?—could that mean Jerusalem? or Mecca? No, it could not be either. We were forced to conclude that it was Rome itself which was thus distinguished, and that by an English gentleman of education—a member, too, of the English Church!

What an astonishing delusion! "Holy City!" Why, no fact can well be more notorious, than that Rome is, and has always been, about the most wicked city upon the face of the earth. And this is no "Protestant calumny." What said Cardinal Baronius, centuries ago, of its condition in the tenth century? It is of Rome and its Church that he is speaking, when he exclaims,—“With what filth was it her fate to be besprinkled who was without spot or wrinkle,—with what stench to be infected, with what impurities to be defiled; and with these things to be blackened with perpetual infamy.” And again,—“What was then the face of the holy Roman Church? How exceedingly foul was it, when most powerful and sordid and abandoned women ruled at Rome, at whose will the sees were changed, bishops were presented, and what is horrid to hear, and unutterable, false pontiffs, their lovers, were intruded into the chair of St. Peter.” “Thus lust, relying on the secular power, and mad and stimulated with the rage of dominion, claimed every thing for itself.”

We repeat, that it was a Roman Cardinal who thus described the state of that city and its Church, about A.D. 912.

We descend three or four centuries, and open a writer whose fame has been universal and perpetual, and who wrote long before Protestantism was heard of. Boccacio, about A.D. 1340, in his second story, tells how an intelligent Jew, upon whom the claims of Christianity had been pressed, resolved to visit the centre and high throne of Christendom, and to judge for himself. He went, and returned, and told his Christian friend,—“I found neither sanctity, devotion, nor anything good, in the clergy of Rome; but rather, luxury, avarice, gluttony, and worse things; so that I should rather esteem the Court of Rome to be a forge for diabolical operations, than things divine. And, as far as I can perceive, your chief pastor, and all the rest, strive with their whole might and skill to overthrow Christianity, and to drive it from off the face of the earth. And so much astonished am I that they should fail in this, that I am convinced it (the Christian faith) must be upholden by the Spirit of God, and therefore I am resolved to become a Christian.”

This story is declared by a commentator, who wrote in 1376, to be a narrative of a fact which really occurred. Such was “the Holy City,” then, in the days of our third Edward.

We pass on to the times immediately preceding the Reformation. It was in Italy that Machiavel lived, at the beginning of the sixteenth century, and it was at that time that he wrote,—“The strongest sign of the approaching ruin of Christianity, is, that the nearer people approach the capital of Christendom, the less Christian spirit is found in them. The scandalous

examples and the crimes of the court of Rome are the cause why Italy has lost every principle of piety and all religious feeling. We are indebted principally to the Church and the priests for having become impious and immoral."

It was while Machiavel was living at Florence that Luther, an enthusiastic and devoted young monk, visited Rome. He was an earnest and religious Papist. But he found that the Roman clergy laughed at his simplicity. They could say seven masses before he had finished one. "Quick!" they said to him, "have done with it at once!" On one occasion he was dining with several Roman prelates, who laughed at the current superstition, telling how, at the sacrament, they altered the words to "*Panis es, et panis manebis; vinum es, et vinum manebis;*"—and then, said they, "we elevate the host, and all the people fall down and worship it!" Luther heard these things every day, and on all sides, and he returned from Rome already half a Protestant.

But let us come to the present day in which we are living. Is Rome a "holy city" now? Can that city deserve the name, in which, out of 4373 births in a year, 3160 children are sent to the foundling hospitals? This fact is acknowledged even in the volume now before us, wherein, at p. 52, we read,—“In Rome, where as many as 3000 of these unfortunates are annually received, it is reckoned that 72 per cent. die, greatly owing to bad treatment doubtless, superadded to the hardships they have had to endure from their unnatural mothers.”

One other fact must be mentioned. In Protestant England, the murders committed each year amount, on an average, to four out of each million of the population. In 1846, the latest account we have, the murders in the Papal States were *one hundred and thirteen* to every million of the population!

Such, then, is the land, such is the city, which an English writer, seized with the Ritualistic lunacy, can actually denominate "the Holy City." How much more just and accurate was the character affixed to it by the dictation of the Spirit of God, "the mother of harlots and abominations of the earth."

Finally, with such churches and peoples as those of France, Spain, Austria, and Italy, what Christian patriot can possibly wish for any new or increased "union!" Yet this union, or "re-union," is the main object and aspiration of the writers of the present volume!

A single remark must be added, before we quit the subject. The present volume, objectionable enough, on many grounds, in itself, has been made the foundation of a novel and most questionable proceeding, in that singular, half-dead, half-alive body which still goes by the name of "Convocation."

The journals which reported its proceedings at any length, all agree, that on one of the last days of the recent sitting, the Bishop of Oxford rose, with a grave face, and stated that he had been requested to present to Convocation the volume which we have now been considering. Upon which the Bishop of Salisbury followed with a remark, that it was a very valuable work; and the Archbishop, as president, announced that the thanks of Convocation would be transmitted to its editor.

Now this, as we have said, was a novel proceeding; and we must be allowed to add, that it was a proceeding of the most absurd and preposterous kind. Palpably, it was an advertising device on the part of Mr. Orby Shipley,—a scheme for getting his book advertised without charge. But surely His Grace the President should be on his guard against any such discreditable manœuvres.

Imagine one of Bishop Colenso's friends (and he has several) rising, either in the Upper or the Lower House of Parliament, and announcing that he was requested by the bishop to present to the House of Commons, or to the House of Lords, his last new volume on the Pentateuch. Or, to take a more colourless case, let us suppose Mr. A. or Mr. B. offering to the acceptance of the House a volume on the late riots in Jamaica. Would not Mr. Denison, or Lord Chelmsford, with a very clouded countenance, reply, that the House did not accept such offerings,—that it provided for its own library such documents as were needed, and could not find room for voluntary offerings? And would not the party offering, and the author who had originated the offer, both feel that they had been doing a foolish thing?

And yet the tender of a book to the House of Lords, or to the House of Commons, would be a sensible and rational proceeding, compared with such an offer to the Houses of Convocation. The Houses of Parliament sit for five or six months in each year, day by day, with a thousand members passing in and out, and with two libraries for the use of the members, in which libraries some of them may constantly be found. But Convocation is nothing more than a hasty meeting of one or two hundred prelates and clergymen, who assemble for two or three days, talk a little and do nothing, have no library, read (as Convocation) no books, and might as reasonably be presented with a telescope, or a bagatelle-board, as with a volume of Essays. A couple of dozen of easy chairs, if humbly offered by a Westminster upholsterer, might seem like a sensible donation,—but a volume of Essays! What is to become of it? How is Convocation to read it, or what use can possibly be made of it? The President is surely not liable to the duty of reading all books so presented? If he were,

we are sure that even Dr. Longley's singular good-nature would soon give way. But if not, who is to read such offered volumes? And are all kinds, orthodox or heretical, to be received with thanks, before Convocation or its President can know anything of their tendencies? But we must stop, for the preposterous and absurd character of this proceeding might lead us into undue length, if we were to dilate on all its manifest inconveniences.

SOUTH AUSTRALIA: ITS PROGRESS AND PROSPERITY.

South Australia: Its Progress and Prosperity. By Anthony Forster, late Member of the Legislative Council at Adelaide. London: Sampson Low, Son, and Marston. 1866.

"WHAT a land is this to which you have sent me!" was the reflection of a Missionary on writing home to the Society which had sent him out. "The loveliness and glory of its plains and woods, its glens and hills! But of these you will hear from others. I cannot, however, leave it out of my estimate of God's goodness to me, that He has placed me in so fair and sweet a portion of His earth." It is in this country, as Mr. Forster anticipates, that circumstances will arise which will ere long bring them into closer relationship to the British Throne than even that which they now sustain. For he not unjustly observes, that the time is fast approaching when "the Australian colonies will soon be no mean empire for the proudest of Royal Princes; and if Her Majesty and her loyal subjects at the Antipodes can come to an understanding about the establishment of an Australian monarchy, with one of Her Majesty's Royal sons for its head, then the line of monarchs which has swayed the destinies of one of the greatest kingdoms under the sun for hundreds of years, in the old world, will obtain perpetual success in the new; and, by God's blessing, will attain as great a measure of prosperity as is enjoyed by the present illustrious sovereign of England." With the history of the United States of America before our eyes, and the increasing disfavour with which Republican institutions are being viewed by reflecting men, every loyal subject must cordially echo the wish, as here expressed, in reference to the future of our Australian colonial empire.

Australia, or New Holland, as it was originally termed by the Dutch discoverers, is the largest island in the world, and so extensive, reaching from 10° to 44° south latitude, and between 110° and 154° east longitude, that it might more

properly be termed a continent. The part first discovered was called Eendraght (Concord) Land, from the ship which carried the settlers in 1616. Three years subsequent, Jan Van Edels gave his name to a southern part of New Holland. Towards the close of the 17th century, Dampier, the first English explorer who left this country, formed a design of exploring Australia, as the Dutch suppressed whatever discoveries were made by them. He left England in 1699, coasted New Guinea, discovered the passage which bears his name, and called a great island, which forms a strait on the east side, New Britain. This is the same Dampier who, a few years previously, had sailed round the world by changing his ships. Notwithstanding the attempts of various navigators, the eastern parts of the Australian continent were totally unknown till Captain Cook made his voyages; and, by fully exploring that part of the coast, gave his country a title to its possession, while he named it New South Wales. This name, however, together with that of New Holland, have been subsequently absorbed in the now well-known and more distinguished name of Australia.

It is nearly a century ago (A.D. 1770) when the coast of New South Wales was first explored by Captain Cook, but his stay was too brief to allow him to examine the country with the accuracy required for such a purpose. In general it was found rather barren than otherwise. Many brooks and springs were discovered along the eastern coast, but no river of any size. They found only two kinds of trees useful as timber—the pine, and another which produces a sort of gum. A great variety of birds were met with, which have since been particularly described by Gould and others; but the number of quadrupeds bore a very small proportion to that of the other animals.

The aborigines of Australia are represented by all accounts as the most miserable race of savages on the face of the earth. They were found entirely naked, but were not insensible to the benefits of clothing. They were quickly pleased with what the early colonists supplied them, and expressed great desire for a supply of iron tools. Their colour was found to be rather a deep chocolate than a full black, though the dirt with which they were covered prevented the true colour from appearing. Their hair was generally so much clotted with red gum, that it appeared to resemble a mop. Some were seen with the cartilage of the nose perforated with a large bone, a hideous ornament, which the sailors humorously termed their sprit-sail yard. They painted themselves with various colours, like most other savages, and would sometimes ornament themselves with beads and shells, though they made no use of the beautiful feathers procurable from the birds of the country. They appeared extremely deficient in all useful arts, and their

huts were formed in the rudest manner imaginable. In their persons they were active and vigorous, though somewhat lean, and generally displayed great personal bravery on the appearance of danger. But with all their courage they appeared to be much afraid of fire-arms, and equally so of a red coat, which they knew to be the martial dress of the British soldier. Though they allowed their beards to grow to a considerable length, it does not appear that they regarded them as ornamental, but rather the contrary, as the following instance shows. Some officers, belonging to the "Sirius" man-of-war, one day met an old man in the woods with a beard of great length. This they offered to rid him of, by stroking their chins, and showing him the smoothness of them at the same time. At length the old man consented, and one of the officers, taking a penknife from his pocket, and making the best substitute for lather which he could, performed the operation with such success, that the savage seemed highly delighted. In a few days he paddled alongside of the "Sirius," pointing to his beard, though he could not be prevailed on to enter the ship. On this, a barber was sent down to him, who again freed him from the remains of his beard, at which he expressed the utmost satisfaction. The only domestic animals which the aborigines possessed were dogs, somewhat resembling our English fox-hounds. In their language these animals were called *dingo*, though all other animals, without exception, they call *kangaroo*. There are a great many beautiful birds of various kinds, such as the ostrich or cassowary, which attains a height exceeding seven feet; and likewise large flocks of black swans, which afforded a practical contradiction to the theory of the ancients, according to Juvenal,

"Rara avis in terris, nigroque simillima cygno,"

and which so captivated the first settlers, that they called the chief stream discovered in those parts, the Swan River, a name which has subsequently attained a melancholy celebrity, from its having been the scene of the sufferings to which the early colonists were frequently exposed.

The Australian colonies, now the most prosperous of all the dependencies of the British Crown, and probably destined, in the wisdom of Providence, to a still greater future, were, according to human reasoning, the result of accident rather than design. New South Wales and Van Diemen's Land were made, by Act of Parliament, A.D. 1787, the mere receptacles of the felons of England; and it was not until after a long contest with the home authorities that the vast natural advantages of those countries were admitted as a reason why they should be occupied exclusively by free communities. Even

after transportation to the eastern colonies had been abolished, a colony upon the western border of the continent was selected as a receptacle for home criminals, and is still being used for for this purpose.

South Australia, to which Mr. Forster's work exclusively refers, may be compared, as regards the rest of the continent, to the manner in which Germany bisects Europe. From Adams Bay, in the north, to the large and flourishing province of Adelaide, in the south, which includes a territory that may be said in round numbers to amount to a thousand square miles, we find marked on the map the colony of South Australia. A large and influential meeting of the friends of the incipient colony was held at Exeter Hall in June, 1834, when the principle, first propounded by Mr. Edward Gibbon Wakefield, of exchanging land for labour, was adopted as the system best suited for colonising South Australia. The speech of Colonel Torrens, at that meeting, is so forcible an exposition of this principle, that we need not apologise for reproducing it here:—

“Wherever the principle of combining labour and capital in proper proportions has been established, there colonisation has flourished; but, wherever it has been neglected, distress and destitution have taken place. The first English colony established was in the days of Elizabeth, in that province of America called after her, Virginia. To that most fertile portion of the world a number of English settlers went out, having with them capital, tools, clothing, provisions—in short, they were provided with everything that was calculated to make them flourish. They did not flourish; they perished. In two years after, another set went out; they also perished. Two years more having elapsed, a third embarkation took place of persons who established themselves in Virginia; but this third body shared the fate of their predecessors—they perished. It was only just before, however, that Spain had established, in the island of Hispaniola, a colony, which excited the wonder and energy of all Europe. Let us trace the cause why the one failed and the other succeeded. The English went over to a beautiful country, possessing abundance of capital to work with. They took immense grants of land, and made the proportion between land and labour such as made production nearly impossible. In Hispaniola, the king of Spain not only gave the settlers land, but a portion of the natives of the island, and the settlers made slaves of them. And thus, by the abomination of slavery, they did that which, by legitimate and Christian means, I hope we are now about to do. . . . I will now advert to our Australian colonies, and endeavour to ascertain how far the principle of adjusting land, labour, and capital in their proper proportions has been followed by prosperity where it has been adopted, and by ruin where abandoned. In the colonies of New South Wales and Van Diemen's Land, the convict labour sent out there, and given to the occupiers of the soil, enables them to obtain for each of their farms a sufficient number to cultivate it effectually; therefore the colonies of New South Wales and

Van Diemen's Land have flourished considerably. What has been the fate of the Swan River colony? We have seen that the combination of labour in the Australian colonies caused them to flourish; but there were no convicts sent out to the Swan River, and the principle of combining labour was there abandoned. Numerous grants were made. A single individual had 50,000 acres; one person, I believe, had 500,000. These immense tracts separated the people, so that they could not communicate at all. They were so severed that, instead of being able to assist each other, though they were famishing, they could not pass through the unreclaimed lands to tell their state of destitution. Capital was sent there, but it was unproductive. Labourers were sent there; some of them died for want, and the others went to Van Diemen's Land. Out of 4000 persons, only 1500 remain. They are in a miserable state, and must so remain till the principle of justly combining and apportioning the land, labour, and capital is there acted on. . . . Thus it may be seen, by the examples of colonies in all parts of the world, that when those colonies were properly adjusted, as regards land, labour, and capital, they were prosperous in proportion as that proportion was correct; but that, on the contrary, where these three great principles were not properly adjusted, decay, extreme poverty, even death by starvation, and a return to a state of barbarism, was the consequence. I have shown how this applies as regards our colonies in Australia, as well as in America, and I have further endeavoured to show in what manner the plan now suggested is likely to avoid the shoals, by the just apportionment of labour, land, and capital, as well as by the exclusion of slavery; and I have no doubt that, acting on these principles, you will raise the colony to the highest degree of production that it is possible to raise any country to. If we succeed in this, we shall be extending the greatest of blessings. We shall assist to replenish the earth, to extend Christianity and civilisation to the remote portions of the earth, and in all humbleness we may enjoy the happiness and patriarchal joy said to belong to God in seeing a happy world." (pp. 7—12.)

It is not too much to say that the carrying out of these principles in the colony has been attended with marked success, so far as material and political progress is concerned. The history of the last six years, especially during the administration of Governor Sir Richard McDonnell, has been that of steady industrial progress. Roads have been improved and bridges formed, so as to change entirely the character of inland travelling for hundreds of miles distant from Adelaide, the capital of the Colony. Railways to some extent have been opened, and many more are already contemplated. Telegraphic communication has been established throughout the country, especially with the rising cities of Sydney and Melbourne; the coast has been lighted where necessary; numerous buildings have been erected for public purposes in the capital, including a new hospital, parliament and government houses, officers' barracks, and an institute with its free library—the nucleus, probably,

of an Australian British Museum. These signs of material progress present a contrast to the state of things not many years ago, when the colonists lived in tents, and the representative of the sovereign, radiant in official costume, was compelled to shelter himself under spreading gum-trees, as the only place capable of, or suitable for, receiving deputations, who sought access to the head of the Government.

Adelaide, the rising capital of South Australia, is situate on the eastern shore of the Gulf St. Vincent, about sixty miles from its entrance, in latitude $34^{\circ} 57' S.$, and longitude $138^{\circ} 38' E.$ It is about five miles from the nearest point of the coast, and seven miles from the port which bears the same name. The city, as originally laid out, consisted of 1040 allotments of an acre each, and is divided by the river Torrens, and a belt of park lands, into North and South Adelaide. The streets intersect each other at right angles, and there are six squares, five on the south side of the river, and one on the north side. Nothing can be more desirable than the situation of this rising city. Standing upon a slightly elevated ground in the plain, and upon a limestone foundation, it is free from all vapours. The lofty range of hills to the east, about three miles off, is a beautiful feature in the landscape, and affords the citizen a pleasant retreat, and a cooling atmosphere in the heats of summer. The impression produced upon the mind of an intelligent person, on a first visit to South Australia, is very graphically described by Mr. E. Wilson, President of the Acclimatization Society of Victoria. Mr. Wilson made a trip down the river Murray, in 1857, in company with a Russian nobleman, who was making a tour of the Colonies, and arrived at Adelaide by way of Goolwa and Willunga. Mr. Wilson says:—

“I scarcely ever experienced so delightful a sensation as was produced by a view suddenly bursting on the sight upon reaching the brow of a hill above the township of Willunga, a pretty little hamlet about halfway between Goolwa and Adelaide. At the distance of thirty miles the haze of a large city indicates the site of Adelaide; and everywhere else the dappled sides of the gentle hills, the enclosures over miles upon miles of plain, the hedged gardens, the well-grown orchards and comfortably-appointed homesteads, proclaimed the possession of the land by an industrious and thrifty yeomanry—its salvation from the clutches of that worst of all landlords, the Government. The patches of green crops, in luxurious growth, contrasted with the earlier cereals, here and there yellowing for harvest; the dark soil, in one place fresh ploughed for a summer fallow, in another, prettily dotted with the haystack, brought back in an instant all one's recollections of a great agricultural country. For nearly a score of years my eyes had never rested upon such a scene of continuous cultivation. It was the realization of a long-cherished dream. Since that day I have passed through the more interesting portions of

South Australia, and have found everything calculated to confirm the impression then formed. A good land system has thrown open the country freely to the people, and they have creditably, industriously, and intelligently availed themselves of it. It is England in miniature—England without its poverty, without its monstrous anomalies of individual wealth—extravagancies thrown into unnecessary and indecent relief by abounding destitution. It is England, with a finer climate, with a virgin soil, with freedom from antiquated abuses, with more liberal institutions, with a happier people; and this is what I have always thought and hoped that Australia would become. It was in view of scenes like this that I first felt fully the ecstasy of a realized day-dream." (pp. 146, 147.)

In order to show the general prosperity of South Australia, it is only necessary to point to the quantity of land held by the colonists, to the imports consumed as well as the exports produced, and to compare these with the number of the people. When we learn that this Colony has from its very commencement been self-supporting; that its population of only 150,000, in the twenty-eighth year of its existence, is capable, after supplying its own wants, of exporting the staple products of its industry to the amount of more than £3,000,000; that it has purchased 3,000,000 acres of land from the Government, and fenced it in; that it has expended between £1,000,000 and £2,000,000 in making roads and bridges, £750,000 in railways, and £300,000 in water-works; that it has built a city and port of great extent, and nearly 100 inland townships, with innumerable churches, chapels, and school-houses; that it possesses 4,000,000 sheep, 250,000 horned cattle, and 60,000 horses; and that it has covered the face of the country with farms, gardens, and vineyards—we cannot but admit that such a colony as this must be in a most promising condition as regards worldly prosperity. When it is also considered that the country contains all the natural elements of wealth—extensive copper mines, abundance of iron and limestone, excellent brickfields, quarries of slates and of the finest stone for buildings, together with unlimited facilities for the production of wool; and when to these are added its great agricultural capabilities, it will at once be seen what a field it is for the application of the two great elements of human industry, capital and labour.

One very favourable circumstance in regard to the progress of South Australia arises from the fact that it has never been the receptacle of felons from the mother country, except so far as it has suffered from proximity to Western Australia, or by a small intrusion of convicts from Tasmania or New South Wales. The commitments per thousand of the population were, in the year 1863, one in every 706 persons; whereas in New South

Wales they were one in every 433 persons ; and in the colony of Victoria one in every 423. Male prisoners, when sentenced, are transferred to the penal establishment at the Dry Creek, about seven miles from Adelaide. The prison is divided into 137 cells, each prisoner having a separate cell. Adjoining there is an excellent quarry of hard stone, which is broken by the prisoners for road metal. Reducing a cube yard of this to a two-inch gauge is the allotted day task of each prisoner, which he must accomplish if in good health. If he exceeds this quantity, the balance is placed to his credit in reduction of his sentence. But this privilege does not extend to a person who has been sentenced for life, or who has been convicted more than once. The proceeds of the labour of the convicts go a long way towards meeting the prison expenses, and it is expected that in course of time the establishment will be self-supporting.

It is interesting to refer to the religious statistics of the colony as recorded by Mr. Forster, in order to show the satisfactory provision for worship in South Australia when compared with its population. The Church of England includes the Bishop of Adelaide, consecrated in 1847 ; 34 licensed clergymen, and several lay readers ; 56 churches and 34 school-houses ; church accommodation for 13,124 persons ; 47 Sunday schools, with 338 teachers and 3399 scholars. In 1862, the number of clergymen was 28 ; of which 10 were graduates from Oxford, Cambridge, or Dublin ; 8 from English Colleges, such as St. Bees, King's College, and St. Augustine's, Canterbury ; and 10 were literates. Fifteen were in English Orders, and 13 had been ordained in the colony. The average income of the clergy was £280 per annum. The affairs of the diocese are managed by a synod, constituted by voluntary agreement, and consisting of three orders—the Bishop, the licensed Clergy, and the representative laity, each order possessing the right of veto. Each congregation in Adelaide is represented by four lay synodsmen, the remaining congregations in the colony having two representatives each. The synodsmen must be communicants of the Church. The affairs of each Church are under the direction of a vestry composed of the minister, churchwardens, and seat-holders ; and for ecclesiastical purposes the different congregations are termed parishes.

The diocese was originally endowed by the munificence of Miss Burdett Coutts to the amount of £17,500. Besides this there are other endowments, yielding an annual income of nearly £3000. The sum of £2000 has been invested for the endowment of the Dean and Chapter, and parochial endowment funds, of from £20 to £70 per annum, have been formed in a great many of the parishes. There is likewise the property of the

Church of England Endowment Society, amounting to £10,000, intended for parochial endowments. And in addition to these sources of income, the sum of £500 per annum is granted by the Society for the Propagation of the Gospel in aid of recently formed cures, and £100 per annum by the Bishop of St. Asaph, for endowment.

Since the abolition of the State Grant in Aid of Religion in the Colony,* Mr. Forster declares that the various Churches have not only been more vigorous and useful in their respective spheres, but that the jealousies and animosities to which that grant gave rise have entirely disappeared, and the tone of Christian society has been improved and elevated. In an address presented to the bishop on his leaving the colony, in February 1866, by the Synod, they say :—"If we test the provision for the spiritual wants of our people by a comparison with other colonies, we find we have about one clergyman for every 1200 of the Church population ; which is more than three times the provision made in the neighbouring and far wealthier colony of Victoria.† When, moreover, it is considered that there is no State aid to religion ; that we have for many years been left entirely to our own resources ; that the only voluntary aid from the Church at home is £500 a-year from the Society for the Propagation of the Gospel, for special objects ; the existing state of the Church seems more encouraging than the most sanguine could have beforehand ventured to hope for." It is satisfactory to see the absence of religious dissensions in South Australia, as evidenced in the remarks of the bishop at a valedictory dinner given to him a few days after the Synod had presented their address :—"He might say, as an instance of the absence of sectarian feeling amongst the religious denominations of the colony, that he was invited by a number of the ministers in the colony to consult with them as to the setting apart a day for purposes of prayer, in consequence of the miserable drought that had existed for so long. He did not go to them, but they came to him, and they arranged for a meeting to be held, where, in the Church office, no one took the place of honour, but in honour preferred one another. He did not claim for the Episcopalians any particular merit, but considered it right that all party prejudices should be cast away, that they should

* In the colony of New South Wales there had been allotted from the public revenue a sum of £30,000 per annum for the support of public worship, which was distributed amongst the different communions according to the number of their members in the following proportions :—

Church of England	...£17,582	2	4
Church of Rome		8,510	14 6

Church of Scotland	£3,136	9	11
Wesleyan Methodists		771	13 3

† In the colony of Victoria, where there is comparatively little provision made for spiritual ministrations in connection with the Church of England, the principle of State aid has been maintained from the foundation of the province.

recognize all who bore the stamp of Christ. The question was not whether they were *de jure* or *de facto* ministers, but they were fellow-workers ; and he should have felt worse than a heathen if he had refused to join with them in imploring Divine assistance in stopping the distress that had come upon them through that great calamity ; and in meeting thus together he was sure they were advancing the cause of Christian unity and sympathy amongst different sects of religion."

The Wesleyans are said to be the largest religious body in the colony. They possess 23 stated ministers, and 194 local preachers. They are governed, as in this country, by a colonial Conference, which assembles annually in one of the chief cities of Australia. They have recently sustained a great loss in the death of one of their leading ministers, the Rev. D. J. Draper, who was drowned, together with his wife, when the "London" foundered in the Bay of Biscay last January. Mr. Draper was stationed for several years in Adelaide, and the prosperity of the Wesleyan cause in the colony is mainly due to his zeal and abilities and high Christian character.

The Independents, though not so numerous as the Wesleyans, are an influential body in the colony, possessing 27 stated ministers and 37 lay preachers. A singular episode in the history of the Colonial Church occurred a few years ago, in connection with a visit paid to Adelaide by the Rev. J. Binney, a well-known Independent minister of London. Mr. Binney, on his arrival, was warmly welcomed by his fellow Nonconformists, and invited to preach in most of the dissenting places of worship. A friendly letter addressed to him by the Bishop of Adelaide led the governor, Sir Richard MacDonnell, to hope that he would be admitted to preach in the pulpits of the Church of England. The bishop had written :—"It appears to me that in this colony we are placed in a peculiarly favourable position for considering our Church relations, because one great rock of offence has been taken out of the way, I mean the connection between Church and State. We can approach the matters in dispute simply as questions of Evangelic truth and Christian expediency. Neither social, nor civil, nor ecclesiastical distinctions interfere to distract our view or irritate our feelings. There is no church-rate conflict here. I have accordingly seized the opportunity of laying before you a few thoughts on the possibility of an outward fellowship as well as the inward union of the Evangelical Church, with the hope that they may suggest inquiry, if they lead to no immediate practical results." Acting upon these Christian sentiments, the Governor seized the occasion of the Diocesan Synod being then in Session, to introduce certain resolutions with the object of attempting something like union, to the extent at least of an interchange

of pulpits between the Church of England and the Nonconformist bodies. He was of course defeated; but it was an interesting sight, as Mr. Forster remarks, "to see the representative of Her Majesty, himself the son of a clergyman of the Church of England, standing up in a Church Assembly at the other side of the world, doing battle with the traditions and prejudices which have separated Christians for hundreds of years."

One of the most interesting portions of Mr. Forster's work is the full account of the different expeditions which have been sent forth to explore the country, and with some of which the name of Mr. Eyre, late governor of Jamaica, is so honourably identified. Until within the last few years the journeys of explorers in Australia were generally confined to districts lying within a short distance of the coast line. The progress of discovery lay chiefly in the track of the squatters, who only found their way further into the bush as they were compelled to seek additional pasturage for their increasing flocks and herds. There were, however, some persons in the colony who were desirous of unveiling the mystery that hung over the interior of the extraordinary continent which had been thrown open to the industry and enterprise of the Anglo-Saxon; and amongst these Governor Eyre, Capt. Sturt, and John McDouall Stuart held the foremost place.

In the years 1838 and 1839 Lieut. Grey (now Sir George Grey) conducted two expeditions into the interior of North-western Australia, under the patronage of the Imperial Government and of the Royal Geographical Society. The first started from Prince Regent's river, on the north coast, and immediately to the south of York Sound; and the second from Shark's Bay, upon the western coast. The country upon this part of the Australian continent was not favourable for successful exploration. Lieut. Grey encountered many perils, and met with a variety of adventures, and his book describing them is one of the most interesting in connection with Australian discovery. But it is chiefly valuable for science, and as showing the existence of a large extent of hopeless and impracticable country. Two or three fine rivers were discovered, including the Glenelg and the Gascoyne, with occasional districts of fine soil. In a cave, situated in a secluded valley, the explorers were surprised to find a number of paintings upon the rock. They consisted chiefly of human figures, one of which was between ten and eleven feet high. The groundwork was black, and the figures were white, with outlines of bright red; their heads were covered with red hoods trimmed with yellow, beyond which was a broad circle of deep blue, edged with red; none of them were painted with mouths. One of the figures had a kangaroo

upon its head ; and upon a yellow ground, dotted with red lines, was a kangaroo feeding, and two spear heads flying at it. The large figure had a bright red robe, closed at the neck, and reaching down to the feet. Upon a rock in front of the cave was the profile of a man, cut out of the solid stone in a very artistic style, and representing more of a European than of an Australian cast of countenance. Traces of rude drawings had been previously discovered by navigators on different parts of the Australian coast, but nothing having such artistic merit as these. Lient. Grey and his companions endured frightful sufferings during this expedition ; the leader arriving at Perth, in advance of the rest, so worn, ragged, and dirty, as to be scarcely recognised. To those left behind he instantly despatched a relief-party, by which means the lives of all save one were preserved.

The year following, another exploration party went forth, under the leadership of Mr. (afterwards Governor) Eyre. Mr. Eyre had been previously engaged for several years in conducting expeditions, in charge of stock, from one colony to another ; and had acquired, from his experience in the bush, and general intelligence, prudence, and enterprise, an eminent fitness for the service now contemplated. Towards the expenses of this expedition, which amounted to nearly £1400, Mr. Eyre himself contributed £680, besides three horses, valued at £200 more ; the colonists subscribed nearly £600, while the Government would only assist to the amount of £100. The expedition consisted of Mr. Eyre, leader ; Mr. Scott, first assistant ; Mr. Baxter, overseer ; Messrs. Coles, Houston, and McRobert, and two native boys. They left Adelaide on the 18th of June, 1840, accompanied for a short distance on their way by a number of ladies and gentlemen on horseback. After overcoming many difficulties, which we have not space to record, Mr. Eyre was obliged to re-arrange his plans. Having reduced his party to Mr. Baxter, the overseer, two black servants, and an additional black boy named Wylie, who it was supposed might know the language of the natives on their route, they set forth a second time, with nine horses, a Timor pony, and six sheep. Before, however, they took their final departure, letters were received by Mr. Eyre, from the Governor and other personal friends, urging him to desist from his purpose, and representing that it was looked upon as little short of madness to attempt to push on for King George's Sound, the aim of their expedition, in the face of the difficulties they were sure to encounter. The remonstrances were ineffectual to induce Mr. Eyre to alter his decision. He felt that he had been instrumental in changing the direction of the expedition, as originally proposed, from West to North ; and having failed in the latter direction, he thought it his duty to attempt to

succeed in the former, notwithstanding the formidable obstacles he knew he would have to encounter. After replying to his letters, and bidding Mr. Scott, their bearer, once more adieu, on the 25th of February, 1841, he turned his face westward. Before the lapse of a month their sufferings commenced, chiefly through want of water. Having proceeded forty miles without discovering any, Mr. Eyre sent back the whole party to the wells, to rest and recruit for three or four days, while he remained alone to take care of the baggage, and three sheep that were left. Calculating that they would be absent for six days, he retained six pints of water for his own use, being an allowance of a pint per day. Their stock of flour was now reduced to 142 pounds; there were five of them in the party, and they had 800 miles to travel before they could expect to reach King George's Sound. "My situation," says Mr. Eyre, "was not at all enviable, but circumstances rendered it unavoidable." On the 25th, the overseer returned with a supply of water, and they once more resumed their weary task. They struggled on until the 28th, killing some of their horses for food, or leaving them in the desert, unable to proceed. They had been obliged to abandon their baggage by the way, and had sustained themselves in their extremity by sucking the moisture out of the roots of the mallee tree, or by mopping up the dew, which now commenced falling, with a sponge. They had been resting for some time at a well, which they had discovered in the sand-hills, but had now the prospect of 150 miles' journey before they came to any more water. They were, however, on the eve of a catastrophe, which made it of no consequence, to one party at least, whether he drank of the water of this life again, and which stamped with a deeper melancholy the already sad features of this unfortunate expedition. As it was found necessary to allow the native boys to remain undisturbed at nights, in order to get them on during the day, it fell to the lot of Mr. Eyre and the overseer to watch, alternately, the remaining horses, for fear of their straying away. On the night of the 28th of April, Mr. Eyre took the first watch, and Mr. Baxter retired to rest. What afterwards occurred must be related in his own words:—

"The night," says Mr. Eyre, "was cold, and the wind blowing hard from the south-west. I hardly knew exactly where our camp was, the fires having apparently expired some time ago. It was now half-past ten, and I headed the horses back in the direction in which I thought the camp lay, that I might be ready to call the overseer to relieve me at eleven. While thus engaged, I was startled by a sudden flash, followed by the report of a gun, not a quarter of a mile away from me. I immediately called out, but as no answer was returned, I got alarmed, and leaving the horses, hurried towards the camp as

rapidly as I could. About a hundred yards from it I met the native Wylie, running towards me, and in great alarm, crying out, 'Oh massa, oh massa, come here;' but could gain no information from him as to what had occurred. Upon reaching the encampment, I was horror-struck to find my poor overseer lying on the ground, weltering in his blood, and in the last agonies of death. Glancing hastily round the camp, I found it deserted by the two younger native boys, whilst the scattered fragments of our baggage, which I left carefully piled under the oilskin, lay thrown about in wild disorder, and at once revealed the cause of the harrowing scene before me."

The murder of poor Baxter was the work of the two natives, who endeavoured to entice Wylie away with them, but were unsuccessful in the attempt. Mr. Eyre was obliged to leave the fatal spot without being able to dig a grave for the remains of his faithful servant. Wrapping a blanket round the body, he left it, as he says, "enshrined where it fell, and escaped from the melancholy scene, accompanied by Wylie, under the influence of feelings which neither time nor circumstances will ever obliterate. At this time I had nothing on but a shirt and a pair of trowsers, and suffered most acutely from the cold; to mental anguish was now added intense bodily pain. Suffering and distress had well-nigh overwhelmed me, and life seemed hardly worth the effort necessary to prolong it." In this distressing condition, Mr. Eyre and the black boy Wylie recommenced their journey. After a month of toil they came upon a small fresh-water lake, the first they had seen for more than 600 miles; and in the course of six weeks more of danger and distress, their labours were brought, by the mercy of God, to a safe end. Mr. Eyre very touchingly alludes to the contrast between the way in which he started on his expedition, and the manner of his return:—"And I could not restrain a tear, as I called to mind the embarrassing difficulties and sad disasters that had broken up my party, and left myself and Wylie the two sole wanderers remaining at the close of an undertaking entered upon under such hopeful auspices."

One of the most affecting incidents recorded in the annals of Australian exploration occurred in connection with a party consisting of Messrs. Coulthard, Brooks, and Scott, who had gone out to look for a country suitable to pasture sheep. Disregarding the advice which was tendered them, not to proceed on account of the want of water, they resolved to venture forward, but only to find the account given them of the state of the country but too truly confirmed. In their search for water, Coulthard got separated from his companions, and was never seen alive again.* After a lengthened search, his remains were

* This sad affair is invested with a more melancholy interest than usual, from the fact that Coulthard perished

within half a mile of a water hole, which, humanly speaking, would have saved his life, had he found it.

found under a bush, where the poor sufferer had laid himself down to die. At a little distance from his body lay his empty tin canteen, upon which he had scratched the following touching inscription. It reminds us, only in an inferior degree, of the end of that noble Christian hero, Captain Allen Gardiner:—

"I never reached water. I do not know how long it is since I left Scott and Brooks, but I think it Monday bleeding Pomp to lieve of his blood I took his black horse to look for water and the last thing I can remember is puling the saddle off him and letting him go until now is not good. I am not th shure how long it may be wether 2 or 3 days I do not know. My Tung is stiking to my mouth and I see what I have rote I know it is this is the last time I may have of expressing feeling alive and the feeling exce is lost for want of water My ey Dazels My tong burn I can see no more God help '—"

Such has been the fate of many other victims in their noble desire to open fresh countries to the use of their fellow-men; and it is interesting to read in Mr. Forster's work the advantages bestowed by Almighty God with so bountiful a hand on the colony of South Australia, which is destined, we can scarcely doubt, in course of time to become the fairest daughter, and possibly the rival, of the mother country, old England.

"ECCE HOMO."

SINCE these strictures were commenced, we have carefully perused the Author's new "Preface to the Fifth Edition" of his work. But this has neither essentially altered, nor materially modified, our original estimation of its character and tendency. After giving the Author all the benefit of his own replies and explanations, we are only confirmed in our deliberate opinion of the book before us, that it is not merely essentially defective, but radically wrong. That we may leave no part of it unnoticed, we resume our observations where we broke them off in our last number.

We pass on, then, next, to what our author calls "*The Law of Philanthropy*." This occupies a good many pages (191—203), and is a most objectionable chapter. The inward light, or what he persists in calling "the enthusiasm of humanity," he does not hesitate to exalt above the written word, and thus opens the door for the wildest fanaticism to enter upon a career of her own, while the sacred truths of the living God are scornfully rejected, and His holy commandments are trampled under foot. "The enthusiasm of humanity," he says, "in Christians

is not only their supreme, but the *only*, law." (p. 192.) This sentence, carried out, would involve us in all the miseries and enormities of such as prefer the sparks of their own kindling to the glorious light of the pure and perfect word of God. He who aspires to such unbounded latitude as this, cannot fail to find in Isaiah something too narrow. (Isa. viii. 20.) Scripture is to be explained by Scripture, and one part is never to be so interpreted as to contradict another part. The writer conceives that, besides the great and one law of love, Christ delivered three special injunctions. These are his words:—

"First, he enjoined his followers to apply themselves to relieving the physical needs and distresses of their fellow-creatures. Next, he commanded them to add new members to the Christian Church, and especially to seek the amendment of the neglected outcast, and depraved part of society. Thirdly, he enjoined them to forgive all personal injuries." (p. 193.)

These three injunctions he proposes to consider in order; and the first of them is largely amplified throughout the remaining part of this chapter.

Speaking of the first disciples of Christ, he says:—"In all cases they were assured that their final acceptance before the Judge would depend upon the zeal they had shown in feeding the hungry, welcoming the stranger, and visiting the sick." He does not seem to understand that these services are the fruits and effects and the evidences of true and lively faith, and not the meritorious cause of their final acceptance. It should be remembered, too, Christ endowed His disciples with miraculous powers for the relief of physical distress. We think, however, though these miraculous gifts have ceased, His living and sympathising spirit, breathing in His true disciples, has done much to supply their place. Hospitals and infirmaries, asylums and refuges for the blind and lame, and the sick and the destitute, purely of Christian origin, give wonderful relief to suffering humanity. Our author says, "Though there was humanity among the ancients, there was no philanthropy;" and we think with great beauty and force he has expressed the genuine spirit of Christian charity, where he says Christians should be "making the sorrows of each the burden of all." The important truth, that prevention is better than cure, is also greatly insisted upon in this chapter:—

"When the sick man has been visited, modern charity," it is observed, "will go on to consider the causes of his malady; what noxious influence is besetting his life, what contempt of the laws of health in his diet or habits may have caused it, and then inquire whether others incur the same dangers, and may be warned in time. . . . As the early Christians learnt that it was not enough to do no harm, but that they were bound to give meat to the hungry and

clothing to the naked, we have learnt that a still further obligation lies upon us, to prevent, if possible, the pains of hunger and nakedness from being ever felt." (pp. 196, 197.)

We cheerfully admit that this is highly important, and should be constantly remembered. But sure we are that God's people were always required to do good, as well as refrain from evil. The priest and the Levite were commanded by their own law, if they had understood it aright, to show mercy to him who fell among thieves. Then again, with regard to sanitary arrangements, for the prevention or mitigation of physical distress. We hail with thankfulness every movement of this kind; and we are persuaded, as the spirit of the Gospel is diffused among the higher classes, it will break in showers of blessings upon the classes beneath them. They will be ashamed to lavish their wealth upon their stables and their kennels, and to hide themselves from their own flesh, by leaving their tenants and their dependents to herd together in dens and hovels that are wholly unfit for a Christian family. But when we consider what a large proportion of the physical distress that prevails in the world is the natural consequence and inevitable effect of ungodliness and vice, and the blessings that are promised to industry, temperance, and frugality, we are perfectly sure that there is a more excellent way for the prevention of physical distress than by sanitary regulations, however valuable. We know what has promise of the life that now is, as well as of that which is to come; we are sure there is only one thing which can effectually teach men to live soberly, righteously, and godly in this world; and we have for our warrant the faithful promise of eternal truth, that, if men can only be persuaded to *seek first* the kingdom of God and His righteousness, all other things shall be added unto them. It was not a further development of the Christian law of philanthropy, as here represented (p. 199), that turned the Roman amphitheatres into ruins, and abolished for ever the gladiatorial shows. It was the diffusion of the spirit of the Gospel throughout the Roman world, and especially among the rulers and senators and magistrates, which achieved this great victory. We admit freely what is here beautifully expressed, that there have been those "who in their simplicity revered the barbaric past, and placed behind them that golden age for which they should have looked forward." (p. 200.) We too look forward for a golden age; but in our simplicity we look backward to the glorious day of Pentecost, both for the brightest specimen of the age to come, and the genuine and efficient power by which it is to be introduced. When the pure truth of the simple Gospel shall be proclaimed to every creature, with the Holy Ghost sent down from heaven, then, not till

then, what our author calls the law of philanthropy will become universal. Antipathies will cease, and a renovated world, filled with truth, and peace, and righteousness, and love, shall rest and be refreshed. (Isa. xi. 6—10.) Meanwhile we entirely deny that any circumstances, however altered, can ever arise in which "the Gospel precepts of philanthropy become utterly insufficient." (p. 201.) Those preachers are not to be blamed who treat the Decalogue as containing by implication the whole system of the purest and most perfect morality. The infallible Teacher himself has instructed us thus to expound it. (Matt. xxii. 37—40.) It is foolish and wrong to suppose that any moral duty whatever is not comprehended in this brief summary of the law, "Thou shalt love thy neighbour as thyself." And, if possible, it is still more foolish, still more preposterous, to suppose that there is any Christian grace or virtue to be received or practised by a Christian man which is not inculcated in the New Testament. What then can we say to such language as this?—

"The New Testament is not the Christian law; the precepts of apostles, the special commands of Christ, are not the Christian law. To make them such is to throw the Church back into that legal system from which Christ would have set it free. The Christian law is the Spirit of Christ, that enthusiasm of humanity which he declared to be the source from which all right action flows. What it dictates, and that alone, is the law for the Christian." (p. 202.)

Now to us it seems utterly amazing that, in addition to the presumptuous boldness of such language, any sensible man can close his eyes to the wild fanaticism and deplorable delusion to which it must inevitably lead. It has been truly said by an admirable writer, "The obligation of the Divine law"—he is speaking of the moral law of the Ten Commandments—"upon the Christian is immutable as the throne of God." He goes on to say, "To suppose that the law of love renders unnecessary the rule of the Decalogue, is to put the main-spring of the watch in the place of the regulator, and to exchange a stable directory of conduct for a principle subject to incessant variations, and readily counterfeited by the delusions of a self-deceiving heart." (Bridges' Christian Ministry.) This is the language of a wise and cautious guide. But one greater and wiser than he had said long before, "Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded." (Prov. xiii. 13.)

"*The Law of Edification*" is the subject of the 18th chapter. We suppose this takes up the *second* special injunction that was previously mentioned. (p. 193.) We do not know why the author, in the early part of this chapter, has gone out of

his way to compliment a heartless infidel of the French school of philosophy. He tells us :

"Society in the last century entered upon a new period. For this new period there arose new legislators, and it may probably be said that the fashion of gentleness in feelings and manners was introduced mainly through the influence of Jean Jacques Rousseau." (p. 205.)

Courtesy is a Christian grace, and the abandonment of cruel sports and barbarous customs, as well as the limitation of capital punishment to the crime of murder, we conceive to be a real advance in Christian legislation. But we are repelled rather than attracted by the affected politeness of wicked men, who proclaim in their writings their disbelief of the Gospel, and set at nought in their lives the most holy precepts. The sentimental tenderness of such writers, however eloquently expressed, grates in the most painful manner upon the ear of a Christian. Their politeness is as different from Christian courtesy, as the wonders done by the Egyptian magicians were different from the miracles of Moses. There is nothing too worthless to represent the falsehood and the hollowness of such outward show and fair pretence. "Burning lips and a wicked heart are like a potsherd covered with silver dross." (Prov. xxvi. 23.) To speak of the Author and Finisher of our faith in such terms as these is as unworthy of the subject as it is contrary to the fact : "He induced a large number of people, by his eloquence and enthusiasm, to devote themselves to philanthropy." (p. 206.) He would regard our Lord as not a teacher of philosophy, but of philanthropy ; and this he tells us was the animating principle of the first teacher of the new school : "It was a love of men for what they may be, a love of the ideal man in each man, or, as Christ himself might have said, a love of the image of God in each man." (p. 208.) It is painful to see how the simplest truths of the Gospel are mystified and darkened by the affected and unnecessary use of scholastic terms. The same phraseology is applied to the disciple as well as to the Master :—

"The enthusiasm of humanity tells us that though all are baptized, all are not yet thoroughly humane. To rekindle this in those who have lost, or in those who, though nominally Christians, have never really conceived it, or in those who have adopted one of the countless perversions of Christianity, and have never understood that this enthusiasm is the true Christian law, here is work for the Christian concerning which Christ left no command, because it could not arise in the infant Church." (p. 209.)

Now, a plain and simple-minded Christian, if he is not lost in the mist of this philosophical jargon, has not the slightest difficulty in detecting the grave and manifold errors which are concealed under it. He recognizes the commandment of

Christ in the *written word of God*. (1 Cor. xiv. 37.) When he is told that Christ Jesus came into the world to save sinners; that He suffered the just for the unjust, to bring us to God; and that by Him all that believe are justified from all things; this is plain truth; he understands it, and receives it as such, and lives constantly under the influence of it. He longs to communicate to others the hope and the peace which he has found himself from the Gospel. But talk to him of the "ideal man in man," of "the enthusiasm of humanity," and of "a society of which humanity is the law," and he hears a language which he understands not. The work which Christ sent His holy Apostles to do among men was to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." And what a strange oversight it is, and what a gross insult upon the *perfect word of God*, to say that Christ has left no command to instruct the ignorant, to raise the fallen, and to reclaim the wanderer. All these circumstances had arisen in the infant Church; and Christ, by the mouth of His holy Apostles, has directed us how to act under them. All the apostolic epistles abound with such heavenly direction. Very wonderful is the blind partiality of the writer for his favourite words. Although, for the most part, they tend only to mystify and obscure what is plain and simple, he seems most anxious to supersede words which our English Bible has sanctioned and familiarized even to a moderately-taught Sunday scholar. Here is a notable instance:—

"It follows that the labour of making men Christians, and inspiring them with the enthusiasm of humanity, is nothing else but the arrangement and cementing of the stones. In other words, it is *building*. This, then, was the name which Christians adopted. Let everything be done, says St. Paul, with a view to *building*. The phrase has been adopted into modern languages, yet in such a way as to destroy all its force. Instead of being translated, it has been directly transferred from the ecclesiastical Latin of the first centuries in the form of *edification*." (p. 211.)

We deny altogether that the word is used in such a way as to destroy all its force. Though the figure is taken from a building, when the word edify is applied to Christians, either collectively or individually, who does not see that it has obtained a meaning both very forcible and very beautiful? When Christians *edify one another*, they are building up themselves on their most holy faith. But it is also to be remembered, that the same word is applied to the growth and perfection of the human frame (Eph. iv. 12—16), as well as to the rise and completion of a material building. Now, when either of these figures is used, there is a most essential point to be noticed, in order to edification, which is strangely overlooked by our

author. If the material building be referred to, there is something else beside "the arrangement and cementing of the stones" to be considered. We must look first to the *foundation*. How decisive and unmistakeable is the language of the Apostle (1 Cor. iii. 10, 11). If we are trying to build men up in a system of pure morality, without any dependence upon the *Divine Person* and the atoning work of Christ, ours most assuredly is not the foundation of apostles and prophets, and all our labour will be worse than in vain. (Eph. ii. 19—22.) So, also, we have in our eye the growth and perfection of the Church, when we attempt to edify one another; but all our endeavours will be worthless and vain if we are *not holding the Head*. (Col. ii. 19.) It is only as we are incorporated into the mystical body of Christ, as we make Him our Saviour and our God, and teach men so to do—it is only such teaching and such doctrine that "maketh increase of the body unto the edifying of itself in love." (Eph. iv. 16.)

Speaking of Christianity, the author says, "Its *summum bonum* is that healthy condition of soul, in which, influenced by the instincts of humanity, it becomes incapable of sin." (p. 212.) The context that follows forbids us to think he here means our perfect consummation and bliss, both in body and soul, hereafter. Now, as long as we are here, in many things we all offend; and we know perfectly, that if any suppose they have arrived at such a state as to be incapable of sin, they are deceiving themselves, and the truth is not in them. We do not forget the strong language that is also used by the same apostle. (1 John iii. 9.) But the true believer, who is conscious every day of manifold transgressions, cannot live in the allowed practice of any one known sin. Then, again, it is not by "the instincts of humanity," but by the word of truth, and the sanctifying power of the Holy Spirit, that we grow in grace, and in conformity to the image of Christ.

In referring to the solemn saying of our Lord (Matt. x. 30), the author does not distinguish between the design of the Gospel, and what it would occasion. And in calling our Lord "the martyr" of the human race (p. 214), the mind is diverted from the great design of "His meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of Heaven." Nothing that he says of "the living, diffusive, assimilative power of Christian humanity" (p. 215) can ever supersede the faithful and earnest preaching of the Gospel. We know perfectly that holy living is powerful preaching; and that such as obey not the word may, without the word, be won by a consistent exemplary life. But still we recollect, "After that the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them

that believe." (1 Cor. i. 21.) When our Lord *breathed* upon His disciples, it was not to show, as here stated, (p. 215,) "that life passes into the soul of a man, as it were, by contagion from another living soul;" but it did intimate that the Holy Ghost the Comforter proceeds from the Son as well as from the Father.

Sometimes we believe our author has a right and important meaning, when he expresses himself in terms utterly inconsistent with Christian simplicity. "We should consider," he says, "the conditions most favourable to goodness; remembering always that by goodness is meant the Christian enthusiasm of humanity." (p. 216.) We admit most readily that all those arrangements, whether political, or social, or domestic, should be made which are attended with the fewest temptations to sin, and which give men the best opportunities for leading a quiet and peaceable life in all godliness and honesty. But to express such a simple truth as this in all the pompous parade of philosophical phraseology, is perfectly absurd. He asks, however, with great point and power, while speaking of this, "What tenderness, what gratitude, what human virtue can be expected of the man who is holding a wolf by the ears?" (p. 217.) We do not like the expression, "There are superior and inferior breeds of men, as of other animals." (p. 219.) We all know that intellect, education, and society do much to raise one man above another. But still, have we not all one Father? and have we not all descended alike from one common ancestry?

Speaking of one who has had a training most suitable for developing the enthusiasm of humanity, "He has had," we are told, "a teacher who trained him as Providence trained mankind, assuming at the proper season the part of Moses, then that of Isaiah, then that of the Baptist, ushering him into the very presence of Christ." (p. 221.) The author has evidently in his mind the fanciful notion which Dr. Temple borrowed from Hegel, and amplified in his unhappy Essay. He would have the observation of Sunday kept up, but does not contend for it as a commandment of God. "To protect," he says, "the lives of men from sinking into a routine of narrow-minded drudgery, the Christian Church has introduced the valuable institution of *the Sunday*." (p. 222.) The observation of the Lord's-day has its origin not from the appointment of the Church, but from the commandment of God. It is still a part of the ever-binding moral law. The change of the day, while it furnishes us with additional benefits to be commemorated, does not deprive it, and cannot deprive it, of its moral obligation. We may not eliminate from the Decalogue any one of the Ten Commandments. The Church of England teaches us, after the rehearsal of this sacred precept, to make exactly the same confession, and the same

prayer that we make after the others. The conclusion of this long chapter does not suffer us to remain in doubt of what the author intends by it. These are his words:

"Our purpose in it is already answered, if it has shown how much is involved in the law of edification, how many duties that law includes, and how large-minded and comprehensive in his studies and observations, how free from the fetters of tradition or Scripture, must be the man who would thoroughly fulfil it." (p. 226.)

The fetters of tradition have often proved both very heavy and extremely galling; and to be free from them is indeed a most happy deliverance. But to put the Holy Scriptures in the same category, and to think it necessary to be free from them in order to fulfil the law of edification, cannot be otherwise than presumptuous and wicked in the extreme. If the glorious truths and holy precepts of the *Oracles of God* have to be laid aside, and done away, in order to fulfil any law, that law is not the perfect law of Christian edification, but the fatal law of presumptuous licentiousness. The writer prefers his own conclusions to what holy Apostles have sealed with their sanction. Their practice may have as little weight in his estimation as their words, but all who tremble at the word of God will seek edification, both for themselves and others, not by despising and ignoring, but by reverently using and cheerfully obeying, the only infallible and perfect rule, both for our faith and practice. We must choose between the edification *described* by this anonymous author, and that which is prescribed by the inspired Apostle, when he said, "And now, brethren, I commend you to God, and to the word of His grace, which is able to *build you up*, and to give you an inheritance among all them which are sanctified." (Acts xx. 32.)

Two chapters, the 19th and 20th, are taken up in describing "*The Law of Mercy*." They are both intended to amplify more fully the law of edification. Here we have the important question discussed, How does Christianity teach us to treat bad men? Great reference is made to what the Lord taught, both by precept and example, with regard to this; and then what the spirit of humanity itself teaches, is set forth. The author, in his own way, endeavours to account for this remarkable fact: He in whose sight crime was intensely criminal treated it tenderly; and He who considered morality to be everything, showed the most unexampled pity and compassion for the vilest and the worst. This he calls "the newly-revealed virtue of mercy." (p. 231.) These are his words:—

"In explaining this, we must once more recur to the fundamental principle, that Christianity is natural fellow-feeling, or humanity, raised to the point of enthusiasm. Now, it will be found that where

this fellow-feeling is dormant, vice is regarded with simple indifference; where it is partially developed, with the anger of justice; but where it is developed completely, not with fiercer anger, but with mercy, *i. e.*, pity and disapprobation mixed." (p. 232.)

The definition is both defective and wrong, and there is evident fallacy in each of the assertions that are ranged under it. Christianity is both far greater and much more heavenly than this description of it. It is a notorious fact, that immoral persons are often very intolerant of immorality in others. There is no analogy or proportion whatever between the partial development of Christian principle and the anger of justice. Christian principle is never completely developed in a fallen creature; but in proportion as we have the mind of Christ, we shall regard sin as He regarded it, hating the sin yet pitying the sinner.

In finding "pitiless hatred sufficiently apparent in the Hebrew Psalms," (p. 235,) we do not hesitate to say that the writer is speaking evil of things that he does not understand. He completely misunderstands the passages which he quotes in proof of this. The parody upon receiving an infant "into the Evil Church" (p. 238), in our estimation, verges upon profaneness. If the writer had known the exceeding breadth and spiritual meaning of the Divine law, it would have saved him from making such an assertion as this:—"There comes a time when mankind have learned all the lessons which the Law has to teach, and begin to leave their instructor behind them." (p. 239.) A little further on we are told, "Mercy is no relaxation of justice, but justice itself in a riper stage." (p. 241.) Justice and mercy have claims contrary the one to the other; it is the glory of the Gospel to have discovered a way for the exercise of mercy without any relaxation of justice.

The conversion of Zacchæus, and the repentance of the woman who washed the Saviour's feet in the pharisee's house, are brought forward as instances of mercy shewn by our Lord to the guilty. Affecting and most instructive instances they both are. But they are not commented upon here, according to the analogy of faith, but according to the peculiar notions of the author with regard to enthusiasm and humanity. Thus, he tells us of Zacchæus:—"Christ was touched with the enthusiasm he displayed." And when he entered the house of the "the prosperous plunderer," we are told:—"Such generous confidence put a new soul into Zacchæus; it snapt in a moment the shell of wickedness under which all his better instincts had remained in dull abeyance." (p. 245.) Then, with regard to the other instance, among much that savours both of sickly sentiment and romantic rhapsody, we read:—"Such wisdom is there in humanity, that he who first

looked upon his fellow creatures with sympathetic eyes, found himself, as it were, in another world, and made mighty discoveries at every step." (p. 247.) They who gaze upon a landscape through coloured glass see every object bathed in the hue of the artificial medium through which they look. The enthusiasm of humanity is constantly before our author; and, to whatever portion of Holy Scripture he turns his attention, he never fails to behold it tinged with his favourite notions. "These two stories," he says, "may serve as specimens of Christ's redeeming power. At the same time they exhibit to us, it is plain, the natural working of the enthusiasm of humanity, the essential spirit of Christianity." (p. 249.) What unworthy and inadequate notions are these of Him who has redeemed us to God by His blood; and who is exalted to give repentance and remission of sins to His people:

"He believes that the most inveterate and enormous criminality may be shaken off, and he is so sanguine of the possibility of restoring the lost, that he avows himself ready to neglect for this enterprise his other task of strengthening and developing the virtue of the good." (p. 251.)

A remark we have to make on another passage in this chapter:

"Agencies have at different times been brought to bear which have roused good impulses in hearts that seemed dead. A Whitfield, a Bernard, a Paul—not to say a Christ—have certainly shewn that the most confirmed vice is not beyond the reach of regenerating influences. Inspired men like these, appearing at intervals, have wrought what may be called moral miracles." (p. 254.)

In every age, such as not only *seemed dead*, but who were really *dead in trespasses and sins*, have been raised into new and spiritual life. Whitfield, and Bernard, and the blessed apostle of the Gentiles, accomplished all the moral miracles which they achieved, not by talking about the enthusiasm of humanity, but by preaching Jesus Christ and Him crucified. They insisted alike upon the *real humanity* and the *true Godhead* of Him who died upon the Cross for the sins of the whole world. They called upon the vilest of the vile, and poorest of the poor, and the lowest of the low, to look and live, to wash and be clean, to believe and be saved. This was the great secret of their wonderful success. This is the great and simple message of the Gospel which God blesses to the conviction of sin, and the conversion of sinners. Why does the writer, with such confusion, jumble together administrations and offices that are so greatly different? St. Paul was one of the holy and inspired apostles of the Lamb. Neither Bernard nor Whitfield, though each of them a burning and shining light, had any such pretensions. To call such as these

inspired men, is to pull down the mighty barriers which God Himself has erected between what is human and what is divine, between the opinions of man and the oracles of God.

The author is so possessed with his one idea, that he makes his own sentiments to be entertained by others, whether they have expressed them or not. Take, for instance, this sentence:—"Christ meant what He said, and said what was true, when He pronounced the enthusiasm of humanity to be everything, and the absence of it to be the absence of everything." (p. 255.) We dare boldly say, that not one person out of all the millions who have reverently and devoutly studied the Holy Scriptures every day of their lives, from their youth up, would have the slightest notion that our Lord made use of such an assertion, or of anything like it. Very frequently the author mistakes entirely what the Lord actually said; and then he gives us his own mistake, instead of the words of Christ. Here is an instance:—"He doubted whether, on his return to the earth, He should find faith in it." (p. 257.) We quote, with more approval than anything else that we have found in this long chapter, the sentiment with which it concludes:—

"Christianity, then, would sacrifice its divinity, if it abandoned its missionary character, and became a mere educational institution. Surely this article of conversion is the true *articulus stantis aut cadentis ecclesie*. When the power of reclaiming the lost dies out of the Church, it ceases to be the Church." (p. 258.)

We do not give up the first and the right application of the words to justification by faith only; we do not admit that any application of them can be more *true* than that of Luther and St. Paul (Rom. xi. 20); but we are so certain, wherever there is life, it will shew itself by turning sinners from the error of their way, that we cheerfully and heartily subscribe to the sentiments so forcibly expressed in the concluding paragraph of the 20th chapter.

The next chapter is the law of resentment. We think the poet has beautifully described the kind of resentment which is proper for a Christian, when he says:—

"If anger boil, let anger be my praise,
And sin the graceful indignation raise."

Our author shews, at great length, that the severest denunciations of the Lord were directed against the deplorable hypocrisy of the scribes and pharisees. He does not sufficiently point out that both the root and the essence of their delusion consisted in making the commandment of God of none effect through their traditions. He speaks of a time in Judæa "when the faith in inspiration began to die out." (p. 261.) When the old prophetic fire ceased with Malachi, the Jews did not

believe in what did not exist; but, amid all their other manifold transgressions, their faith in the divine inspiration of Moses and the prophets *never died out*. What the says of the teaching of the scribes and pharisees applies exactly to the teaching of those who would erect a beautiful system of humanity without doctrinal truth for its foundation. "Christ's method is not merely a better method, it is the only method. The other method, in his view, could not produce virtue, though it might sometimes procure the performance of a right deed." (p. 265.) And still more fully, to the same purpose, a little further on:—

"The virtues, to the cultivation of which in themselves and others they had devoted their lives, refused altogether to be cultivated by the methods they used; and, in the void place of hearts, where morality and sanctity, justice and love of God, should have been, there appeared nothing at last to mark the religious man." (p. 269.)

It was by exalting the traditions of the elders to the same rank as the oracles of God, that the ancient readers of them both were so little profited by the latter. We are told:—"They pored over the ancient scrolls, because they understood that it was proper to read them." (p. 267.) This surely was a lawful motive. Had they read these alone with humble prayer, the result would not have been as the author says:—"Therefore, the more they read, the less they understood;" but rather what is elsewhere said of others,—“Therefore many of them believed.” (Acts xvii. 12.) The reference to the "*plebiscitum*," and a "Roman tribune of the people," when applied to our Lord (p. 275), not only mystifies and degrades the subject, but represents it entirely in a false light. We deny *in toto* the assertion that is here made:—"When he assailed the dominant order, he did so as a magistrate, and his act was a political one." To us it appears most miserably false, and unworthy of the grandeur of the subject, to say:—"He must have meant his denunciations of the legal party for a mortal defiance." Where is the grand scheme of redemption, to be accomplished by "the Lamb slain from the foundation of the world" (Rev. xiii. 8), if the views which are here propounded be true?

"How easy it might have been to procure for Himself a long life, which would have been full of blessings to mankind. . . . What prevented the prospect from being realized? We must answer, Christ prevented it himself, simply because he would not restrain his anger. . . . He gave his anger way, and drove his opponents to that which men call the necessity of destroying him." (p. 276.)

How surprising that the true and the right reason, so repeatedly given, should be so carefully avoided? "How then shall the Scriptures be fulfilled, that thus it must be?" (Matt.

xxvi. 54.) "O fools, and slow of heart to believe all that the prophets have spoken : Ought not Christ to have suffered these things, and to enter into His glory?" (Luke xxiv. 25.)

We have not often met with a more painful and unworthy perversion of Scripture, than on the page (277) which comments on the Saviour's dying prayer for them who crucified Him. We doubt not, the Roman soldiers, while they were in the act of nailing Him to the tree, were especially intended. But we deny, most earnestly, that there is any allusion whatever "to that other class of criminals, who *did* know what they were doing, and for whom the same prayer was not offered." We have the authority of inspired apostles (to us infallible and decisive authority) that none of those who were most actively engaged in the crucifixion of Christ did know what they were doing. (2 Cor. ii. 7 ; Acts iii. 17, 18.) And, instead of that prayer being limited to the Roman soldiers, we believe surely, that in answer to it numbers of those who had denied and killed the Lord of Life, were pardoned, and washed, and saved with an everlasting salvation. To us it appears almost blasphemy to say that the suffering Son of God "was brooding over the conduct of the rulers with bitter indignation ;" and we know not whether we are most shocked at the groundlessness of the charge, or the irrelevance of the passages adduced to prove it. "These passages," we are told, "seem to shew, that if no forgiveness of His real murderers was uttered by Christ, it was not by chance, but because He continued to the last to think of them with anger." (p. 278.) The author stands up as the special pleader for "intolerant anger against all who do wrong to human beings ; and vindictive enmity to tyrants and oppressors." (p. 279.) Neither is this all. For the diabolical *auto da fé* itself, if somewhat modified, he will not hesitate to plead. What does he say?

"If you could be sure it was not the prophet, but the pernicious sophist, that burned in the fire, and if, by reducing his too busy brain to safe and orthodox ashes, you could destroy his sophistries, and create in other minds a wholesome fear of sophistry, without creating at the same time an unwholesome dread of intellectual activity and freedom, then Christian humanity might look with some satisfaction even on an *auto da fé*." (p. 280.)

Now this passage, and those alluded to above in connection with it, have wonderfully confirmed us in a great truth. The truth to which we refer is this :—Those who do not simply receive the doctrines peculiar to the Gospel, can never understand the peculiar morality enjoined by the Gospel. He who suffered for us left us an example that we should follow His steps. (1 Pet. ii. 21—25.) Until we know who it was that died upon Calvary's Cross, and why it was that He there

poured out His soul unto death, we shall be wholly unable either to appreciate or to imitate the marvellous example of patience, and forbearance, and humility, and forgiveness which He has left us. How are the recipients of rich and unbounded mercy to act to their fellow sinners, and their fellow debtors? They are to be like-minded one to another, according to Christ Jesus. (Rom. xv. 5.) They are to have compassion on their fellow servant, even as their most merciful and compassionate Saviour had pity on them. Under all the provocations, and injuries, and oppressions which we receive from men, we are to copy out and exhibit, however faintly and imperfectly, the same forgiveness, and patience, and forbearance which has been extended to ourselves. In the exhibition of such a spirit, we can see the face, and hear the voice, and trace the steps of a real child of God, as truly and as surely as if an angel had been sent expressly from heaven to point him out. No unregenerate moralist can even comprehend such a spirit. It is only exhibited and appreciated by the true penitent, who has been with the heavy load of all his sins to the Cross of Christ, and who knows and feels that he has had much forgiven. It is nothing else but the spirit of Christ, living and loving, and breathing and acting, in the elect of God. (Col. iii. 12—14.)

We come now to the last chapter, or rather chapters; for the two last are entitled, "*The Law of Forgiveness.*" Much that we have said respecting resentment applies also to forgiveness. We think that only an experimental sense of the pardoning love of God, obtained at the Cross of our Lord Jesus Christ alone, can enable us either rightly to receive, or wisely to handle, a subject like this. For our own part, we do not see the slightest difficulty in the command not to resist evil, and to rebuke our brother. (p. 282.) While we regard the wrongdoer with pity, we are nowhere required to regard "wrongdoing as venial." (p. 284.) We have nothing to do with the unforgiving spirit which was cherished by the Gentiles, who knew not God. We have not so learned Christ. What the author says with regard to the most unchristian practice of duelling, we conceive to be most objectionable:—"It may seem more correct to say, that the modern spirit has consecrated revenge, and made it a duty, than to say it has adopted Christ's law of forgiveness." (p. 293.) Revenge cannot be consecrated. It is one of the things which must be utterly destroyed as an accursed thing. It may not in anywise be carried as gold into the sanctuary of God. We cannot conceive a pardoned penitent who has come to the blood of sprinkling, entertaining such a sentiment as this:—"Few of us even profess that there are no injuries which we are not prepared to forgive; probably few of us wish to have

the forgiving spirit in perfection." (p. 295.) This wisdom cometh not from above. The law of forgiveness is not "a new virtue which has been introduced into human life." (p. 299.) It is only the ancient and royal law of love more clearly expounded, enforced by new motives, and exemplified by a new example, and made practicable by new energy. In this chapter the author reiterates again the monstrous assertion which he had made before, respecting the Lord's vindictive feelings to His accusers:—"Towards the Jews he cherishes throughout a bitter feeling of resentment, which breaks out before the High Priest into threatening words." (p. 310.) And on the next page,— "The burning anger he had felt before Caiphas subsided at once in the presence of Roman brutality." Burning anger, and a bitter feeling of resentment! What words are these? We are perfectly amazed how any one with the New Testament in his hands could speak thus of the suffering Son of God. If this were indeed so, where is the agreement between the type and the antitype; between the illustrious prophecy and its marvellous fulfilment? "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." (Isa. liii. 7.)

We shall not follow the author through his conclusion. Instead of this, we finish our strictures upon his book with one concluding observation. Our observation refers to the vast importance, indeed the absolute necessity, of definite doctrine and distinctive truth for the preservation of the faith once delivered to the saints. The wholesome words of sound doctrine embodied in the three creeds are the ancient landmarks that have been set up for the severance of truth and error, and to distinguish the true faith of a Christian man from a man that is a heretic. These, therefore, cannot be either removed or abolished without causing the most deplorable confusion, and imperilling most fearfully the souls of men. "Some remove the landmarks." (Job xxiv. 2.) Others are exceedingly impatient at their continuance; and, regardless alike both of the plain command (Deut. xix. 14), and the solemn threatening (Deut. xxvii. 17), are clamorously demanding their total abolition. We, on the other hand, contend earnestly to retain them untouched and unmoved; and to us this word comes with all the force of the strongest moral obligation: "Remove not the ancient landmark, which thy fathers have set." (Prov. xxii. 28.) Whether we refer to the early ages of the Christian era; or to the rise and progress of German rationalism; or to the pages of "Ecce Homo," now before us; we are most solemnly reminded, that definite doctrine, or distinctive truth, is the very life and essence of the Christian Church. Who does not know that the true faith with respect to the

Person of our Lord, as involving the vital essence of our most holy religion, was the grand point of the adversary's untiring attack, from one century to another, at the beginning of the Christian era? Our immortal Hooker reminds us:—"By the space of five hundred years after Christ the Church was almost troubled with nothing else saving only with care and travel to preserve this article from the sinister construction of heretics." (Ecc. Pol. lib. V. chap. 52.) The orthodox creeds were the *symbols* of a Christian man in that age of controversy; and they constitute by far the noblest triumph of the Nicene Fathers. Hooker most justly calls them "A memorial of their fidelity and zeal, and a sovereign preservative of God's people from the venomous infection of heresy." (Ibid.) The Church was compelled, by the devious windings and the subtle equivocations of heresiarchs, to adopt all the particular distinctions, and all the accurate phraseology, of which numbers now complain. "Nestorius confessed all the articles of the Creed; but his opinion implied the denial of every part of his confession." (Hooker, Ser. II. p. 642.) Surely what Cassianus so pointedly urged against the ancient heretical Bishop of Antioch, may now with equal force be urged against the modern heretical Bishop of Natal:—"Darest thou yet set foot in the Church? Canst thou think thyself a bishop, when thou hast denied all those things whereby thou didst obtain a bishoply calling?" (Ibid.) Speaking of the right faith concerning the second Person in the ever blessed and glorious Trinity, the same great champion has not hesitated to say:—"This one only point of Christian belief, the infinite worth of the Son of God, is the very ground of all things believed concerning life and salvation by that which Christ either did or suffered as man in our behalf." (Ecc. Pol. *ibid.*) St. Paul tells us of the Jews, that they crucified the Lord of Glory; and the Lord Himself, in the days of His flesh, while upon earth, declared that the Son of Man was in Heaven. All is reconciled, and the mystery is solved, by the right faith, that His Person is one, while His Natures are two. What, then, ought we to do, when the ancient heresies, which were so completely vanquished by the Nicene Fathers, have again been revived in modern times; when they have produced in Germany the withering blight of rationalism; and when, in the form of such books as "*Ecce Homo*," they are making such constant and insidious attacks upon the true faith, which is still professed by our National Church? Surely, at a time like this, all the members of our Church, and all who would be preserved from "the venomous infection of heresy," should make themselves thoroughly acquainted with this great controversy, and contend earnestly for the faith once delivered to the saints. All the heresies either of ancient or modern

times concerning the Person of our Lord are here most admirably noted down for our warning and instruction :

"There are but four things which concur to make complete the whole state of our Lord Jesus Christ: His Deity, His Manhood, the conjunction of both, and the distinction of one from the other being joined in one." Four principal heresies have withstood the true faith of the Holy Scriptures on these momentous points ; and by four general councils has the truth been vindicated. "In four words, *truly, perfectly, indivisibly, distinctly*, the first applied to His being God, and the second to His being Man, the third to His being of both One, and the fourth to His still continuing in one Both, we may fully, by way of abridgment, comprise whatsoever antiquity hath at large handled, either in declaration of Christian belief, or in refutation of the aforesaid heresies. We conclude, therefore, that to save the world it was of necessity the Son of God should be thus incarnate, and that God should so be in Christ as hath been declared." (Hooker's Ecc. Pol., lib. v. chap. 54.)

THE LAW OF THE CHURCH OF ENGLAND AS REGARDS THE VESTMENTS OF HER PRESBYTERS AND DEACONS; AND THE FORCE OF THE FIRST RUBRIC OF THE BOOK OF COMMON PRAYER.

BY A PREBEND.

THE question of Clerical Vestments is again, as in the days of Elizabeth, a question which agitates the mind of England. The movement now, however, proceeds from a different source. It was then the great object of the Puritan party in the Church to get rid altogether of the use of the surplice. It is now the object of what we will call the Ritualistic party in the Church to restore the use of various articles of clerical dress which have been long discontinued among us.

The minds of men are in great perplexity upon this question. What is the law of the Church? is the universal inquiry. If we are to judge of the answers given in various quarters, we might suppose that the Church had no certain law upon this question. The first Rubric in the Book of Common Prayer is supposed to authorise the Ritualistic party in their use of the vestments worn in the second year of Edward VI. An ordinance of Elizabeth, and common practice, are supposed to authorise others in their adherence to a simpler ritual. Meanwhile, it is with the clergy as with Israel in the days of the Judges: every man does that which is right in his own eyes.

It is the object of the writer of the following pages to show

that this state of uncertainty does not really exist. He maintains, that while the law of the Church is at first sight most uncertain,—while it may and ought to be reduced to such a form as that every man may know readily what it is that it prescribes,—yet the law of the Church of England on the question of the vesture of its ministry, when interpreted fairly and honestly, is not an uncertain law, but is plain and positive on this point. The consideration of our question will necessarily lead us to a brief review of the history of the case at the several periods when it was brought prominently forward. For the sake of clearness, and as being the point chiefly in discussion, we will confine our remarks to the dress of the inferior orders of the English Church, its Presbyters and Deacons.

With regard to the clerical garments prescribed in the second year of Edward VI.,* and to which reference is made in our first Rubric, no difference of opinion exists. In the ministration of the holy Communion, the officiating priest has to put on the vesture in use in preceding times—namely, a white alb plain, with a vestment or cope. Such priests or deacons as assisted him in his office were to wear albes with tunicles. In the saying of matins or even-song, in baptisms and burials, the ministers in parish churches and chapels were to wear only a surplice. In cathedral churches and colleges the hoods of their academical degrees were permitted in the choir to archdeacons and others. In all other places ministers were permitted to use a surplice or not, at pleasure. (Wheatly on Common Prayer, p. 100.) Such was the dress prescribed in the first Prayer-book of Edward VI., A.D. 1546, which made no change from that used in his father's reign. It is this dress which the Ritualistic party claim a right to use for themselves, but which that party has not as yet insisted on as obligatory on those who do not wish to use it.

From this ritual there was a very important departure in the second Prayer-book of Edward VI., A.D. 1552. It abolished the distinction between the dress worn by the clergy at the celebration of the Communion, and that worn by them at other times. Neither alb, vestment, or cope, were at any time to be in use. The surplice was to be their dress as at all times of their ministration. (Wheatly, p. 106.)

In one brief year from hence the accession of Mary to the throne restored the Romish system both in ritual and doctrine, until her death in 1559, and the accession of Elizabeth, opened the way to the permanent establishment of the Reformation.

In the first year of Elizabeth's reign measures were taken to regulate the dress of the clergy. A Rubric was accordingly introduced into the Prayer-book, very nearly the same in ex-

* First Prayer-book of Edward VI.

pression as is now found in our Book of Common Prayer. It ran thus:—"The minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the Church as were in use by authority of Parliament in the second year of the reign of King Edward VI., according to the Act of Parliament set in the beginning of this book." There can be no question, then, as to the law of the Church of England in the year 1559. It was the same as that prescribed in the first Prayer-book of Edward VI., to which we have already referred.

But there is just as little question that at this same period the possibility of an alteration in the garments of the clergy was contemplated, and such an alteration provided for in case it should be judged necessary. In the Bill for the Uniformity of Common Prayer, to which allusion was made in the Rubric just quoted, and to which the sanction of Parliament was given, full authority was given to make subsequent alterations in clerical vestments. This Act of Uniformity prescribes the same dress as the Rubric does, but adds that such dress should be worn "until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorised under the great seal of England for Causes Ecclesiastical, or of the Metropolitan of this realm." (Collier, ii. 430; Carwithen, ii. 18.)

We will not enter into the question, whether the framers of the Act of Uniformity intended that the vestments of the clergy should be at some future time altered or not. To our minds it is quite clear, that whether they considered such change desirable or not, they certainly looked on it as not merely possible, but as highly probable. The condition of things in England, in the interval between the passing of the Act of Uniformity and the subsequent setting forth the "Advertisements" or "Ordinances" in the years 1564-5, shows that the clergy in general regarded the entire question as still in an unsettled state. The Rubric of Elizabeth's Liturgy, though of legal force, was neither followed nor enforced. It is thus that Secretary Cecil describes the condition of things:—"Some administer the Communion with surplice and cap, some with surplice alone, some with neither; some administer in a surplice, others without; some with a square cap, some with a round cap, some with a button cap, some with a hat, some in scholar's clothes, some in others." (Strype's *Life of Parker*; Neal's *History of Puritans*, i. iv.) It is quite plain from this account that there was no serious effort made to enforce the Act of Uniformity. Men regarded it as a dead letter. In particular it is to be remarked, that while some used the surplice and others did not, none appear to have used the dress

prescribed for the administration of the Holy Communion, viz. the alb, tunicle, or cope. These latter garments appear by universal consent to have been laid aside. The question evidently was, Should the surplice continue to be used or not? The Puritans hoped to get rid of it altogether; the opposite party hoped to retain it as decent and becoming. No party either dreaded or hoped that vestment, tunicle, or alb should be the dress of the clergy in general in any act of their ministerial function. This is quite evident from one of the articles proposed for acceptance in the Lower House of Convocation, A.D. 1562,—“That it be sufficient for the minister, in time of saying of Divine Service, and ministering of the Sacraments, to use a surplice; and that no minister say service, or minister the Sacraments, but in a comely garment or habit.” (Burnet, *Ref. Records*, No. lxxiv.) The hope of the Puritans was to get rid of the surplice; the hope of their opponents was to retain it.

But, whatever was the state of feeling or expectation in the first year of Elizabeth, one thing is certain, that the same supreme authority in England which made the ritual of Edward the Sixth's first Prayer-book the law for the clergy, gave to certain parties the absolute power of altering it. If the Queen's Majesty, with the advice of her Commissioners duly appointed under the Great Seal of England for causes Ecclesiastical, or of the Metropolitan of the realm, at any time subsequently made an alteration in the vestments of the clergy, such alteration was made by the very same authority which passed the Act of Uniformity, had an equally binding force, and superseded, so far as the alteration went, the previous law. Our inquiry, then, confines itself to these two points: 1st, Did the parties named in the Act of Uniformity make an alteration in the ritual prescribed in the second year of Edward VI.? 2nd, If they did, was such Act of theirs subsequently repealed by the same or equal authority, and the ritual of Edward the Sixth's first Prayer-book restored in its integrity? If Edward's ritual was authoritatively altered, it lies with the Ritualistic party to show that it was as authoritatively restored. We believe, however, that we can establish both that it was altered, and that it was not restored.

A few years pass by, marked by a general disregard of the Act of Uniformity, and no vigorous effort to enforce it. A very few of the clergy in the Queen's Chapel, or similar places, may have carried out that Act in their practice; but the great body of the clergy had wholly laid aside cope and tunicle and vestment in the celebration of the Holy Communion, while not a few had laid aside even the surplice in that as well as in their other offices. This state of things was on the whole far

more satisfactory to the Puritan than to the opposite party. They were not uneasy under a law which they well knew the state of feeling would not permit to be enforced. They preferred such a law to one which would order a simpler dress, but which would be strictly and universally enforced. But this state of things was intolerable to those who desired uniformity of habit among the clergy, and the retention of the surplice at least in public worship. Accordingly, the movement to depart from the ritual of Edward, and to adopt one of a simpler nature, comes not from the Puritans, but from their opponents. These latter desired at least to see the surplice in use, and to see a uniform habit in all the churches; and for this purpose they moved that the higher ritual, which could not be enforced, should be laid aside for a lower ritual, which could, and which would, be universally required. This feeling gave rise, A.D. 1564, to the promulgation of Articles of Conformity, called "Advertisements." (See Bp. Sparrow's Collections.) In exact agreement with the Act of Uniformity, the Queen directed the two Archbishops to confer with the Ecclesiastical Commissioners for the purpose of restoring exact conformity; and these Commissioners, duly authorised, and at her command, issued a ritual which, in some very important respects, departed from that of Edward's. It was of a simpler nature: it relieved the great body of the clergy altogether from the use of most of the garments previously prescribed, and it abolished generally in the churches the offensive distinction between the dress of the clergy during their celebration of the Holy Communion, and their dress at other times. (Carwithen, ii. 68.) One of these Advertisements was to the effect that a cope should be used at the Holy Communion in cathedral and collegiate churches *only*, but that in all other churches surplices should be worn *at all times*. This proposed alteration, though from a higher to a lower ritual, was extremely offensive to the Puritan party; because, while the higher ritual was not, and could not be enforced, they knew that this lower ritual would. They accordingly moved against it. One thing, and one thing only, was wanting to make these Advertisements as authoritative as any law could be in England, viz., the Queen's formal confirmation of them. The Puritans accordingly urged the Queen, through the Earl of Leicester and other powerful patrons of their party; and through their intercession the Queen refused to confirm them at the time of their promulgation, and so these Advertisements were not strictly legal A.D. 1564. The rubric of the second year of Edward VI. was still the law, though a law generally disregarded, and one which no party ever expected to see enforced.

But the Queen's confirmation, which alone was wanting to

give the highest authority of Parliament to the Advertisements, was not, and could not long be delayed. Elizabeth's strongest feelings were in favour of uniformity of ceremonial. She would have desired a ritual of a high order, but at any rate she was resolved that the English Church should have some ritual, and that, whatever it was, all should conform to it. Accordingly, in the very next year, A.D. 1565, she issued her proclamation, peremptorily requiring conformity of habit, as prescribed in the Advertisements of the preceding year; and thus gave the sole remaining sanction required by the Parliament, which had passed the Act of Uniformity, to make subsequent alterations legal in the highest degree possible. (Carwithen, ii. 76, 77; Collier, ii. 505.) And this law was enforced in the strictest way. Fine and imprisonment were put in force against its transgressors. (Burnet, Records, lxxviii.)

There are no conceivable grounds for supposing that the "Advertisements," or "Ordinances," as they were also called (Collier, ii. 496), did not exactly carry out the clause in the Act of Uniformity, and thus through it receive Parliamentary sanction. It is true that these Ordinances were put forward in one year, and did not, for certain reasons, receive the Queen's confirmation till the next. But the Act of Uniformity permits of such a delay. It does not require the Queen's confirmation to be given within any definite time. Measures of important nature generally require and obtain time for due deliberation. The Commissioners took such time as they judged requisite to draw up their Advertisements. The Queen would solemnly weigh every reason why she should give or withhold sanction to a law, the execution of which, in the state of religious feeling, would and must be attended with pain and temporal ruin to many of the best ministers in the realm. A delay of a few months, during which this question was keenly and anxiously debated, was not too much. It did not break off the continuity of the one great action authorised by the Act of Uniformity, whereby the Queen's Majesty, with the advice of her Ecclesiastical Commissioners, made an alteration in the ritual prescribed in the second year of Edward VI.

What then was the state of the Ecclesiastical Law A.D. 1565? It was this. The Rubric inserted in the first year of Elizabeth still, indeed, kept its place in the Prayer-book, but it was no longer by itself the exponent of the law of clerical vesture. It was henceforth to be interpreted by the law subsequently enacted. In our opinion, for the sake of clearness, that Rubric should have been altered; but the year 1565 was the best time for altering it. Leaving it where it stood, and as it stood, while it required reference to other documents to know how far it still was in force, was, in our judgment, very bungling

legislation. It made, however, no alteration in the actual state of the law. It was no longer read by itself. Indeed we may say, that from the time of its enactment it had never been read with any reference to it as a living law. It was probably this practical disregard to it at all times which made men careless in leaving it unaltered. At all events, the later law of the Ordinances of 1565 superseded it, where they differed from it, by the very same authority which had given to it its place among the laws of the English Church.

The state of affairs, then, during the reign of Elizabeth was this. A Rubric still continued in the Prayer-book, apparently directing the clergy as to their dress, but to which no one looked for direction. Before the passing of the Advertisements, men knew that it was law, but law practically of no force. After the passing of the Advertisements, men knew that it was no longer law, even in name. But still it continued to occupy its place; why or wherefore, it would be hard to say. No one, however, regulated himself by it. The Queen's Advertisements were henceforth law, and law put in force and obeyed. When uniformity had been introduced, and was established, the clergy dressed in conformity with existing custom. After the lapse of time, and the passing away of a generation, while the better informed indeed knew the history of the Rubric and the Advertisements, and why they dressed as they did, it is quite possible that many were ignorant on these subjects, and that not a few may have supposed that the dress they wore in their ministrations was the very dress referred to in the first Rubric as in use in the second year of Edward VI. But the continuance of the Rubric was of no practical importance. The younger clergy dressed as they saw their elders dress, whether they knew or did not know the precise law which had first introduced and prescribed their vesture.

That such was the state of the law throughout the reign of Elizabeth there can be no doubt. We have through this reign records of several Archbishopal visitations; of Parker, A.D. 1569; of Grindal, A.D. 1576; of Whitgift, A.D. 1585. In all of these visitations, it is the dress prescribed by the Queen's authority, injunctions, and advertisements, that is inquired into, and put in force. Nowhere is mention made of any dress but the surplice. Its use was regarded as the triumph of the Church over the Puritan party. From one question in Parker's visitation, "whether your ministers use in Divine service a surplice, prescribed by the *Queen's Majesty's injunctions, and the Book of Common Prayer*," we see that the *first Rubric, as amended by the Advertisements*, was regarded as the complete law of the Church of England. (Cardwell's Doc. Ann.

i. 321.) The Rubric prescribed the surplice as the principal garment of the clergy! So far it was still in force. The Rubric prescribed vestment, alb, and tunicle in the celebration of Holy Communion in all parish churches! So far it was not in force. Such dresses were now illegal, because repealed by the Queen's Injunctions. This appears in a marked way in Grindal's visitation, where the Primate asks "whether *all vestments, albs, tunicles, stoles*, . . . and such like relics and monuments of superstition, be utterly destroyed."

Vestment, alb, and tunicle were all prescribed by the Rubric as it still existed in the Prayer-book, and yet were all illegal, because that portion of the Rubric which referred to them had been repealed by the later law of the Queen's Ordinances. The law of the Church of England, from A.D. 1565 to the close of Elizabeth's reign, in this matter was unquestionably the law of the Advertisements, and of the Rubric, so far as the latter agreed with the former. As it still agreed with the Advertisements in what was universally regarded in that day as the grand question, viz., the use of the surplice, it was left unchanged in its form; but wherever it differed from them it was regarded as repealed, and set aside. Such was the state of ecclesiastical law down to the period of the Hampton Court Conference, A.D. 1604.

The Hampton Court Conference made no change in the habits worn by the clergy. (Carwithen, ii. 201.) It certainly left the first Rubric unaltered in form, but no argument can be drawn from this. We have seen that the existence of that Rubric in the reign of Elizabeth coexisted with the absolute illegality of some of its prescriptions. Its mere continuance at a subsequent period cannot, therefore, be taken as any alteration of the existing ritual, where no such alteration is expressed. That no such alteration was intended, is proved as strongly as anything can be proved by the Canons passed in Convocation in the same year as the Conference, and almost immediately subsequent to it.

Particular attention is due to the language and the regulations of the Canons of 1604. The 14th Canon orders, that *all the orders, rites, and ceremonies of the Book of Common Prayer* should be observed: the 24th Canon orders that in cathedral and collegiate churches, the celebrant should wear a cope at the Holy Communion, *according to the Advertisements published anno 7 Eliz.*; and the 58th Canon directs ministers saying the public prayers, or ministering the Sacraments, to wear a decent and comely surplice with sleeves.

The language used in these Canons shows clearly that the view which we have taken of the first Rubric is the correct one, viz., that, while it was suffered to stand, it was to be

interpreted by the later law of the "Advertisements," and was only in force where not repealed by these. Convocation orders that all the orders of the Book of Common Prayer, including, of course, the first Rubric, should be observed. It also, however, expressly states, that the "Advertisements" are binding; and that they were considered binding not merely where they agreed with, but where they differed from, the first Rubric, is evident from the 58th Canon, which carries out the directions of the "Advertisements," in opposition to those of the first Rubric. If this latter were to be observed, the officiating Presbyter, in the celebration of the Holy Communion, should wear a white alb, plain, with vestment or cope. If the Advertisements were to be observed, he should officiate in a surplice. It is this latter that the Convocation prescribes, thus pronouncing that the "Advertisements" were the law binding upon the clergy where they differed, as well as where they agreed, with the first Rubric. And this derives additional force, if possible, from the feelings which animated Convocation. It was in feeling wholly anti-puritanical, "employed in the enactment of Canons directly subversive of puritanical principles." (Carwithen, ii. 209.) With this tendency it directs the use of the cope at the Holy Communion in cathedral and collegiate churches, a practice which had probably been given up in some of them. But farther Convocation did not, and could not, go. It had not the sanction of Parliament for its Canons, and could not alter the law of the Advertisements, which had that sanction. At all events, it did not attempt doing so. It gives its own authority, whatever that is supposed to be, to the binding force of the "Advertisements," and shows us that neither the existence of the first Rubric in the Book of Common Prayer, nor the stringent direction that all the orders of that book should be complied with, is for a moment supposed to subvert, or to be capable of subverting, a law which had in some respects altered the dress as originally prescribed in the second year of Edward VI.

We now come to the Savoy Conference, A.D. 1661. Everything which passed here between the Episcopal and Presbyterian Commissioners fully bears out the previous reasoning. In the "General Exceptions" of the Presbyterians to the Book of Common Prayer, they expressed a desire that the first Rubric should be wholly left out, "forasmuch as it seemeth to bring back the cope, alb, &c." Had it really restored these vestments, they would have objected against it more strongly, and in a different way. But they knew that it had only an apparent, not real, force, and therefore they only objected to it as *seeming* to restore them. This is further evident from the view of the several matters, in which the Puritans

charged the Rubric and Liturgy with being absolutely sinful. Among the eight things enumerated, "*the surplice*" is the only article of dress objected to by them. (Carwithen, iii. 54.) To us it seems to be lamented that the bishops did not comply with the request of the Presbyterians as to the first Rubric. Their refusal, however, was on mere general grounds, and implies that they agreed with the opinion of the Presbyterians, that the first Rubric had only a seeming, not a real, force, with regard to the dress referred to.

We now pass on to the last review of the Prayer-book by the Convocation of 1662, and to the Act of Uniformity passed subsequently in the same year. A slight alteration was made by this Convocation in the first Rubric. It omits any particular mention of the Holy Communion, and merely describes the dress to be worn by the minister "*at all times*" of his ministration. It is quite evident that this alteration makes no change in the dress prescribed. Its only apparent effect is to remove an objection that might possibly exist to the Rubric as it originally stood, as implying some marked superiority in the office of the Holy Communion over other offices of the Church, which entitled it to special mention. Its tendency, if any, is therefore towards the Puritan or anti-Ritualistic view.

The history of the famous Act of Uniformity, passed by Parliament immediately subsequent to the Convocation of 1662, rigorously acted on, and intended to produce an entire and perfect conformity on the part of the clergy to all the rules and ordinances of the Church, is in itself a perfect proof that no alteration was made as to the vesture of the clergy by the Convocation. The surplice, in ordinary ministration, and in all Church offices, was the dress of the clergy in all parochial churches; to this was added the cope in collegiate and cathedral churches in the ministration of the Holy Communion. Such was the dress worn subsequent to the passing of the Act of Uniformity as before. In no parochial church was the cope worn at any time: in no church, cathedral, collegiate, or parochial, was alb or tunicle ever used. These were in use in the second year of Edward VI., and were not in use in A.D. 1662, or subsequently; and yet in no one instance was it ever attempted to enforce their use, not even when the Act of Uniformity was but newly passed, and its enactments strictly put in force. The only conclusion that can be drawn is, that it was never intended to restore or make these vestments legal; that when the ritual of the second year of Edward VI. was said to be in force, all that was ever intended was that that ritual was in force so far as it had not been altered by the subsequent "Advertisements" of Queen Elizabeth, interpreted and known well by the general practice of the clergy then and afterwards.

The force which the Rubric had in 1662 it has now, but it has no more. It does not authorise the use of the cope in any parochial church at any time: it does not authorise the use of alb or tunicle in any church whatever. Contrary to the law of the English Church, on the ratification of the "Advertisements," they have continued to be equally contrary to that law through all succeeding changes down to the present time.

CORRESPONDENCE.

[It is with no ordinary pleasure that we renew our correspondence with our American brethren, whom we have never ceased to respect and love, but with whom our intercourse was suspended during the war. The writer dates from a town in Massachusetts; it is a small place. He has not given us authority to make his name public, and therefore we do not publish it. His P.S. deserves attention: "James Stephens arrived in Boston on Tuesday evening, and I heard him solemnly assure his fellow-countrymen that he would be in Ireland again before the close of the year. *Fenianism is not dead.*"—EDITOR.]

To the Editor of the Christian Observer.

MR. EDITOR,—I read with much satisfaction the article "On the unworthy conduct of our Statesmen in their dealings with Popery," by G. Poynder, in the *Christian Observer* for June; and so fully does it harmonize with my own views on the subject, that I feel constrained to address you from across the Atlantic, and add my written protest to that of truth against the encouragement of idolatry *in every form*.

It matters not whether gods are made of gold or silver, or flour wafers, or wine and water, or goddesses of plaster of Paris or of stone, and bowed down to and adored, the crime of idolatry remains the same; for to thus rob God of His worship, and transfer it to His creatures, animate or inanimate, is without doubt an open violation of the Second Commandment. Nor are those legislators who cater to the idolatrous prejudices of Papists, in order to secure their votes at the polls, less free from the condemnation merited by the votaries of Rome. Yea, rather, their punishment is the more certain. For, having a knowledge of Divine truth, of which the mass of Romanists are ignorant, they sin against light; and whereas Judas *once* betrayed his Master for thirty pieces of silver, and, owing to extreme remorse, went out and hanged himself, political demagogues *repeatedly* crucify the Lord of Glory, and practically say, His blood be on us and on our children, while at the same time they go about with a self-complacency that would do honour to a Pharisee. If the evil rested only on those who thus drink of the wine of Babylon, we might simply pity them folly, and allow them to proceed on their chosen way; but as Protestants, it is our duty to *forcibly* protest, in the name of everything that is good and true; and, as we desire to transmit the same to future

generations, against being sold to a power whose past history furnishes us with the key to its ever present policy.

There is but one right course for England to pursue with regard to the Papal claims within her possessions; and that is, to grant Romanists (who virtually are subjects of the Pope in their own estimation) the same rights and privileges in British territory that the Pope allows to British subjects in his dominions. Such a course would be just; nor could his holiness (?) reasonably complain of it. Does not he set himself set up a pattern for the world to follow? Herein he would have occasion to glory at beholding his own principles carried out abroad. Protestant governments must oppose the aggressive measures of the Papacy, or the reign of Antichrist must again be submitted to; for in Protestant countries, owing to the *encouragement* given to beliefs of all kinds, the Romanists are enabled to work with a force which nothing but the withdrawal of pecuniary aid can overcome. What shall be said of England as a Protestant nation, when we consider her grants of money to the priest-factory at Maynooth, and latterly her concessions on the School question? Will not such acts witness against her, and demand that she receive her measure of divine wrath for thus aiding an apostate Church in her endeavours to make all mankind drunk with her fornications?

But England is not the only free country that has statesmen who sacrifice truth at the altar of political ambition. Many American statesmen, I am sorry to say, make political capital out of anything that offers itself; and as O'Mahony, Killian, Roberts, Sweeney, James Stephens, and Co., are now offering the Irish Papists' vote in the American political market, it behoves Protestants to know what it indicates. I have learned to regard with suspicion all movements in which I see Romanists generally engaged; but it is not thus with most Americans, who, looking at our public institutions, cannot but think that the Irish will here outgrow their hereditary propensities. Vain hope!

The Irish Papists entertain an intense hatred of England. Politicians here know this, and in order to secure the Irish vote will descend to practices which should cause *any man* to blush with shame. Two months since, I was present at a Fenian meeting, where a native-born American, referring to the destruction of the Ursuline Convent in Charlestown, Massachusetts, some thirty years ago, said that there is a foul spot on the escutcheon of Massachusetts, and he hoped the still remaining ruins would stand as an everlasting monument until due compensation is rendered for the damage and insult then given. It is on such terms that Irish votes are secured.

What the future course of this great nation will be, no man can foretell; but it is the aim and object of the Fenians, if possible, to create a rupture between the United States and Great Britain, and to this end much of their energy is directed. *They* have much to gain, and nothing to lose, by it.

I therefore warn the English people to compel, by popular opinion, their statesmen to defend political and religious liberty against the encroachments of Rome.

AN AMERICAN CHURCHMAN.

Garratt's Apocalyptic Scheme, Chronologically Tabulated.

PART WITHIN WRITTEN, UNDER SEVEN SEALS.		PART WITHOUT WRITTEN, UNDER SEVEN SIGNS.	
Mutations in R. Heathendom. i. ii. iii. iv. v. vi. R. Heathendom becomes R. Christendom. Apostasy beginning, vii. Seal unfolded in 7 Trumpets. Goths—1, 2, 3, 4 Trumpets. Gothic Overthrow of West. R. Empire. Sackcloth Witn. begun. 5 Saracen Woe. 6 Turkish Woe. Light-bearing Angel of the Reformation. Witnesses' death, re- surrection, & ascent. 7th / Trumpet blast. Saints' Resurrection. Woe of Great Hall.	A.D.	I. Sun-clothed Woman Travailing.	
	100		
	200		
	300	II. BEAST'S HEADS.	TEN-HORNED BEAST, or Roman Secular Empire.
	400	6th, or Imperial Head. Diocletian.	1. Draconic, or Pagan diademed phase. (Rev. xii. 3.)
	500	Byzantine.	2. With Ten horns crowned as regnant in power Rev. xiii. 1, 2.
	600	The Beast's 6th, or Imperial, Head continued downward "in unbroken continuity" for 18 centuries after Augustus, through the Pagan Emperors of Rome (including the Diocletianic series), the Byzantine, Carlovingian, and Othonic Emperors. 70 years' va- cancy of the Germanic suc- cession. Otho.	8. Papal Little Horn budding. Dan. vii. N.B. (Not in Apocal. Figurations.)
	700		"Heads on his ten-horned Beast unnoticed by Daniel because unimportant."
	800		
	900		
	1000		
	1100		
	1200		
	1300		
	1400		
	1500	III. Two-horned lamb like Beast, or united Latin and Greek Apostasies, shadowed out in C. of Florence, 1438. (The Image of B. or R. E.)	
	1600	IV. 144,000 on Mount Zion, singing song of the Reformation.	
	1700	V. Three Flying Angels in mid-heaven; 1. Evangelic Missionary; 2. Re- volutionary and anti-Papal; 3. Warning against prevalent ten- dency to Beast-worship.	
	1800	7th Head, Napoleon I.; cut down, 1815.	
	1854	Revived in Napoleon 3.	
		VI. With this revived, or 8th Head, the Beast, or R. E. to include E. as well as W.; Council at Jerusalem.	4. After B.'s wound healing, associated with 2 horned B., and making Witness-killing Issues to R. Rev. xiii. 10-12 5. With sole Papal Ch. riding it. Rev. xvi. 6. With False Prophet of Greek Church only; Babylon having been destroyed; Europe tri- partited under 7th Vial.
		VII. Vial Angels 1, 2, 3, 4, 5, 6, 7, Great Hail or Russian Woe; under which tripartition of Great City, and anti-Jewish Greek little horn. (Dan. viii.)	

SECOND LETTER FROM REV. E. B. ELLIOTT, IN REPLY TO
MR. GARRATT.

DEAR MR. EDITOR,—I now proceed, as promised, to send you a critical notice of Mr. Garratt's counter-view of the Apocalyptic prediction respecting the two sackcloth-robed Witnesses' death, resurrection, and ascension: an abstract of my own, which refers it (as a prediction already fulfilled) to the great Protestant Reformation in the 16th century, having been given somewhat fully in my former letter. It is a prediction with which all that is most peculiar in Mr. Garratt's Apocalyptic exposition is directly or indirectly connected. I propose, therefore, thus comprehensively to examine it; in accordance with what seems due both to the interests of prophetic truth, and also to its estimable propounder. And, under the same feeling, I append also a tabular Scheme of his general view of the prophecy, in its two main divisions of the primary Part *within* written, and the supplemental Part *without* written,* *on one and the same chronological scale throughout*; as that which will much more clearly exhibit it, than the *unchronologically* tabulated Scheme given by himself at p. 34 of his book. In this the primary Part is sketched more succinctly, being that in the explanation of which Mr. Garratt agrees with me, until arrived, near its conclusion, at the prediction in question about the Witnesses, which *he* thinks to be still unfulfilled; of the second Part more particularly, being that in which Mr. Garratt most differs from me, and is in his views most peculiar and original.

For it is here that, with perfect confidence in its truth, he sets forth his very original idea of the second supplemental Part, *without* written, of the Apocalypse being developed under a *septenary of Signs*, the 7th of which is unfolded in the *seven Vials*; just as the primary Part, *within* written, (about which we agree,) was developed under a *septenary of Seals*, the 7th of which was unfolded in the *seven Trumpets*: the intimation being added, that it is the 6th of these Signs, —a Sign still future,—under which the two Witnesses' death, &c., so fully spoken of in the former Part, is to be expected. Further, as regards *the ten-horned Beast from the abyss*, their murderer, he supposes many and various *phases* of it, hitherto unnoticed, to be indicated in the prophecy; and one particular phase of it, the 5th, still future, as well as a particular headship, the 8th, also not fully developed as yet, to be marked as that under which the said Beast, the symbol of the *secular Roman empire*, is to slay them. Thus the question immediately arises, What is the authority, and ground, for this his general structural theory about the *Signs*? What for his theory about the Beast's *phases*? What as to the particular *Sign*, and Beast's particular *phase*, as well as particular *headship*, under which, according to him, the fearful crisis of the death of the two sackcloth-robed witnesses is prophetically noted as occurring?

I. Now, in the first place, as to his *seven Signs* theory, confident as he seems to be about it, and deeply impressed with its importance,* it is really quite beyond my mental powers to understand how Mr. Garratt can ever have brought himself to believe in it. For, as to any warrant

* Mr. Garratt adopts this view of the *writing within* and *without* on the Apocalyptic scroll, in historic parallelism of subjects, from me. See his p. 89.

for supposing such a distinctive septenary of *Signs* in this second Part of the prophecy, with a correspondently marked septenary of division in its subsequent development, he gives, and I see, none. There is no mention whatsoever of it in Apoc. xii. 1, where this Part commences; so as there is of the Septenary of *Seals*, at the commencement of the former Part; each of which Seals is regularly noted afterwards as opened in its turn, and its contents unfolded. In fact, since a *σημειον* in the Apocalyptic prophecy means simply a *visible symbolization* of something future, instead of *σημεια* being at all a distinctive of the second Part, the whole of the manifold Apocalyptic figurations everywhere must be reckoned as *σημεια*; (just as indeed St. John himself expressly indicated would be the case at the very opening of the Prophecy;†) those of the first Part, *within written* on the Apocalyptic Scroll, beginning with the four horses of the four primary Seals, precisely as much as those of the second Part, *without written*, beginning with the Woman and the Dragon of Apoc. xii. 1, 3.—Yet more, if in that second Part, *considered simply by itself*, we set ourselves to number the visible symbolizations, or *σημεια*, contained in it, we shall find, on reckoning them up, as many as *eleven or twelve*, instead of Mr. Garratt's specific septenary; viz. the travailing Woman, the seven-headed Dragon, the ten-horned Beast from the sea, the two-horned Beast from the earth, the Lamb with the 144,000 on Mount Zion, the first Angel flying in mid-heaven, the second flying Angel, the third flying Angel, the harvest-reaper like a Son of man, the vine-reaping Angel, and the group of the seven Vial-Angels, as first seen together on the scene of vision; besides that notable 12th *σημειον*, in this same second Part of the prophecy, of the seven-headed Beast with the scarlet Woman of Babylon sitting on it.—Nor is Mr. Garratt's case bettered by selecting those only, out of all the eleven or twelve, where the noun substantive *σημειον* is actually applied to the visible symbolization. For out of them all, as just enumerated, there are but *three* with such a designation; viz., that of the travailing Woman, that of the Dragon, and that of the group of Vial-Angels. It is a purely arbitrary selection by which Mr. Garratt here makes out his septenary; an arbitrariness by which (had his theory required it) he might just as well have made out four or five, or nine or ten *σημεια*, as seven.

As to Mr. Garratt's idea of a perfect parallelism between the evolution (according to his scheme) of the 7th Sign in the seven Vials and that of the 7th Seal in the seven Trumpets, it seems to me strange that he should have overlooked this obvious distinction, that the seven Trumpets are the development of a something different from themselves, viz. of the 7th Seal, or sealed page, of the Apocalyptic Book; whereas, his 7th Sign being the seven Angels with their Vials, the seven vial-outpourings by them, subsequently, is simply a development of themselves.—But, not to dwell on this, it may be well for the

* "It is the numbering of the *septenary of Signs*, and their interpretation, which are the main peculiarities of this Commentary." (Pref. ix.) At p. 91, Mr. Garratt dwells on the "symmetry" of the arrangement; and says that "everything in the clear understanding of the prophecy depends upon

getting this skeleton outline of the Apocalypse firmly fixed in the mind." So again p. 334, on "the two precisely parallel lines," and their "symmetry."

† "And he sent, and signified (*σημαίνει*) it (viz. the things which were afterwards to come to pass) to his servant John." (Apoc. i. 1.)

inquirer, by a simple glance at the appended Tabular Scheme, to mark how little there is of "parallelism," or "symmetry," *historically and chronologically considered*, between the one twofold septenary series, (on Mr. G.'s own showing,) and the other. For the six first *Seals* reach down only from A.D. 100 to the epoch of the dissolution of the old heathen Roman Empire A.D. 315—400; while the seven successive *Trumpets*, in development of the 7th Seal, with their picturings of the destinies of the apostatizing Empire subsequently, from after the Gothic irruptions, reach thence 1400 years, to the present time. Whereas, out of Mr. Garratt's seven *Signs*, the first five, being all that he makes to have yet had their fulfilment, embrace above 1700 years, from A.D. 100 to A.D. 1866; while his 6th Sign, and development of the 7th in seven *Vials*, being all things of the future, are supposed by him to occupy but a comparatively minute fraction of time; the consummation, in his opinion, being now even at the door. Besides that, as to any grand break of subject between the Signs and the Vials, there is supposed by him to be none, like as there was between the Seals and the Trumpets; such as to show a fitness in the one ending where it does, the other beginning.

II. Ere turning to Mr. Garratt's propounded views about the *seven-headed ten-horned Beast*, and its *phases*,—the first of which phases he recognises in the seven-headed Dragon, the figured persecutor of the sun-clothed *travailing Woman* in Apoc. xii. 1, and her *Man-child*,—I feel bound by the importance of the subject to say something of the grievous but self-refuting errors of his interpretation both of that *Woman* and of her *Man-child*. For he explains the *Woman* to signify,—not, as I conceive should be the explanation, the *orthodox Catholic professing Church*, (or *Nicene Church*, as I might with very slight anticipation call it,) at the opening of the fourth century, to which epoch we alike refer her figured persecution by the seven-headed Dragon, or Roman heathen Emperors of the then recently constituted Diocletianic government and succession, just before the overthrow of heathenism in the empire,*—but as *Christ's true spiritual Church*, the Church of the election of grace, elsewhere figured as Christ's 144,000 sealed ones: the *heaven* in which she appeared to St. John being the heaven of God's presence, where, says Mr. Garratt, "the eye of faith ever sees her"; and the *Man-child* born of her, and caught up after birth to God and to His throne, as the Church glorified and triumphant, "the Church on earth being the mother of the Church in heaven."† But how, I ask, could the heaven figured be the heaven of God's presence, when that in which the Dragon had his place, as well as the Woman?‡ Wherefore the Woman, if then rightly figured there, in Mr. Garratt's sense of the figure, figured shortly afterwards to St. John's eye as no longer in that heaven, but a fugitive on earth into the wilderness? How the Woman's *travailing*, if significant of what Mr. Garratt supposes, depicted as a *travailing* that had its termination in the birth of the Church of the

* See his pp. 111, 112. At p. 115, he notes the epoch as that of "the diademed Emperor Diocletian."

† See his pp. 93, 97, 119, 120.

‡ At p. 123 Mr. Garratt, somewhat curiously, seems to attempt to avoid

this inconsequence by silently changing the figured heaven, in reference to the *Dragon*, into "the *heaven of man's worship*." Is not the expositor here chargeable with a little of verbal thimble-rigging?

first-born, at the opening of the fourth century; when, as we all know, that travailing must needs ever go on, and the Church of the first-born continue advancing towards perfectness, even to the consummation? * How, yet again, any power in the Dragon to devour, or even persecute, her Man-child, if figuring Christ's glorified Church? How, once more, the character of visibility at *any* time to the distinctive Church of Christ's true-hearted people, as if ever a visible incorporation while militant here on earth? Or of visibility just only at the opening of the fourth century; but with an invisibility beginning to attach to it, as our author expounds the chapter, in the progress of the fifth and sixth centuries? Did Mr. Garratt, when thus writing, forget his own true statement elsewhere, that Christ's true spiritual Church is *never* visible but to the eye of faith? †

III. Now, thirdly, as to Mr. Garratt's very original and fondly cherished theory about the *Witness-slaying Beast's* several successive *phases*, as well as successive *headships*,—for he distinguishes between the two; as if Apocalyptically revealed, and prefiguring what would be the Roman secular Empire's (observe, the *secular* Empire's) chief mutations and fortunes, in the period reaching from St. John's time to the consummation.

The origination of this Beast through the Dragon's scheming, as that which would be his fittest representative and agent,—most especially for the more effective "warring against the remnant of the Woman's seed that keep the commandments of God and the testimony of Jesus,"—this Mr. Garratt marks distinctly, like myself; and also that this remnant of the faithful Woman's seed signify the self-same parties that had been previously figured under the incorporate symbol of Christ's two sackcloth-robed Witnesses, in the former Part of the prophecy. ‡—And how simple and complete (at least so it seems to me) the explanation of the Beast under this its new phase, and revived or 8th headship, after the previous 7th Draconic head had been cut down as with a sword, as signifying the revived Empire of the seven-hilled Rome, under headship of the Roman Pope in his assumed, and throughout Western Europe recognised, character of CHRIST'S VICAR, and so GOD'S VICEGERENT ON EARTH, after its Diocletianic, or 7th and last heathen ruling head had been cut down by the sword of Constantine, and Rome's Empire had seemed afterwards for a while a thing which had been, and was not! § Alike as regards the Beast's predicted throne on Rome's seven hills, (left vacant by the Constantinian emperors,) its great mouth pretending, like God, to all earthly authority, (*secular*, observe, as well as ecclesiastical and spiritual,) its having the ten horns, (or ten Romano-Gothic kings) attached to its head, its predicted warring to the death against

* So the magnificent passage in Rom. viii. 22, 23, cited by Mr. Garratt himself, p. 98.

† See his pp. 93, 132.

‡ Ibid., pp. 133, 139.

§ That the Diocletianic, or quadripartite form of government instituted by Diocletian, was distinct from the Imperial form under Augustus, and consequently its headship of Rome's

empire the 7th, that of Augustus being the 6th, is fully shown in my H. A. Also its new and distinctive imperial *diadem* badge, agreeably with the diadem badge on the heads of the symbolic seven-headed Dragon in Apoc. xii. 3, is there illustrated both from history and medals. Compare Apoc. xii. 3, xvii. 8.

Christ's faithful Witnesses, its destined duration of 1260 years in power,—all has had its fulfilment notoriously, and superabundantly, in the Popes of Rome. And singularly exact, too, the fulfilment of what is prophetically said of the two-horned lambskin-covered wolf-like Beast, as rising somewhat later from the earth, (or settled political state of things,) and of its ministering to the great Beast, and subsequent creation of a subserviently speaking Image of the Beast,—1st, in the Pope's incorporation after a while of the Western clergy, regular and secular, as a distinct body bound by oath of fealty to him; and, 2ndly, its device of Œcumenic Papal Councils, as a representative body, or Image of Western Christendom, whereby to bind its ruling kings and people to be the executioners of his behests. All, all, I repeat, that is prophetically predicated of the ten-horned Beast from the abyss, whether in Apoc. xi., xiii., xvii., xix., (not to add also in Dan. vii. and 2 Thess. ii.,) seems to have had an answer as complete as simple in the history and pretensions, from after the sixth and seventh centuries, of the Popes of Rome. And, alike as regards the prophecy and the history, there is in these symbolizations of Apoc. xii. and xiii., so expounded, just the most perfect parallelism with the points requiring explanation in the descriptive narrative of the Witnesses' death in the previous *within-written* Part of the Apocalypse. So as to the origin, character, and place of enthronement of the Beast, their slayer; the clerical (as well as lay) agents participating in the work, and that gathered on such occasions "from out of the kindreds and peoples and tongues and nations;" the gathering scene being that of a Papal General Council, just such as is here also figured under the symbol of an Image, or Representative Body, of the Roman Beast.

How different, how confused, inconsistent, and self-refuting, Mr. Garratt's application of what is here told about the Beast to the purely *secular* Roman empire, which is supposed by him to be its intended antitype; in part while under one phase, in part while under another; and sometimes in one sense of the words to it under one phase, in another sense to it under another! For, as my readers will see, by looking at the appended Chart,* he supposes five different *phases* of the Beast to have been indicated in this prophecy, besides one other (and that the most important of all) in Daniel:—viz., 1st, the Draconic or Pagan phase, as at the opening of the fourth century; 2ndly, that with the diademed ten horns, in figure of the ten Romano-Gothic reigning kingdoms, as newly formed in the sixth century; 3rdly, that mentioned in Dan. vii., (*but not*, Mr. Garratt thinks, *in the Apocalypse*.) which was characterized by the Papal little horn's first budding in the seventh century; 4thly, that, *yet future*, of its accompaniment by the smaller two-horned lambskin-covered Beast, signifying (he says) the united Greek and Latin apostate Churches, or united little horns of Dan. vii. and Dan. viii.; 5thly, that of the Woman-ridden Beast of Apoc. xvii., signifying a still later phase, in which the Roman Papacy alone will ride the Roman Empire; 6thly, that of its tripartite phase under the seventh Vial, when, Papal Babylon having been destroyed, (as figured in Apoc. xviii.,) the Beast will have for its sole companion the False Prophet of the Greek Apostasy, and, so accompanied, will go into perdition.—While, as to the

* See too his p. 384.

heads, our Author's theory is that the 6th, or imperial, was continued uninterruptedly from Augustus to Napoleon; the 7th head being Napoleon I.; its wounding to death, as with a sword, fulfilled at Waterloo; and its revival in the person of Louis Napoleon; at least in Louis Napoleon after having become in some way allied with the Russian emperor and Greek apostate Church, so as Mr. Garratt expects he soon will be; in order, with all the power of the double apostasy, to kill the two sackcloth-robed Witnesses for Christ!

Now, on the very face of the prophetic document so interpreted, and *à priori* to any particular historic application of it, is it not obvious that, through his separating the Beast's *first* predicated stage of existence, when rising with his ten diademed horns from the sea, by an interval of above 1200 years,* from that last and most notable stage of its existence following on the healing of its deadly wound, Mr. Garratt makes the Dragon stultify his own declared purpose in evoking it? For, whereas his purpose in evoking it is said to have been that of the Beast's warring, as his fittest instrument and agent, against those of the once sun-clothed Woman's seed who might keep up the testimony for Jesus, even as his sackcloth-robed witnesses, Mr. Garratt makes it represented in the prophecy that it is only after the healing of the Beast's deadly wound, all those many centuries later, that there is any action on the part of the Beast towards the accomplishment of its Draconic evoker's purpose.

Next turn to the columns in the accompanying chart of the Beast's *heads*, and the Beast's *phases*, and their historic exposition respectively, according to Mr. Garratt.

The *heads*.—It is the *secular* Roman empire, distinctively, as before said, which (like Faber, and others before him) he explains to

* Such is the statement as to the Beast's destined term of duration, viz. 42 months (Apoc. xiii. 5), on the *year-day* principle, as adopted and applied (though through very original and curious processes of thought and reasoning) by Mr. Garratt.

For the *year-day* principle he considers to be thus established. In Dan. xii., two periods of 1290 days and 1335 days are spoken of as periods with notable endings, measured from some abomination of desolation. This he regards as that which attended on Titus's destruction of Jerusalem, A.D. 70. Now, construed as *years*, 1290 from this epoch brings you to Wicliff; 1335 to Huss and Jerome of Prague. "These striking fulfillments," says Mr. Garratt, p. 187, "fixed conclusively the prophetic meaning of a *day* as signifying a *year*." Alas! then, was the saying, "Blessed is he that cometh to the 1335 days," fulfilled in poor Huss and Jerome of Prague's martyrdom at Constance?

But while this appears to him to be the case when the prophetic period is

expressed in *days*, yet there must be a difference, he adds, when the equivalent period is expressed in *months* or *years*;—42 months, or 3½ years. In that case it means both 1260 years primarily, and in a measure, of the thing predicted; and 3½ years, at the ending of the period, more in intensity! So the Witnesses were both to prophesy in sackcloth during the 42 months (Apoc. xi. 2) = 1260 days, of the heathen treading the sanctuary in the sense of 1260 years, but with a worse 1260 literal days, = 3½ years, at the ending. (Ib. p. 188.)—Again, since the Beast, after mention of the healing of his deadly wound, Apoc. xiii. 5, is said to have had power given him for 42 months, this means, says Mr. Garratt, that, whereas in his previous phases of existence, before the healing of the deadly wound, he was to have a considerable measure of power for 42 months, in the large sense of 1260 years, he was, after the healing of the wound, to have a great accession of power for 42 literal months, = 3½ years.

be meant by the Beast. But how was it, considering that the self-refuting errors of such an explanation have been long since exposed at large by me, and no answer of the least value been given in defence of it, that Mr. Garratt, who cannot but have known of all this, should yet, without himself even attempting the defence, have silently re-adopted it? Take but two illustrations of its palpable inadmissibility. Overlooking the proof given by me, with Gibbon's endorsement of it, and striking corroborative medallie illustrations, that Diocletian's notable change of the Roman government into one under two supreme emperors, for the East and the West, with a subordinate in either case, and Rome as the one common capital, constituted the seventh short-lived headship of the empire (the same that was figured in the seven-headed diademed Dragon of Apoc. xiii. 1) till cut down by the sword of Constantine,—overlooking this, I say, Mr. Garratt supposes its *sixth* ruling *imperial* head, begun by Augustus, to have continued right onward for some 1800 years in unbroken continuity* to the time of the first Napoleon, and Austria's abdication of the vain title of temporal chief of the Holy Roman empire, under pressure of his victories over her. And thus this continuously unbroken sixth imperial headship of the Beast, or Roman empire, is made by him to embrace, besides the earlier emperors, 1st, the Diocletianic changed form of government; 2ndly, the Constantinian and Theodosian *Christian* headship, which (as Mr. Garratt himself, at p. 188, notices) in the 4th century helped the Woman, or Christian Church, when fleeing towards the wilderness, against the Dragon; 3rdly, the Byzantine emperors, through the 6th, 7th, and 8th centuries; 4thly, the Carlovingian, begun A.D. 800 with Charlemagne; 5thly, the 70 years' interruption of that imperial headship in the 10th century; 6thly, the Othonic and Austro-Germanic headship. With which all-assimilating power of comprehension in it, why, let me ask, should not the Beast's 6th imperial headship have embraced Napoleon himself also, if he too became head of the Roman empire; instead of his being its 7th head, so as Mr. Garratt makes him to have been? Though, indeed, whether Napoleon's Frankish emperorship could be called Roman emperorship, when he never assumed that title, because of his "assumption of the Roman eagle as his military ensign, aping the manners of the old Romans, and calling his son King of Rome,"† (which, by the way, Louis Napoleon, whom Mr. Garratt, like Faber, makes the 8th or revived 7th head of the Beast, has not done), seems a point very questionable.

Further, whereas by the never-to-be-forgotten declaration in Apoc. xvii. 9, the *seat* or *throne* of the Beast is inalienably fixed throughout its whole course of existence, to the *seven hills of Rome*, (for why else is it that the *Beast* bears the symbol on its seven heads, and not the Babylonian *Woman* sitting on it?) and that the Dragon, after evoking the Beast from the sea, is said to have given to it his *throne*, as well as his power and great authority, what a flagrancy of contradiction is there to this most marked point in the Apocalyptic symbol in assigning emperors as a headship to the Beast, whose thrones, or seats of empire, were at Constantinople, Aix-la-Chapelle, Vienna, Paris,—anywhere, everywhere but at Rome. No; since the memorable epoch of Con-

stantine's removing his seat of empire, on becoming Christian, from Rome to Constantinople, it is the *Roman Bishop* alone, or *Roman Pope*, who on those seven hills revived Rome's empire there, in a character different but mightier than all before; being, by the very virtue of his Roman episcopate, as Peter's self-styled successor, *ascriptus glebæ*, fixed to that throne of the seven hills; while also, as Peter's self-styled successor, CHRIST'S VICAR, and so VICEGERENT OF GOD UPON EARTH.

Looking next at the *Phases* column, it must surely strike the observer as very extraordinary, that Mr. Garratt should represent as a new *phase* of the Beast its being brought into some new companionship or intimacy. So, *e. g.* its 4th phase, when coming into association with the *two-horned lambskin-covered Beast*; the 5th, when it has the *Babylonian Woman* sitting on it; the 6th, when it has the *False Prophet* as its companion. Would Mr. Garratt predicate of himself that he enters on a new phase, or new metamorphosis, whensoever he makes a new friendship?

In this *phase* column, further, it is impossible not to observe on the marvel of Mr. Garratt's theory about the said two-horned lambskin-covered little Beast, which figures there as the big Beast's associate. He extracts the little horn from the ten-horned Roman Beast of Dan. vii., and then the little horn from the Greek Goat of Dan. viii.; explains the latter to figure the Constantinopolitan head of the Greek apostatised Church, as the former figured the Roman Papal head of the Latin apostasy; then by some magical art of fancy conjures up the form of a new Bestial body, into the head of which he inserts these two extracted horns from other originals; and designates the result as a symbol of the united Latin and Greek apostasies. Is one not reminded by this of the mermaid shown some time since in London, which proved to have been made up (if I remember right) of a monkey's head very cleverly and artificially sewn on to a fish's body and tail?

Yet again, must it not seem a marvel to us, though in a quite different way, that in the Apocalyptically figured phases of the Beast, or Roman empire, it should be supposed by Mr. Garratt that there is positively no figuration, or intimation about the Roman Popes and Papacy, although throughout the middle-age history of Western Christendom, the Roman Popes and Papacy stand out as, of all other things, the most prominent subject on its pages, in connexion with the Roman secular empire? "In Dan. vii., yes!" says Mr. Garratt. "In the Apocalypse, no!"

So too as to *Christ's witnesses*, and the *Beast's war against them*, does it not seem strange that, although Mr. Garratt will admit thus far with me, that the Popes did war them down *all but to the death* before the Reformation, he should yet make the Apocalypse altogether to omit notice of this, in its prefigurations of the future of Christendom; and moreover to imply that it was only after some yet future to be expected union of the Latin with the Greek apostasy, (so we see it figured in Mr. Garratt's *Phase* column,) that the Roman Beast's war against Christ's witnesses was to take place. Similarly, in his *Beast's headships* column, it will be seen that it is only after some yet future development of Louis Napoleon's emperorship that he makes the prophecy represent it as occurring; although, on what (at p. 189) he himself

calls a "very plausible" date for the *commencement* of their 1260 years of sackcloth witnessing, viz., A.D. 606, it would seem that the date of those 1260 years' *ending* is even now come. In Mr. Garratt's *Sign* column the same great catastrophe is made to occur under the Sign, yet future, of the *Harvest-reaping*, in Apoc. xiv. 14—16; which last, though called "the harvest of the earth," he interprets as the harvest of martyrs in the last persecution! To all which I must not omit adding that, in the primary *within-written* part of the prophecy, the light-bearing Angel of the Reformation, according to him, must be considered as having been still with his cloud on the Apocalyptic scene, and still in process of telling his tale about the witnesses to St. John, when the new series of visions about the Woman and Dragon began; the rising of the cloud (Apoc. xi. 12) not taking place till the end of the Angel's story about the Witnesses' death and resurrection.*

Were it needful, I might add many more to the list of inconsistencies and errors in Mr. Garratt's book. But I must now, with many apologies for the length of this paper, conclude.

I would that Mr. Garratt had not forced me to speak thus of it. Had he duly considered how, in regard of all that concerns the prophecy about the Beast, whether in Apoc. xiii. xvii., or elsewhere, my own exposition, just as in regard of that too about the Witnesses' death, &c., as detailed in my last letter, has evidence of its truth from the fact of coincidence all through between the prophecy and history, just as strong, striking, and complete as that recognised by him in my exposition of the *seals* and *trumpets*, I cannot but think that he would have agreed with me as much in regard of the former as of the latter; and that his book consequently would never have been written.

Yours, dear Mr. Editor, very faithfully,

E. B. ELLIOTT.

OBITUARY OF THE LATE AVISON TERRY, ESQ., OF NEWLAND GROVE, NEAR HULL.

THE removal of this most exemplary and eminently Christian man, from the house of his pilgrimage to the place of his everlasting rest, demands at any rate a passing notice in the pages of the Christian Observer. Mr. Terry, we believe, has been a constant reader of this magazine, and an uninterrupted subscriber to it, from its first commencement to the present time. He always loved it, and greatly valued it from first to last; and constantly professed, without even the shadow of turning, the great principles which are here advocated. It may truly be said of him, that "he died in a good old age." He was in the 93rd year of his age, and in the full enjoyment of his faculties, when he departed out of this mortal life. His death is the severance of another of the few remaining links that are left to connect the past with the present generation.

Mr. Terry was introduced in his youth to John Wesley, and had seen him at Newland. He was the pupil of Joseph Milner, the

* The reader should remember about the *ἡκουσα*, recognized by Tischendorf as the true reading in Apoc. xi. 12, and the article *τη* to the *νεφελῇ*; *ibid.*

Church historian, and was the intimate friend and correspondent of Isaac Milner, the Dean of Carlisle. He was the intimate friend and correspondent of Samuel Marsden, of Paramatta, the Apostle of New Zealand. He was on the Committee of Mr. Wilberforce, in the great election, when Yorkshire so nobly responded to the appeal of George III.

Called in early life to the knowledge and belief of the truth, the course of Mr. Terry was eminently and especially that of the just, which, as the shining light, shineth more and more unto the perfect day. As a Christian merchant, no hope of gain or fear of loss could ever induce him to swerve from the straightforward path of integrity and uprightness. When the first Napoleon was in the zenith of his power, Mr. Terry chose rather to suffer his ships to remain idle in the dock, than allow them to sail under false colours, and with false pretences. Perhaps his most distinguishing characteristic was a combination of these two Christian graces,—“A lover of hospitality,” and “a lover of good men.” He had no greater joy than to receive all such into his house; and of the very many who enjoyed that privilege, not one ever went away without being constrained to confess what a beautiful thing is Christian courtesy, when combined with large-hearted hospitality. Mr. Terry was the Gaius of the whole Church. From their first feeble commencement, to their present large extension, he was the untiring friend of all the great religious societies which are the glory of our land, and destined, as we hope, to be the joy of the whole earth. He had been the treasurer of the Bible Society for about sixty years. The Church Missionary Society was especially dear to his heart. The deputations and representatives of these and of all kindred societies came as a matter of course to Newland Grove, and never failed to receive a cordial welcome there from its venerable owner. Mr. Terry laid with his own hands the foundation stone of three separate churches in Hull and its neighbourhood, at a time when the difficulties and hindrances to such undertakings were immensely greater than they are at present.

Mr. Terry loved the Prayer-book, and the Church of England, with a pure heart, fervently. But Ritualism on the one hand, and Latitudinarianism on the other, his soul abhorred. He died, as he had long lived, in the true faith, and with the blessed hope of the everlasting Gospel. He most earnestly professed, on the bed of death, his simple and entire dependence for pardon and salvation, upon “the one oblation offered upon the Cross once for all;” and nearly the last words which he distinctly uttered were these, “*The Scripture cannot be broken.*” After this he fell asleep. A great host of eminent men, whom he had repeatedly received under his hospitable roof, one after another have gone before him to the better land. The beloved Archbishop Sumner, and the excellent Bishop Daniel Wilson, the Milners, the Scotts, the Knights, Charles Simeon, Thomas Dykes, and John King, with many others, who have frequently knelt at his family altar and partaken of his Christian hospitality, have all preceded him to the world above. And now that the kind and generous Avison Terry has passed from the Church militant here on earth, to join the Church triumphant above, we doubt not that there are many, very many, there to receive him into everlasting habitations. C. O.

NOTICES OF NEW BOOKS.

A Few Thoughts on Woman's Rights, &c. London: L. Booth, Regent Street. 1866.—In the fever of the French Revolution, the renowned Tom Paine wrote on "the rights of man;" and not to be behindhand with him, Miss Woolstonecroft wrote her "Rights of Women," in which she maintained, of course, the natural equality of her sex, and declaimed against the tyranny of their master. Her future conduct was not altogether such as to show that she was capable even of taking care of her own character. At length, however, she became the wife of an author, whose writings are still read to some extent—Thomas Godwin, of the Ultra-Liberal school. His account of what he knew of *her* morals before their marriage reflects no credit on *his own*. We have here a short tract, in which many things are well said, and some are questionable. The author is a lady, we suppose, though the title-page tells us only that the pamphlet is written by * * *. Now this lady entirely forgets an eternal truth, which, since the world's creation, has never with the slightest success been once evaded,—“Thy desire shall be to thy husband, and he shall rule over thee.” Till this text shall be removed from Scripture, it is pure folly to talk about the equality of the sexes. But we quite agree with this lady, that “nature destined woman to have an equal share in social influence with her partner, man.”

From what class in life did our author draw the following picture?

“Boys are trained and taught from their earliest infancy to be selfish and exacting; they are little tyrants to their sisters in the nursery; they learn at school to check all home yearnings, and to efface all the better influences of their nature: in sight of their schoolfellows they are ashamed, at parting, of a mother's tear and of a sister's kind good-bye; a towering self-love grows out of the ruins of home affections, which are ruthlessly crushed on the threshold of public life; and all this is encouraged and applauded—for what? That the urchin may be ‘manly.’”

We never heard a public-school boy speak of his mother or sisters without the warmest affection. Nor in the University did we ever meet with a youth who did not speak with affectionate reverence of his parents, and, when he spoke of them at all, the warmest love for his sisters. Much good advice to women follows; but it is rather too much in the style of an address to an injured class, who are called upon to resist oppression. All this is utterly absurd. Nowhere on earth are women so honoured as in England; and they owe it to the power of the Gospel. True, there are men who are brutes, and women who are termagants. In the good old days of England, the whipping-post was found to be of great service to the one, and the ducking-stool to the other. We shall not venture to recommend the restoration, in these refined days, of either of these punishments; but it shows that our forefathers thought that both parties were equally deserving of punishment. In conclusion, our author speaks of the loss of female virtue as entirely the sin of one sex. We cannot enlarge upon this subject, but our own acquaintance with some public institutions, as well as many very painful private investigations, have led us to a very contrary conclusion.

PUBLIC AFFAIRS.

THE ripening of the harvest affords a wholesome subject of interest at home, while politics are asleep; and in foreign affairs there is but little change. We may be thankful that the harvest (the reaping of which has now fairly begun) is of good quality, and the crops, though not large, are not below the average yield. In home politics we have really nothing to report. Attempts are made, by means of public speeches and out-door meetings, to excite the working-classes to demand a large extension of the franchise in their favour. Hitherto these efforts have been attended with but little success. Our working-class is in general in full employment, and, whenever this is the case, they do not care to meddle with politics. We see that great efforts are made at Birmingham, and that the leaders of this great movement, as we are told that it is to be, are recalling to the mind of their auditors the glorious days of the Reform Bill five-and-thirty years ago, when they threatened to march up to London, in a body one hundred thousand strong, and compel the Government to give way to their demands. At present, however, Birmingham is rather sleepy, and we are afraid that one fact, which is published by authority, will not find the prominence it deserves. It is that, of the working-men and artisans entitled to vote, just one half refused to pay their rates in order to qualify themselves for voting. The landlord is obliged to pay the rate, and the law authorises him to add it to the rental.

We hope that Lord Derby will not allow himself to be carried into any extreme measures for the sake of a transient popularity. Why should a Reform Bill, rather than one for cleansing our rivers, or making a railway, be the subject of idle clamour? And yet we are not without our fears. A deputation has just waited on his Lordship, to ask for better accommodation for a Sunday band in the new park at Battersea. He complied at once, with many compliments to the working-men for their extreme good conduct. When the ugly Dutch canal, fenced in with iron railing, in St. James's Park, was converted into beautiful pleasure-grounds, the Bishop of London, Dr. Blomfield, waited upon the Minister of the day, to entreat that they might be closed on Sundays. He feared that they would afford a temptation to many to desert the church, and to lounge away their forenoons in the gardens. During the Regency of George the Fourth, Bishop Porteous waited upon him, to request that he would discontinue his Sunday dinners. The Regent instantly complied. What a contrast with Lord Derby's honeyed speech. It is well that we should know how far we have travelled, and how fast.

We say nothing of foreign politics. Italy has gained possession of Venetia; and if she will be satisfied to have regained what is properly her own, Europe will be content. France and Prussia seem yet to be on friendly terms, though Prussia has swallowed up several of the smaller monarchies of Germany. The *Times* insults them, with a deplorable want of taste and feeling, in the hour of their distress, and defends the conduct of Prussia. Why is this? We confess that we

cannot fathom its motives. Meaner journals, of course, follow in its wake; but all this is very contrary to our true English feeling, and the principles on which we have been acting for centuries.

The sporting newspapers, and some of the better class, the conductors of which ought to be ashamed of thus prostituting their columns, have been filled within the last few days with the reports of a pugilistic encounter. We shall not disgust our readers with a repetition of the story, conceived as it is in the vilest slang, which to them would scarcely be intelligible. In the recent fight the men seem to have been unequally matched. The one "left the ring" with scarcely "a scratch;" the other, a much younger man, "was fearfully punished about the head, face, neck, and chest. He was a mass of blood and bruises; his eyes, nose, and mouth were fearfully swollen, and his front teeth loosened, and he expressed himself in dreadful pain." His opponent left the ring amidst loud cheers from his friends and partisans. He had won the battle; he had inflicted these wounds, and left the vanquished man scarcely the trace of human features, and he was the winner of a purse of four hundred pounds; for the men fought for two hundred pounds a side. An age of luxury is, invariably, an age of licentiousness; to licentiousness cruelty, habitual cruelty, succeeds, sportive cruelty the last stage of human degradation. When Rome became luxurious, whipped her pigs to death, fed her lampreys upon the flesh of slaves, and made her choice *patés* out of the tongues of larks, she became horribly licentious. What she was in this respect the readers of *Juvenal* know but too well. It is enough for others to be told that the first chapter of St. Paul's Epistle to the Romans scarcely reveals the full amount of wickedness which *Juvenal* describes. Then, too, was the age of cruelty. The Roman ladies, by thousands, crowded the Coliseum to see naked gladiators fight with a short sword or dagger. When one of the combatants had thrown and stabbed the other, he looked up to the brilliant but savage crowd awaiting the signal from these courtly maids and matrons which determined whether another stab, inflicting a mortal wound, should be given or not; and they, if the fight had not been sufficiently bloody to gratify their tastes, gave the merciless sign of the inverted thumb, and the poor victim died at another stroke. A few years after came the cry of *Christianos ad Leones*.

We are following rapidly, it seems, in the steps of ancient Rome. But the revelations of our Court of Divorce shew a fearful amount of crime, in which even women, married women, have their full share. Habitual cruelty now follows. Pugilism, which for thirty years had not been heard of, is again a favourite pastime. "The ring" is encouraged by men of station, as well as by the lowest blackguards; the longer the fight, and the more severely the pugilists "are punished," that is, the less they bear of human features when the fight is over, so much the better pleased are their patrons. If this were all, we should scarcely be disposed to interfere. But the contagion spreads. In one of our public schools, which has the reputation of being conducted on high principles of honour and morality, pugilism—or, we believe, in the proper slang of public schools, "a mill,"—is, or was lately, sanctioned. An under-master, who had endeavoured to prevent a hostile meeting of this kind, was

overruled; "the mill" took place, and one of the youthful heroes was so bruised, that the next day he was in bed, with the loss of some of his teeth, in consequence. Fighting may have been common enough in other schools, and masters may have been obliged to connive at what they could not easily prevent; but that it should receive the sanction of the head master, struck us as something new.

We fear that we are receding in national morality. And this is quite consistent with the fact, which we do not contest, that we have undergone in the last generation a vast improvement in social decorum. Far be it from us to compare any of our countrymen with the wretches who consigned their fellow-citizens to the guillotine during the first revolution in France. Yet these men, when not engaged upon their murderous work, were affable and courteous. The reviving popularity of such spectacles as that to which we have drawn attention, and the fact that our best newspapers, if their reporters have timely notice, fill columns with the disgusting details, is to our mind conclusive. Good men may be growing better; bad men are certainly growing worse; and they will be worst of all, says Matthew Henry, just before the Lord comes. Scott uses nearly the same words.

And yet the pulpit is silent. We have not yet heard that a single voice has been raised against these abominations either in town or country. It was not thus our great Reformers won the Reformation. In the presence of the Court they preached against courtly sins; at Paul's Cross they told the common people, but not in plainer language, what were their transgressions. There is no reason for silence here. It is possible on some points so to handle sin as to infuse impurity. Here, however, disgust, a sickening disgust, is all that the most delicate minds would suffer. The holy courage, which ought to distinguish the true minister of Christ, should raise him above all other considerations.

TO CORRESPONDENTS.

OUR Correspondent, whose address we cannot read (many of our correspondents seem never to have been taught to write), expresses the great interest and pleasure he has received from reading our Review of the "Ecce Homo," and adds some strictures upon parts of it. We have sent his letter to the author of the Review.

A Clergyman of experience, whose papers have often enriched our pages, writes to express the great pleasure he has had in reading our Review of Mr. Eardley Wilmot's "Genesis and Geology." The view there taken he supports by some original arguments. But as we have declined to insert everything upon the other side, so in this case we must again refuse to be drawn into the battle-field. We have often thought that, if mischievously disposed, we could furnish our readers with the most amusing article that ever appeared in these pages, by merely printing in parallel columns the letters of praise or condemnation which we are constantly receiving from writers equally entitled to be heard with respect, upon the very same articles. In general, let our censors take it for granted that some correspondent is probably at the very same time writing to us to express his extreme gratification on reading the self-same article.

Several contributions, which we intended for this month, must stand over.

THE
CHRISTIAN OBSERVER.

NEW } No. 346.
SERIES.

OCTOBER.

[1866.]

NEW TESTAMENT MILLENNARIANISM.

New Testament Millenarianism ; or, The Kingdom and Coming of Christ, as taught by Himself and His Apostles. By the Hon. and Right Rev. Samuel Waldegrave, D.D., Lord Bishop of Carlisle. London : William Hunt and Company, Holles Street. 1866.

THE subject of this work is the Millenarian system, respecting which the views entertained on either side are so opposite as to have given rise to much dispute. Accordingly, the Author, having stated, in the Preface, the alternative tenets of the two systems, says, "These are the questions involved in the Millenarian controversy." He appears to have been moved to the selection of this subject for the Bampton Lecture by the interest which he took in the younger members of the University, before whom, as Select Preacher, at a former period, he had brought "the leading truths of the Gospel." His anxiety to defend from error the "future pastors of our Church," determined him in the choice of the topic for his eight Sermons at St. Mary's. He considers the Millenarian views to be "incompatible with the first principles of the doctrine of Christ"; and he could not refrain from using his opportunity to warn those who were soon to become teachers of religion against opinions which he regarded as so fundamentally wrong.

The most clashing opinions are met with on the question before us, in books and clerical conferences, for want of a right understanding at the outset; and even when the leading canons have been agreed upon, there is found to be a disposition to look exclusively to one portion of God's word. "Our appeal must be to Scripture alone;" but not to the prophetic part of it only. Prophecy must be studied; but "the New Testament must determine the question." We may not take

our stand upon the ground of an universal literalism, as some ardent minds venture to do; because it is undeniable that the prophetic parts of Scripture, whether those of the Old Testament, or the Apocalypse, abound in the language of imagery. The laws for interpreting what is undeniably figurative, or largely made up of figure, must differ from that which is plainly literal; and no student of Scripture can proceed to the investigation of the Millennial question with a resolution to take all that he finds in Ezekiel and the Revelations according to the letter, without doing violence to the first principles of interpretation, and laying himself open to the charge of a most unphilosophical method of procedure.

"Before we begin our Scriptural researches, it is most important that the principles according to which they are to be conducted should be clearly defined. For there is no discussion in which fixed laws of Biblical interpretation are more needed, there is none in which they have been less observed.

"Our inquiries must be first directed to the strictly doctrinal portions of the sacred volume. For all the prophecies abound in metaphor and allegory. This, at the very least, must be conceded—and the concession is enough for my present purpose—that even if the controversy originate, as the Millenarian controversy certainly does, in the Apocalypse, it cannot be confined to, and much less decided by, it.

"But here again I must guard myself against being misunderstood. Far be it from me to disparage that wondrous book. Its inspiration cannot be shaken. A special blessing belongs to the study of it. Great is the service it has already rendered to the Church of Christ. For through it the Apostle John has specially, for eighteen centuries, discharged that office of prophetic warning, counsel, and comfort towards the saints of the Most High under the Christian dispensation, which a succession of seers was raised up to fulfil among the tribes of Israel during the ages of the Jewish economy. But the question is not whether the Apocalypse shall be studied at all. It is this: 'How shall it be studied aright?' Now, it is by general confession a book of symbols from the fourth chapter and onwards. Nor are there wanting writers of good report who hold it to be symbolical throughout. It may be that in some cases, as for instance in the vision of the final judgment, the thing prefigured is its own symbol. Still, as a symbol, and as a symbol only, it appears on that inspired page. Its meaning must be made the subject of hermeneutical research. Hence, in a matter controverted (if I may so speak) between the Apocalypse and other portions of the Divine Word, that book cannot by itself determine the question; appeal must be had to authority higher, not in point of inspiration, but in point of literal precision and generality of doctrinal statement upon the subject under discussion."

The great Prophet foretold by Moses was Jesus: to his words, therefore, as "recorded in the whole New Testament, but most clearly and fully in the Apostolic Epistles, we naturally

and properly listen. To His teaching implicit deference is due, because in Him prophetic supremacy is vested."

"The statements of the New Testament, especially upon the points at issue, are many and clear; in them we have all the guidance that we can reasonably desire. . . . The New Testament as a whole has this distinct and incontestable claim to the right of arbitration, that it is the inspired record of the words of that great Prophet of whom it was said, 'Him shall ye hear in all things whatsoever He shall say unto you.'

"The principle for which I contend is one which is freely granted in the case of the Old Testament types. They are, as has been beautifully remarked, like the Egyptian statue, vocal only when illumined by the rising rays of the New Testament sun. And I may here be permitted, in passing, to caution you against the danger of being swayed by Pre-Millennarian arguments built on what are imagined to be types and are not. Now, if the rule hold good in the exposition of the Pentateuch, why is it to be abandoned when we pass on to the Psalms and the Prophets? Their style affords us no warrant for doing so. It is not proved that we have here quitted the region of metaphor and allegory. Figures abound on every side, and in many cases it is plain that in passing from type to prophecy, we have only exchanged symbols acted for symbols written."

Entertaining the very strongest opinion upon "the perils, not only to general soundness of doctrine, but also to the health and strength and the present heavenly life of the believer's soul," which surround the paths of Millennarian speculation, the Bampton Lecturer feels that he shall not "have laboured in vain" if he shall "only convince some of" his "younger brethren in the ministry that there is good reason for them to pause before they enter upon those enticing paths." Nor does he forget to apply practically, in this the first Lecture, the whole subject as it lay before him. "May this at least be granted to my petitions, that seeing I have to treat of death, judgment, and eternity, I may so speak of these awful verities, that they may, by the power of the Holy Ghost, be made to many of you constraining realities." Nor does he omit an appeal to the heart and conscience of the hearers in any of the Lectures. Brief and condensed as the application must necessarily be of an argument mainly addressed to the intellect and the judgment, the preacher has shown it to be possible, wherever, as in these Sermons, the "text" is not used as a mere starting-point or heading. He has thus set an example of that enforcement of the principles discussed in the body of the discourse, which, while it is so peculiarly important for young men, has too often been left out, or very scantily performed, by University Lecturers.

Millennarians look for an earthly reign of Christ, and insist much upon the terms, "the world to come," and "good things

to come," as though they implied a still existing futurity; whereas it would seem, that we must seek for the true meaning of such language by putting ourselves back to the time when it was first employed. The period, or dispensation, was future in respect of preceding time, and the expectation of the ancients; and because, at the time when the Apostle wrote, the Temple yet standing, and the Levitical priesthood, and the Jewish polity, the revelation of the kingdom of the Messiah in its fulness was rather an event looked for, than already come. "The kingdom of Christ is His visible Church; nor shall His kingdom undergo any essential transmutation, till that kingdom of glory come which is pure, eternal, heavenly. The true meaning of the petition, 'Thy kingdom come,' is, Establish Thy dominion, Prince of Peace, in every heart. Cast down every imagination; bring into captivity every thought to the obedience of Christ. Let the pardoned rebel know how blessed is that kingdom, within which is righteousness, and peace, and joy in the Holy Ghost. And establish Thy dominion, Prince of Peace, in every land. 'Accomplish the number of Thine elect, and hasten Thy kingdom.'"

In opposition to the idea of a secular pre-eminence in store for the literal, it is argued, in the third Lecture, that the Kingdom of Christ, as now existing, is the true Kingdom of His Father David; and that we must interpret spiritually the sacrificial prophecies in obedience to the Lord Himself. "Nor can the ritual wall of partition between Jew and Gentile be raised up again. Many modern Pre-Millenarians, striving, though after all but ineffectually, to be consistently literal throughout, assert that it shall. Their expectation is confirmed, they say, by passages like this: (Jer. xxxiii. 17, 18.) 'David shall never want a man to sit upon the throne of the house of Israel: neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.' But it is in the latter portion of Ezekiel's prophecy, that they discover the surest evidence that they are right. The fortieth and six following chapters of the book contain, they say, a very full and particular description of the temple which is yet to be built in the land of Israel. Nay more, the Lord condescends to do that a second time to Ezekiel, which once He did to His servant Moses; He condescends to prescribe the ordinances of the sanctuary, and that with a remarkable minuteness of detail. For example, He specifies the number and position of the tables on which the sacrifices are to be slain; He gives directions concerning the places where they are to be boiled; He even provides for the hooks that are to be 'fastened round about.'"

At the same conclusion as to the spiritual import of the

sacrificial language of the Prophets, other minds have independently arrived. The Duke of Manchester, in the "Finished Mystery," thus writes:—

"I find in prophetic language sacrifices used figuratively to denote prayer, thanksgiving, joy, righteousness, confession, contrition, judgments. I find, even under the Old Testament, indications that the spiritual worship which these sacrifices intimated, was more acceptable than the ceremonial offerings themselves. I find that some of the instances adduced by the advocates of literal sacrifices, if taken literally, would prove more than those advocates would admit. And, when I find, in the New Testament, that believers are a royal priesthood, and, as priests, partakers of the altar; as priests, to offer spiritual sacrifices, whether of praise and good works, or of themselves, either in life or death; I am induced to believe, that the prophets refer to the spiritual and reasonable service indicated by the typical ordinances, rather than the beggarly elements themselves."

If the Jews, as a nation, are to re-enter the Church, or return to their own land, it must be by believing the Gospel. This point is quite distinct from other peculiarities of the Millenarian question. Not as remaining in a state of unbelief, (for it was "because of this" they "were broken off,") but as accepting Him whom the apostles preached to their forefathers, can they be safely, that is scripturally, encouraged to expect that they shall see "the good, the pleasant, the glorious land," from which, for eighteen centuries, they have been separated. These are only thrown out as private hints, the Lecturer remarks; but they seem to rest upon a basis of sound reason.

The Pre-Millennial system is founded on the supposition that the glorious appearing of Christ must precede the bringing to God of the great body of the saved. The Bampton Lecturer considers that Christ cannot come personally while any members of the mystical Church remain to be gathered in. The Two Sacraments, and the Word, are the means by which the Church is to be collected from out of the world; but these inevitably cease at the Second Coming of the Lord, while the Bible becomes useless, and the intercession of Christ ceases.

"Consider the means by which the ingathering of the Church is accomplished. . . . Three things. . . . conspire in the preparation of the Church for the Lord—Baptism, the Word, and the Intercession of Christ."

"And first, the Church is washed with water. By the Divine ordinance of Baptism are sinners admitted into the outward fellowship of Christ's disciples. This is the outward preliminary step towards a more intimate union with the Lord of life. The preliminary step, I say; for the Baptism of water cannot, of itself, do more than introduce a sinner into the Visible Church; or, to adhere to the terminology of Holy Scripture, into the kingdom of Heaven. Baptized we may be, and yet be not wheat, but tares. Baptized we may be, and yet be not sheep, but goats; not wise virgins, but foolish. Another instrument

is ordinarily employed to bring the elect people of God into that inner, that vital union with Christ, by which they are constituted 'very members incorporate in the mystical body of God's dear Son.' That instrument is the Word.

"For notice, secondly, that the Church is 'sanctified,' separated from the rest of mankind to the praise of God, 'by the Word.' And what is the Word? It is the Gospel preached by Christ's ambassadors.

"Instrumentally by it is the process of sanctification in each member of the Church begun; by it is that process carried on.

"By the Word is the process begun. For it is written, 'Of His own will begat He us with the word of truth.' The steward, watchman, and messenger of the Lord, preaches Christ crucified in the great congregation. The Holy Ghost opens the heart, here of one, and there of another, to attend to the things that are spoken. Nor doth He cease to work until, convinced of sin, the quickened sinner is graciously constrained, in a felt necessity to flee for refuge, to lay hold upon the hope set before him. . . .

"Thus by the Word is the sanctifying process begun. By the same Word is the process continued; and that too in those exceptional cases,—for, 'exceptional' experience teaches us that they certainly are,—in which a man is filled with the Holy Ghost from his mother's womb, or from the hour of his baptism. Whether it be that 'faith groweth exceedingly,' or that 'the charity' of the people of God toward each other aboundeth; whether it be that 'the flesh with the affections and lusts is crucified;' or that the 'new man' is 'put on, which is renewed in knowledge after the image of Him that created him;' in all cases alike, the Word is the instrument of progress. Yes, if we would 'leave the principles of the doctrine of Christ, and go on unto perfection,' if we would cease to be 'babes,' and advance to man's estate, it is by 'the sincere milk of the Word' that we must 'grow.' Truly the Word, the simple, clear, full, and fearless exhibition of Christ, by men whom He Himself hath taught and sent, is indispensable to the existence and the building up of His true Church. That Church owes everything of life and growth to the Spirit of Christ, and that Spirit will work only with and by the Word of Christ.

"For who is He that sends forth the Spirit? We must enter, my brethren, within the veil. There we shall behold Jesus saving them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For truly, and this is the third point to which I would direct your attention, if the Church, being washed with water, is sanctified by the Word, Christ is the doer of it. As the one great High Priest over the house of God, He hath 'passed into the heavens,' 'by His own blood.' That blood hath a piercing cry in the ears of the Father; and this is its cry, 'Sanctify them through Thy truth: Thy Word is truth.' Nor doth it cry in vain. The Father grants the prayer. The Spirit is sent forth in Jesus' name, to give efficacy to Jesus' word, quickening the dead in trespasses and sins, and leading on those that have been 'born again' 'from strength to strength,' even until every one of them in Zion appeareth before God."

The writer glances at the tendency of the statements found in some Millenarian Works to nourish the idea of salvation external to the Church, and independent of the use of those means on which he has dwelt as the fixed and only process for gathering in the mystical Body of Christ. Regarding such doctrines as more than "harmless phantasies," he thus closes the fourth Lecture:—

"I am the more anxious to impress this thought upon your minds, because there is, in this our day, a constant and a powerful tendency to reverse the order of inquiry. That distinguished title, 'the Church,' is withdrawn from the blessed company known unto God, though undefinable by man, to which it primarily belongs; and is bestowed exclusively upon another, a larger and a mixed society, cognisable by such outward attributes as universality, apostolicity, visibility. And then a man is tempted to act as if he thought himself safe because within that ancient pale. Such is not, brethren, the lesson taught by the parable of the wise and the foolish virgins. Awful will it be, most awful, to have been members (as, thank God, members we are) of that Church which of all others is the most Scriptural; Scriptural in its doctrine, Scriptural in its discipline; awful will it be to have worshipped in its sanctuaries, to have ministered in its congregations, and yet, when the Lord comes, when all the *ἐκλεκτοί*, and all the *ἐκκλητοί*, all who by grace have heard and obeyed His Word, shall swell the triumph of His train, and enter with Him into the many mansions of His Father's house, to be ourselves shut out."

The characteristics of the Pre-Millenarian views are most strikingly brought out, in their relation to "the Judgment of of quick and dead at the second coming of the Lord." Repentance is to be urged on the ungodly, and perseverance on the saints, by the consideration that the "Lord is at hand." The common belief, or tenet, of Christians, is that, at Christ's coming, "a Judgment of assize shall immediately begin. . . . But here our Pre-Millenarian brethren join issue with us. . . . They insist upon it that we must announce a personal advent, and a first resurrection, as events which may hourly be expected to occur, and which certainly must take place before that reign of blessedness begins, for which so many are anxiously looking." The vision recorded "in the twentieth chapter of the Revelation, at the eleventh and following verses, they say, depicts an assize subsequent by many centuries of time to the coming of the Lord. Nor doth it tell of an universal assemblage of all mankind at the judgment seat of Christ. They would not, they protest, diminish aught from the terrors of the great day of the Lord. The advent of Christ shall, they most firmly believe, be sudden; all mankind shall certainly, at one time or another, be arraigned at His bar; the trial shall in each case be, beyond all doubt, one of inexorable rigour;" [we should have preferred, to the latter phrase, "one of impartial justice;"] "but then these elements of fear shall not be concen-

trated upon one point of time; they shall be distributed over a lengthened period; for, 'the first resurrection,' 'the resurrection of the just,' with its corresponding judgment, shall be at the beginning, while the second resurrection, the resurrection of the unjust, with its judgment, shall be after the termination of the Millennial age. It is the latter judgment, they say, that the symbols before us prefigure. Such, they insist, is the conclusion to which they are driven by the 'plain, literal, and obvious' meaning of words which are found in the earlier part of" the "twentieth chapter of the Revelation."

The Lecturer points to a very serious particular in the system he is discussing, and one which, if justly alleged, would excite alarm and mistrust in many minds, in the following words:—

"I might now advert to certain collateral topics of no trifling import. For instance, I might point out how by this system some have been encouraged dangerously to tamper with that fearful word *αἰώνιος*: for fearful it must be to the ungodly, so long as its true significance remains graven as with an iron pen and lead in the rock, in those pregnant words of the fourth chapter of the second chapter of Corinthians, *τὰ γὰρ βλέπομενα, πρόσκαιρα· τὰ δὲ μὴ βλέπομενα, αἰώνια*."

This Lecture, the Fifth, is one of great excellence and compass. In it the preacher has risen to his own sense of "the transcendent importance of the subject," both as regarded in itself, and in its relation to the Millennarian "interpretation of the first Resurrection." In examining the "compensating reward proposed to the Christian," and "to be conferred upon the saints at the second coming of their Lord," the preacher grapples with "literalism," as the fundamental error of the Millennarian scheme, by which it "reduces eternity itself to the level of time."

"Eternal, as we have seen, is the only word by which, in their unfigurative portions, the Scriptures mark the duration of the saints' inheritance But with our brethren this cannot be. Our very vocabulary must be modified by them. The word 'Millennial,' a word which can nowhere be found upon the pages of the book of God, must, practically, in almost every case, be substituted for the word 'eternal.' Far be it from me to insinuate that Pre-Millennarians speak of no eternity beyond those thousand years upon which their eager gaze is fixed. This is by no means the case. But I do say, that whereas faith's only pioneer is the Scripture of truth, that divine word as interpreted by them cannot lead us onward from time to eternity. The Millennial inheritance, in all its essential characteristics, belongs to time. The inheritance of the risen saints is no longer heavenly, but earthly; no longer incorruptible, no longer undefiled. Yes, the whole scene is changed. We find that we have been brought once more to earth; not a newly-created earth, which may possibly be a fitting abode for Christ and His Church during the countless ages of eternity, but to the very earth that now is, improved it may be, but by no means perfected."

If the Millenarian opinions, which make this earth to be the scene of the Saints' felicity, are utterly unwarranted by the Scriptures, what is the secret of their power? The Author decides this point: it is, he says, the "sensuousness" of this system which is so fascinating, and gives it the hold it has in the minds of those who embrace it.

"Things heavenly are clothed in beautiful earthly forms. Man, shrinking as he ever does from the effort which faith requires, eagerly embraces a tenet which gives to things future a substance and a form cognizable by his natural understanding. And the stern reluctance of the Apostolic writings, and the startling self-contradictions of Chiliasm itself, are as nothing beside the ravishment with which fancy wanders amidst the varied scenes of Millennial glory. Many of our brethren, doubtless soar above these carnalities they have a heaven-born nature which refuses to submit to the consequent degradation. But, then, the majority of their disciples may not be so spiritually-minded. Such will, and such do, eagerly seize upon those carnalisms, which are, in very truth, part and parcel of the Pre-Millennial system. And great is their consequent peril. Sentimentalism may easily be mistaken for spirituality. And imaginative students of prophecy may fondly persuade themselves that they are believers, when they are but speculators; that they love Christ's future appearing, when indeed they know little of His present manifestation in their souls."

It is in the Apocalypse that the root of the Millenarian question is found. But it is not to be determined by what is read in that book alone. The "figurative" is to be interpreted by the "literal:" the latter is the key to the former.

"I assume, then, in the first place, that, as to its subject and style, the Revelation is a book in which events belonging to the Christian dispensation are set forth in symbols, many of which are borrowed from the times of the Jewish economy.

"From this it follows, as a corollary, that, in dealing with those symbols, we must beware of such interpretations of them as, being drawn from other than inspired sources, may have no better authority than accidental coincidence, prejudice, or fancy. A comparison of any given passage with other Scriptures may lead to a result very different from that which might, from the neglect of this principle, have pre-occupied our minds.

"I assume, in the second place, that, as to its chronology, the Revelation ranges over a period of time neither wholly past, nor wholly future, but extending, if not from the ascension of Christ, at least from the date of the book, to the consummation of all things. It is, in fact, the prophetic story of the 'kingdom of heaven,' setting forth the sowing of the good seed, the springing up of the tares, the growing together of both until the harvest, their final severance, and the shining forth of the righteous in the kingdom of their Father. . . .

"I assume, in the third place, that as to its method, the Revelation does not, in thus treating of the history of Christendom, observe an

unbroken and continuous order. It is 'not,' says a learned writer of the present day, 'a consecutive prophecy. Rather, it is to be regarded as a synoptical system of co-ordinate prophecies.' For it consists 'of frequent anticipations and frequent recapitulations.' The inspired writer, borne as it were on the wings of the Spirit, hastens on to future events, which he will again describe more fully hereafter; then, when he has arrived at the brink of the consummation of all things, he suddenly returns, either to the first age of Christianity, or to some intermediate point; and then, beginning as it were from a fresh source, he travels down by a new stream; and this he does several successive times."

Drawing to a conclusion, in the latter part of the seventh and in the eighth Lecture, the preacher, who has shown a front of such uncompromising resistance to the Millenarian views, has this modest sentiment,—“Perchance we shall, after all, have to do that which we are all, by nature, so unwilling to do, confess our ignorance, and wait until the page of the prophecy of this book is plainly illuminated by the light of history.”

At the end the Author thus declares the reasons which had led him to undertake the subject :—

“My principal endeavours have been directed to show that the doctrine of a personal reign is unsupported by Scripture, when rightly understood. That doctrine perplexes the minds of many of our brethren in the ministry who cannot see their way clearly open either for its adoption or for its rejection. It also impairs the usefulness of others who have overcome this hesitation. It may not, perhaps, in every case occupy a place in their private studies and public ministrations, which belongs of right to more humbling, and withal more edifying, truths of God. But it does most certainly introduce into the whole system of Scriptural exposition a dislocating principle, which men, not imbued as they may be themselves with the spirit of genuine godliness, can easily apply to the overthrow of the whole fabric of the Christian faith. Nor is the mischief confined to such extreme and exceptional cases. For certainly, under the semblance of providing for the future, the Millenarians do, by the necessary tendency of their opinions, close against the spiritually-minded some of the richest storehouses, and open to the carnally-minded a long vista of speculations, in which they find a welcome refuge from present self-examination.”

Some words of precious counsel to the younger hearers (nor are the elder forgotten afterwards) close the course of Lectures.

“Do not over-estimate the amount of either your intellectual or your spiritual attainments. Too many take it for granted that they are born again of the Holy Ghost, when they are but Christians of education, or Christians of ceremony, or Christians of feeling. And then, how many forget that they may, even when renewed by the Spirit, be but children in understanding. Remember, my beloved, that it is not enough for a man to be very earnestly-minded. A preacher may be very earnest, both in public and in private, and yet

be, at the same moment, very ignorant, or very unsound. And truly it is marvellous how few, even among zealous Christians, have clear and full views of the completeness and efficacy of the Atonement, of the nature and effects of a justifying faith, and of the sanctifying operations of the Holy Ghost. The person, titles, and offices of Jesus Christ are understood by fewer still. And yet smaller far is the number of those who have a Scriptural apprehension of that 'everlasting covenant, ordered in all things, and sure,' by which these matchless spiritual blessings are all secured to the people of God. Yet all these things are integral parts of the faith, that faith according to the proportion of which all ministers are bound to prophesy."

"'O Blessed Saviour,' says one who loved the Lord and His appearing, and yet was no Millenarian, 'how busy are the tongues of men, how are their brains taken up with the indeterminable construction of this enigmatical truth, when, in the mean time, the care of Thy spiritual reign in their hearts is neglected! O my Saviour, while others weary themselves with the disquisition of Thy personal reign here upon earth for a thousand years, let it be the whole bent and study of my soul to make sure of my personal reign with Thee in heaven to all eternity!'"

The antagonism between the views put forth in these Lectures and the Millenarian scheme, is uncompromising and absolute. The Author regards this system as utterly unscriptural, and looks even with dread on its effects upon the minds and ministry of the younger clergy. It is, therefore, with the greater admiration that we find his tone so moderate throughout; the task being no easy one to maintain such a spirit, while at every step he was contending, in the most unqualified manner, against the opinions of which he is treating. An interval of more than ten years from the time when these Lectures were delivered at Oxford having confirmed the Author's conviction of the soundness of the views they contain, he would, as a Bishop, desire to carry on the usefulness of his book to another generation of rising candidates for the ministry. This was his aim in reprinting the Lectures, which will approve themselves to all who shall read them, whether young clergymen or lay-students of theology, as the production of one who has encompassed and exhausted his subject; has handled it fairly as well as faithfully, and has striven with success to extract from the discussion of each branch of it valuable fruits of spiritual and personal application.

We do not press the views, which these Lectures so decisively maintain, upon our readers; but only present them as the conclusions of an excellent man, and one who, by daily reading and weighing of the Scriptures, has "waxed ripe and strong in his ministry."

The notes are very full; consisting chiefly of passages from writers on the subjects which touch the Millenarian opinions, whether as supporting or differing from his own. The matter

of these notes is enlarged upon in a copious Appendix, wherein the opinions of Joseph Mede, Mr. Greswell, Mr. Brooks, Mr. Birks, and others, are critically examined. This is followed by an Index of "Texts quoted and illustrated," another of "Authors cited," and a third of "Matters discussed in this Volume." The supplementary portions of the work are thus considerable, and serve to render it very complete.

[We gladly insert this article, containing as it does some of the strongest arguments against the Pre-Millennial doctrines, from one who on every ground is entitled to be heard. Still it can be received only as a partial statement, and in our next number we propose to give, from the eloquent and powerful hand of the Rev. R. Philpot, now Vicar of Lydney, formerly Archdeacon of the Isle of Man, a review of "Lectures on the Second Advent of Christ," in which Pre-Millennial doctrines are advocated and solemnly enforced. Our readers will then have a fair outline, at least, of the whole question laid before them. We have only to add, that we cannot offer our pages for any controversy upon the subject. With us it is, and for many years has been, an open question.—EDITOR.]

DR. NEWMAN VERSUS ROME.

DR. NEWMAN evidently takes pleasure in declaring himself satisfied with Rome. Can Rome be as well satisfied with Dr. Newman? Nay, is Dr. Newman himself, can he be, really content?

Shortly before he took the decisive step of seeking admission into the Roman Communion, he said, "We do not look towards Rome as believing that its Communion is infallible, but that union is a duty." (History, p. 314.)* He has written enough of late to make it evident that he still regards Rome as entitled to his adhesion, though he owns the existence of much fallibility in what he calls the "Catholic system," as distinguishable from the decrees of the Council of Trent. (Letter, p. 20.)

I. And first, with regard to *Mariolatry*, as a part of the "Catholic system," an expression which Dr. Newman employs to designate "that rule of life, and those practices of devotion, for which," he says, "we shall look in vain in the Decrees of Pope Pius." (Letter, p. 20.) Many a traveller has returned from Spain, Italy, Austria, and even France, at once distressed

* In this paper, reference will be made to three works of Dr. Newman's: 1. The History of his Religious Opinions; 2. His Letter to Dr. Pusey

(1866); and 3. Gerontius, by J. H. N. They will be referred to by the brief titles of *History*, *Letter*, and *Gerontius*.

and indignant at what he has seen. There has been evidence before him, such as he could not doubt, that the hopes and expectations of the people are concentrated on the favour of one being, who is assumed to have the control of all things in heaven and on earth. They, in fact, worship a goddess, whom they address as if she were omniscient and omnipresent, and to whom they turn with praises in the day of their prosperity, and with entreaties when afflictions either press upon them, or threaten them.

This form of the popular religion has not grown up amongst the nations called "Catholic" in contravention of instructions which would have led them to something better, truer, and higher. Nay, it has been instilled into them from their earliest childhood, by their authorised teachers. The priests love to have it so, and quicken and stimulate it by earnest preaching in its favour. Such faith and such practice are incorporated in litanies and prayers, and sanctioned by such ecclesiastical authority as is enough to secure their acceptance wherever they are used; and translations are sometimes put into the hands of the worshippers, to enable them to join in the supplications in their own language. The bishops in Italy, around the home of the Pope, are numerous; many of them preside over dioceses which comprise but a few parishes. They cannot be ignorant of the popular religion, and, on the contrary, they are its staunchest promoters. They hold the priests under rigid control, but they never reprove them for excesses in Mary-worship; much less do they attempt to moderate it. A word from the prelates would be received with submission, but no word is spoken by them in abatement of this part of the "Catholic system." Books are written, rendering Divine honours, and giving Divine names, to the Virgin Mother of Jesus, and ascribing to her the possession of attributes which belong to God only; but such books are not denounced, nor are they forbidden to the faithful. Not one of them will be found in the "Index" of prohibited writings. The Church, which asserts itself to be infallible, instead of discouraging such ascription of the Divine glory to another than God, addresses itself to that mis-directed faith, and strengthens its intensity, by the new doctrine of the Immaculate Conception. The people are hereby made so much the more confident that the Virgin has the control of all things, and that from her tenderness and benevolence may be expected all the blessings for which her votaries address to her their petitions.

But here, at least, is one member of that Church who, when he desired to transfer himself into its bosom, found his greatest difficulty to lie in that part of the system which may be said to be the religion of the countries which own allegiance to Rome. Speaking cautiously, he yet says plainly enough,—“Such devo-

tional manifestations in honour of our Lady had been my great *crux* as regards Catholicism." And he adds, with candour,— "I say frankly, I do not enter into them now. I trust I do not love her the less because I cannot enter into them. They may be fully explained and defended (?), but sentiment and taste do not run with logic; they are suitable for Italy," (we shall presently see that he disavows them, as unsuitable for any country,) "but they are not suitable for England." In justice to him, we add the rest of the paragraph; but in justice to truth we also observe, that it is a virtual condemnation of the actual religion of an immense majority of the members of his communion:—"But over and above England, my own case was special; from a boy I had been led to consider that my Maker, and I His creature, were the two beings, certainly such *in rerum naturâ*. I will not here speculate, however, about my own feelings. Only this I know full well now, and did not know then, that the Catholic Church allows no image of any sort, material or immaterial, no dogmatic symbol, no rite, no sacrament, no saint, not even the blessed Virgin herself, to come between the soul and its Creator. It is face to face, *solus cum solo*, in all matters between man and his God. He alone creates; He alone has redeemed; before His awful eyes we go in death; in the vision of Him is our eternal beatitude." (History, pp. 318, 319.)

Such a mind as is here disclosed had much to contrive, in order to reconcile itself to conformity with Rome. There was a rough and distasteful dogma to be swallowed; Dr. Newman managed to chip off its sharpest angles, to lubricate what remained, and then adventurously to gulp it down.

His method of treatment appears to have been to make sure, (only without investigation, Letter, p. 120,) that the authors of the objectionable devotions meant less than they seemed to say. Their language, he assumed, might be "fully explained and defended," a process for which he was himself well prepared by his practice in Tract XC.

But he also has a theory that Romanism in England not only may be, but is, something different, with respect to this kind of devotion, from Romanism on the Continent. He speaks as if a man need only receive the "system" as he finds it "on the spot where his lot is cast." (Letter, p. 20.) He owns that there is a "character and tone of religion" (Roman Catholic) which is not suited for England. And, accordingly, he disposes of a long list of writers, by saying, "Still they are foreigners." (Letter, p. 104.) But as it might be offensive to condemn the "Catholic system" of the Continent outright, he just drops in a palliative word or two for these foreign writers of devotional books. He says of the character and tone of religion which is not suited to England, that it is "excellent in

its place" (Letter, p. 23); or again, "suitable for Italy." (History, p. 318.)

These qualifying expressions, however, must have slipped off his pen, without due consideration of their full signification. For, when he speaks of the natural meaning of those devotional expressions which he holds to require explanation, but which are rather behind the "Catholic system," as found in Italy and elsewhere, than in advance of it, you might suppose that you were reading the indignant language of one whom some would love to stigmatise by the title of an "Ultra-Protestant."

Being reminded of such sentences as that "the mercy of Mary is infinite"; that "it is safer to seek her than her Son"; that "Mary is the only refuge of those with whom God is angry"; that "redemption derived from Christ, indeed, its sufficiency, but from Mary its beauty and loveliness"; that "we are clothed with the merits of Mary"; that "when the Holy Ghost finds Mary in a soul, He flies there"; and many others, (some more gross than these, and more injurious to the honour of the Father and of our Blessed Redeemer,) he puts them away from him, as matters in which his heart and reason have no part (Letter, p. 118); they seem to him "like a bad dream" (p. 119); they are "calculated to prejudice enquirers, to frighten the unlearned, to unsettle consciences, to provoke blasphemy, and to work the loss of souls." (p. 121.) Hence he must condemn them as unsuitable to any country.

Such is the estimate he takes of the popular continental Catholicism as it now exists. In your travels you trace its existence everywhere; Dr. Newman scornfully disowns and denounces it as monstrous. You see that it is but a "development," intensely fostered by the priesthood; Dr. Newman protests against it altogether. The religion of his own convictions differs, on an essential point, from the common faith which the foreign bishops and priests are sedulously instilling into the people of their parishes and dioceses.

He who thus turns away with disgust from the system of the great bulk of his co-religionists, says of himself, respecting the "vast system as to the Blessed Virgin," "here, as on other points, the Fathers are enough for me. I do not wish to say more than they, and will not say less." (Letter, p. 26.) Now none charge the Fathers with holding even the germs of Mariolatry. Dr. Newman believes that "her office above is one of perpetual intercession for the faithful militant" (Letter, p. 78); that her only means of helping the Church on earth is by her prayers, and that these are only "effectual by the fiat of Him who is our all in all" (Letter, p. 89); and that her knowledge that any prayer is addressed to her does not come through her hearing it "by any innate power, or any personal gift, but by.

His manifestations to her of the prayers which we (Romanists) make to her" (Letter, p. 90); that "she is nothing more than an advocate, and not a source of mercy" (Letter, p. 107); and that "it cannot be said that devotion to her is a *sine qua non* of salvation." (Letter, p. 112.) Moreover, while declaring that he had read "with grief, and almost anger," the expressions quoted by Dr. Pusey from Roman Catholic devotional works, he added,—“If I hate those perverse sayings so much, how much more must she, in proportion to her love to Him? (that is, to Christ,) and how do we show our love for Him, by wounding her in the very apple of her eye?” (Letter, p. 109.)

As to the popular religion, he overlooks the priests and bishops, the cardinals and popes, who direct that religion, and says,—“A people's religion is ever a corrupt religion, in spite of the provisions of a Holy Church,” (we say, in this instance, by aid of the provisions of a corrupt Church,) “if you make use of religion to improve them, they will make use of religion to corrupt it; and then you will have effected that compromise of which our countrymen report so unfavourably from abroad;—a high, grand faith and worship which compels their admiration(?), and puerile absurdities among the people” (and priests?), “which excite their contempt.” (Letter, p. 86.)

II. His protest against the Mariolatry of the Romish system, and against the ascription to the Virgin Mary of any power in heaven except that of the influence of prayer, is but a natural consequence of his doctrine on the larger subject of the relation which subsists between the saints in heaven and the militant Church on earth. Against the practice of his Church he takes the line of argument which is urged by Protestants. He denies that any of the saints are omniscient or omnipresent. He, in effect, denies (Letter, pp. 73, 89, 90) that any of the departed have ever heard one single petition that has been addressed to them, or that they could hear it. All that he believes concerning them is, that they who were friends on earth continue to do offices of friendship in heaven, and, generally, that the Church above remembers the Church on earth, sympathises with it, and intercedes for it. But he ascribes to the saints no faculties whereby they can see what is going on here below, or hear any supplications which are addressed to them, or perceive the desires of the hearts which are looking to them. They know nothing of any petitions of their votaries, until they are informed of them by the great omniscient Jehovah.

So does one who began by looking towards Rome, “not as believing its communion to be infallible, but that union with it was a duty,” satisfy himself now in that union, by toning down the doctrine which that system is eagerly diffusing. He waters the potion till its characteristic flavour is lost, as well as

its unpalatableness. In some form he must needs admit the tenet; but he takes from it all its strength, and the residue he treats as if it were of but little value. We are tempted to ask, Can Dr. Newman believe that the only process which he admits to be possible does actually take place? that the omniscient God does instruct the selected saint that, on a certain matter, a suppliant on earth has asked his or her interposition with Him through whom only such communication can ever reach its destination? Does Dr. Newman, being of the mind represented in this Letter, ever seek the intercession of the Virgin, or of any other saint?

But we cannot question his having satisfied himself that he might do so, though he has convinced us that he must speak with "stammering lips." For, in the poetical production presently to be noticed, we find him saying, "Mary, pray for me;" and representing the friends of a dying man as saying, "Holy Mary, pray for him;" "Holy Abraham, pray for him;" with other like supplications. He also uses an expression (which, however, he would "explain" as only speaking of honour being conferred on the Virgin, and not of power), when, amidst other praise which he renders to God, this is one subject of it, "Who raises Mary to be Queen of heaven." (Gerontius, pp. 5, 6, 21.)

III. With regard also to a Christian's hope in death, Dr. Newman gives much reason to question whether his heart is whole with Rome. The passage we have already quoted from his History (pp. 318, 319) appears to represent him as one who feels independent of rites and priests on earth, and of all created intercessors in heaven. We do not suppose that he denies or doubts their use altogether, but he evidently makes the point of chief moment to be the state of the heart towards God.

This inference is much strengthened by the remarkable effusion of this peculiar mind, entitled *Gerontius*.

We find in it a vivid disclosure, in poetry of no mean order, of Dr. Newman's speculations on death, and on the immediate experience of the disembodied spirit. It is a daring flight of imagination, and dramatic in its form; but the groundwork of it is evidently the author's own religious belief. Attendant friends are present, and a ministering priest,—till the soul departs under the care of an angel into scenes the details of which are imported from the stores of human fancy.

Possibly extreme unction, and the holy communion, may have been administered to the dying man before the stage with which the poem commences. But certainly no reference is made to them. There is nothing to hint that the least reliance is placed upon any rites whatsoever, or upon the aid of any creature. The friends pray for the departing spirit, and they ask

for such qualified intercessions of the saints as we have already described. There is no reference to their merits. The priest pronounces a benediction; it is delivered in the name of the Father, Son, and Holy Spirit; and though he adds to these "the names" of Patriarchs, Apostles, Martyrs, and others, no persons are mentioned, not even the Virgin Mary, and no functions are attributed to any of them. The dying man's creed is recited. In the course of it, he declares that he accepts the teaching of the Church as from God, but the substance of his faith is scriptural, and represents Christ crucified to be his only hope. (pp. 9, 10.) A prayer is made for the departed, as soon as it is ascertained that the soul has taken its flight; but it is rather noticed as a matter of course than as an act important to him who was the subject of it.

IV. And now what of Purgatory?

In the cathedral of Strasbourg there was, a few years ago, and probably is still to be seen there, an alms-box placed against a pillar by the priests, for the purpose of receiving the contributions of the charitable towards masses in relief of souls in purgatory. It appealed for such charity by means of a picture, in which men and women, engulfed in flames, stretched out their suppliant hands to those who on earth could help them. If the particular picture which once horrified us has been removed from that pillar, the like, in general character at least, may be seen in thousands of Romish churches. Surely these pictures are not set up in defiance of the Church, but with its sanction.

Now, of such a purgatory we see no trace in Dr. Newman's attempt to realize in imagination the state after death. His purgatory is, indeed, what the 22nd Article describes "the Romish doctrine concerning purgatory" to be,—“a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.” But it is difficult to identify it with the Romish doctrine. They who are taught to believe in what the Strasbourg picture represents, might rejoice to find this word-picture of a totally different process; but it would be impossible for them to admit that they both described one and the same thing. Nay, the Church of Rome could never have held the pallet from which the pencil of Gerontius was supplied. If this be purgatory, it is purgatory made dreamy, painless, and only less desirable than the glory which is expected to follow it.

During the last ebbs of life, neither the dying man, nor his friends, nor the priest, are made to refer to purgatory in anywise.

When the soul has departed, an angel, tender in his care, takes charge of it, saying,—“And so I come, Taking it home, For the crown is won, Alleluia, For evermore.” (Gerontius, p. 17.) Purgatory is thus overlooked.

The soul of Gerontius is represented as being "now sinless," (p. 43); and the angel conducts this sinless soul to have a momentary interview with the Lord. It has no material clothing, and has therefore no organ of sight, but it is conscious of being in the Divine but veiled presence (p. 48), of which "the keen sanctity"

"has seized
And scorched and shrivelled it; and now it lies
Passive and still before the awful Throne.
O happy suffering soul! for it is safe,
Consum'd yet quicken'd by the glance of God." (p. 51.)

As the soul has now no material covering,

"So in the world of spirits nought is found
To mould withal, and form into a whole,
But what is immaterial." (p. 37.)

Hence, what the author also seems to assert, making an angel his spokesman, must needs follow. The angel says that it is but a dream to tell "of fire, and of refreshment after fire." (p. 33.) As likewise, while the soul had expected an "avenging flame," its "purgatory, which comes like fire, is fire without its light." (p. 34.) This robs the Strasbourg picture of its most telling feature. Such also is the necessary inference from the following lines:—

"And these two pains, so counter and so keen,—
The longing for Him when thou seest Him not,
The shame of self at thought of seeing Him,—
Will be thy veriest sharpest purgatory." (p. 44.)

When that one awful yet blessed moment has passed, the soul asks to be borne to the place where those described in another page as "dear" to God, "in prison, calm and patient," wait for Him. (p. 50.) In doing so, it seems to know nothing of the "Romish doctrine concerning purgatory." It says,

"Take me away, and in the lowest deep
There let me be,
And there in hope the lone night watches keep,
Told out for me.

"There, motionless and happy in my pain,
Lone, not forlorn,—
There will I sing my sad perpetual strain,
Until the morn.

"There will I sing, and soothe my stricken heart,
Which ne'er can cease
To throb, and pine, and languish, till possess
Of its Sole Peace.

"There will I sing my absent Lord and Love:—
Take me away,
That sooner I may rise and go above,
And see Him in the truth of everlasting day." (pp. 51, 52.)

This is the only place in which the idea of the shortening of the soul's abode in purgatory makes its appearance; but probably what is intended is a shortening of the sense of its length, according to a previous explanation, (p. 23,) which, after describing the "different standards" by which men "mete the less and greater in the flow of time," adds,—

"Not so with us in the immaterial world;
But intervals in their succession
Are measured by the living thought alone,
And grow or wane with its intensity.
And time is not a common property;
But what is long is short, and swift is slow,
And near is distant, as received and grasped
By this mind and by that, and every one
Is standard of his own chronology."

Hence we infer that the shortening of the duration of purgatory is by Dr. Newman held to be a shortening of it only to the perceptions of the soul, since he distinctly fixes the continuance of that state as enduring to the great day of the resurrection :—

"So will it be, until the joyous day
Of resurrection, when thou wilt regain
All thou hast lost, new made and glorified." (p. 34.)

The same is the doctrine of the Angel who is represented as having taken charge of the soul till it reaches the Divine presence, and as still bearing it on to its new dwelling-place. He says,—

"Now let the golden prison ope its gates
Making sweet music as each fold revolves
Upon its ready hinge. And ye great powers,
Angels of Purgatory, receive from me
My charge, a precious soul, until the day
When, from all bond and forfeiture released,
I shall reclaim it for the courts of light." (p. 52.)

From out the gates of that "golden prison" the 90th Psalm is heard to flow, as the hymn of "souls in purgatory," and the angel in his farewell throws further light on what is represented as being a calm and happy state, including an instantaneous process of purification, so remote from the fierce flames of the Strasbourg picture :—

"Softly and gently, dearly-ransomed soul,
In my most loving arms I now enfold thee,
And, o'er the penal waters, as they roll,
I poise thee, and I lower thee, and hold thee.

"And carefully I dip thee in the lake,
And thou, without a sob or a resistance,
Dost through the flood thy rapid passage take,
Sinking deep, deeper, into the dim distance.

"Angels, to whom the willing task is given,
Shall tend, and nurse, and lull thee, as thou liest;
And Masses on the earth, and prayers in heaven,
Shall aid thee at the Throne of the Most Highest.

"Farewell, but not for ever! brother dear,
Be brave, be patient on thy bed of sorrow;
Swiftly shall pass thy night of trial here,
And I will come and wake thee on the morrow." (pp. 54, 55.)

Such is the purgatory of Dr. Newman's imagination. We ask again, is it the purgatory which Rome preaches, and the mitigation of whose torments Romanists are supplicating for their departed friends, and craving for themselves, and striving to purchase with money?

Remembering what Dr. Newman has said and done to draw away unstable souls from the true faith,—and the many and momentous points on which he and we are still at issue,—and the efforts he has made to drill and discipline his mind into conformity with the church of his adoption,—and the subtlety by which he has been tempted and enabled to twist language into signifying precisely what he wishes,—we, on all these accounts, attach much importance to the evidence which these recent writings have afforded us—

1. That he vehemently protests against what we must call the Romish worship of the Virgin Mary.

2. That he protests with equal earnestness against the Romish belief that the saints hear the prayers addressed to them; or that they can help their brethren on earth in any other way than by praying for them.

3. That in view of death he, contrary to Rome, makes the whole matter of the soul's safety lie between it and God.

4. That he, in effect, and almost in word, repudiates the purgatory in which his Church believes; even though he substitutes for it another and a milder purgatory, a creation of his own fancy.

5. That he is content with such an adhesion to the Church of Rome as does not include in it a belief in that Church's infallibility.

But we warn any who might be attracted and led away by his clever and specious writing, that he must not be regarded as a faithful exponent of the Romish system, much less as an accredited apologist for it; while, for his own sake, we are glad that he has been able, to this day, to stand aloof from so many of the grossest inventions and most dangerous delusions of that corrupt communion. For one thing we deeply commiserate him, that there is so much of dread and terror in his religious experience, and so little of trusting love and joyful hope,—and that his prospects after death, however mitigated

his purgatory, yet are far from being rest and peace. Such as this which follows is the implied confession of all these recent writings,—

“Along my earthy life, the thought of death
And judgment was to me most terrible.” (Gerontius, p. 24.)

We are sorry that he cannot be of the number of those from whose hearts perfect love has cast out fear, and who rejoice in hope of the glory of God.

But we trust that we may read the habitual uppermost thoughts of his mind in the following paragraph of his Letter, p. 89 :—

“May God’s mercy keep me from the shadow of a thought dimming the purity or blunting the keenness of that love of Him which is our sole happiness, and our sole salvation! But surely, when He became man, He brought home to us His incommunicable attributes with a distinctiveness which precludes the possibility of our lowering Him merely by exalting a creature. He alone has an entrance into our soul, reads our secret thoughts, speaks to our heart, applies to us spiritual pardon and strength. On Him we solely depend. He alone is our inward life; He not only regenerates us, but (to allude to a higher mystery*) *semper gignit*; He is ever renewing our new birth and our heavenly sonship. In this sense He may be called, as in nature, so in grace, our real Father.”

SENESCENS.

POETRY.

ELIJAH.

THE waves are clear, the waters soft,
That lave steep Carmel’s base;
The few bright clouds that soar aloft
But slightly shade his face:
Year after year those wavelets blue,
Those fleeting clouds, that sunset hue,
Have changed or varied, since of old
The mighty prophet, fearless, bold,
Sought there some breathing-space.

O Carmel, wondrous was the sight
Of blind devotion, anger, fright,
Which thy steep crags beheld that day,
From the high summit to the bay!
The swaying myriads rent the air
With energy of fruitless prayer;—
’Twas “Baal! Baal!” far and near,—

* He may here refer to a Sacrament; we would rather understand him as pointing, independently of means, to an inward operation of the Spirit.

While hour by hour the prophet stood,
Bidding them rouse their god of wood ;
Till from the heavens the flames were poured,
And awe-struck Israel owned her Lord !

The tumult ceased ; their furious ire
Was awed by the celestial fire
Which, at Elijah's pleading voice,
Came to decide their doubtful choice,
And prove, in that tremendous hour,
Jehovah's claim, Jehovah's power :
The great convincing work was done,
Confession from the nation won ;
And slowly sank the setting sun
On Carmel, hushed to peace.

Yet still, in silent eventide,
Alone the man of God will bide,
Seeking, before the Throne above,
One token more of pardoning love ;—
Yes, he, whose heaven-directed hand
Hath waved the rod o'er Israel's land ;
Who, messenger of vengeance still,
This day, by Kishon's blood-stained rill,
Hath wrought a deed of woe ;—
Aye, he, on whose far-dreaded name,
Since those dark days of famine came,
Have gathered threats of death and shame
From Israel, high and low ;—
Fain is he now from Heaven to win
A timely pardon for their sin.

He prays, he pleads for bounteous rain ;
Can Israel's prophet plead in vain ?
Yet still the hours of daylight go,
The sunset sky retains its glow ;
The messenger returns in vain
To scan the wide expanse again ;
Yet still the man of faith and prayer
Will wrestle on, will strive, will dare,
Will urge his plea in highest heaven,
Until at last the boon is given,—
The rising cloud appears !

O blessed servant of thy God,
Where is thy mantle, where thy rod ?
Though ages long have pass'd away,
We need thy presence in our day ;
Thy Master's Israel wanders still ;
O for the voice of Carmel's hill,
To plead with once-prevailing power,
In this, the Church's parched hour,—
To call, as thou didst call of old,

On those whose love hath waxen cold,
 Who wander from their Saviour's fold,—
 To pray again that prayer of power
 Which brought down Mercy's gracious shower!
 Saviour, we ask Thee, pray Thee, send
 Thy prophet every heart to bend,
 To waken every soul, ere Thou
 Thyself return in power!*

E. P. S.

CHARGES, AMERICAN AND ENGLISH.

The Bible Society's Jubilee Year: the Fourth Charge to the Clergy of the Diocese of Massachusetts; delivered in Trinity Church, Boston, on Wednesday, May 2, 1866. By Manton Eastburn, D.D., Bishop of the Diocese. Boston: E. P. Dutton and Co., Church Publishers. 1866.

Abolition of Church Rates. Revival of Obsolete Ceremonies. The Responsibility of the Clergy in connection with Common Prayer and Preaching. Revision of the Prayer Book. A Charge delivered at Kidderminster, Worcester, Pershore, and Stratford-on-Avon, at his Twelfth General Visitation, May 14—17, 1866. By Richard Brindley Hone, M.A., Archdeacon of Worcester. Worcester: J. Coombs, High Street.

"THE returns of kindness," says Paley, "are sweet." There is perhaps nothing very striking in the remark itself; yet there are times when the simplest truths come home to us with a strange and hitherto unfelt power. We confess to something of this kind on receiving, together with messages of respect and Christian love, the letter from Massachusetts, and now a copy of his fourth Charge, from Dr. Eastburn, Bishop of that Diocese. These are to us the first fruits of peace. We never for a moment doubted the existence of this kind feeling, but war interrupted our intercourse, and now it is again resumed; Christians in America being the first to grasp our hand. The Charge was delivered in Trinity Church, Boston, and it is entirely devoted to one subject, viz., the Jubilee of the American Bible Society. We do not hesitate to say that the Charge is in all respects an admirable one; written in the purest style, without a trace of those peculiarities with which too many American writers are so fond of debasing their literature. It opens with a devout expression of gratitude that the Society should have been "so eminently blessed of God during its whole career." Bishop Eastburn then sketches with an elegant and

* Malachi iv. 5.

discriminating pen the characters of the founders of the Society. Some of them have now a world-wide fame; others, though less known in England, were men whose memory is as dear to America, as those of Hughes and Owen and Lord Teignmouth, or of Wilberforce, Scott, Simeon, and others, are to us at home.

"I well remember that gathering of wise and good men, in 1816, for the purpose of setting on foot the American Bible Society. Of the sixty persons who formed that Convention, all but four have departed to their rest: but, though beyond the reach of our praise, not the less is it our duty, and that of those who shall come after us, to embalm them in enduring remembrance for this work at least, even if they were without other claims to honour. They who then came together were all of them, however, more or less distinguished, either for excellence of character, or, added to this, for genius and acquisitions; while some of them were among the intellectual giants of the land. In that assembly were to be seen Eliphalet Nott, even then renowned as a pulpit orator, and famous for his eloquent eulogy on Alexander Hamilton; and surviving until three months since with a wide-spread name as the accomplished promoter of education, and for almost unrivalled powers of administration as President of one of the Colleges of this land. There, too, was John Griscom, the philosopher and chemist, and a man extensively known and honoured. Among my recollections of bygone days is that of seeing him, one year after another, seated on the platform at the anniversaries of this Society, his head covered with the broad-brimmed hat which was typical of the Society of Friends to which he belonged, and his face beaming with the light of heavenly love. Fourteen years ago he departed at an advanced age; his latter days cheered amidst suffering and blindness by the promises of the Scriptures; and looking back with serene satisfaction to the part which he had taken in the establishment of this Institution for their dissemination over the globe. There, also, was the wonderful surgeon, Valentine Mott, at that time a Quaker, but who died, as he had for many years lived, in the communion of our own household of faith. There, likewise, was our own Henshaw, then a youthful but eloquent and fearless preacher of the Gospel, and afterwards, as you all know, the Bishop of Rhode Island. Side by side with him sat also Gilbert H. Sayres, for many years a venerated incumbent in the Diocese of New York; and, though he has been long laid aside by bodily infirmity from the duties of his calling, still holding fast to those principles of the blessed Reformation which he held in his earlier days, and maintaining an unabated interest in the extension of the kingdom of God. And in that band of men was Fennimore Cooper, afterwards the famous novelist; and who, by his participation in the doings of that meeting, did that which sheds more lustre on his memory than is reflected from the brightest productions of his exuberant fancy. There, also, was seen Lyman Beecher, always the valiant defender of Gospel truth; and always, with unwearied zeal, employing the force of his acute and powerful intellect, and the treasures of his varied knowledge and experience, in the promotion of the everlasting welfare of man. There,

too, was the able philanthropist, William Jay. There, also, was the distinguished Gardiner Spring, who still remains, at the end of fifty years, a watchman at the same post where he stood at the beginning. And there, likewise, a peer of the greatest in that assembly, was John M. Mason, one of nature's noblemen in appearance; whose wonderful Missionary Sermon, preached in 1797, is a production uniting the vehemence of Demosthenes with the polish of Cicero; who, whenever I heard him read aloud a chapter in the Bible, did it in so masterly a way that it seemed to me nothing less than a commentary; and who, I think, as an expositor of Scripture, has left few behind him to fill his place." (pp. 4—6.)

The Bishop then proceeds to remark upon the wonderful success which, from small beginnings, has attended upon their Bible Society. And here we must remark that he avoids the mistake into which the advocates of our old religious societies have too often fallen, though less so of late years than some time ago. He does not eulogize the Society. The axe does not lift up itself against him that heweth therewith. All the glory is ascribed to God.

"My reverend brethren, it is safe to say that even those noble hearts who, fifty years ago, entered with such fervour into the work of organizing this Institution, little foresaw the present grandeur of the fabric of which they were then laying the foundations. God is always greater in His blessings on our works of love than our poor faith and feeble anticipations; and many faint spirits, while labouring for the best ends, are given to a despondency which almost questions the Divine oversight and sympathy. It is therefore good for us, in the way of encouragement, to ponder such instances as the present. What an astonishing record of advancement does this Society's history exhibit! Look at its income. Its receipts during its first year were about thirty-seven thousand, in its twenty-fourth year about ninety-five thousand, and in its forty-eighth year more than five hundred and sixty thousand dollars." (pp. 7, 8.)

An income of more than £110,000, which almost rivals that of our own Society! Then comes a graceful tribute to our own Church Missionary Society. He then, under several distinct heads, reminds his clergy of the lessons, spiritual lessons, which this wonderful success should teach, and how it rebukes the two grand evils both of Popery and Neology, prevalent, it appears, in America as well as at home; and he thus concludes:—

"Such, then, is the sufficiency, and such is the supreme authority, of the Scriptures of the blessed God. Impugned this exclusive authority has been. Lowered in greater or less degrees from its lofty place this Book has been, by various qualifying views. But let us of the Protestant Episcopal Church thank God for the fulness with which our martyred confessors have honoured it before the world. And let us bless God, that, in the existence of our great national Society for the circulation of the Bible, and of similar Institutions, mankind are

reminded every day, that these pages which they send into regions of gross darkness are *able* to be 'a light unto the feet, and a lamp unto the path.'

"I have thus offered to you, my reverend and dear brethren, some thoughts growing out of this semi-centennial anniversary of the great Bible Society of this land. The considerations upon which I have dwelt, whatever may have been my manner of presenting them, are, I am very sure, worthy of your serious meditation. This half century jubilee of an Institution which is taking so prominent a part in the work of advancing the kingdom of Christ, is an occurrence that should be viewed with indifference by none among the Saviour's followers, and, least of all, by those who are His appointed ambassadors to men. And if we can so improve such an occasion as to be reminded by it of the duty of gratitude to the founders of this vast and holy charity; and to draw encouragement, amidst our conflict with the powers of darkness, from its amazing progress; and to be cheered by the testimony its work gives to the truth of all the Scriptures; and, in view of its circulation of the simple Word, to be impelled to hold, with more tenacity than ever, to the sufficiency of that Word for imparting the knowledge of the great salvation; this event will have left a blessing in its train. May that Holy Spirit, 'without whom nothing is strong, nothing is holy,' bless the subject! And, in dependence on that blessing, I commend it to your attention, and, through you, to that of all the flocks in this Diocese, 'over the which the Holy Ghost hath made you overseers.'" (pp. 23, 24.)

We have no English Episcopal Charge, but we turn with pleasure to that of the Archdeacon of Worcester, at his twelfth Visitation. It treats of various subjects, all of them important. These are—abolition of Church-rates, revival of obsolete ceremonies, the responsibility of the clergy in connection with common prayer and preaching, and revision of the Prayer-Book. Upon the Church-rate question, the Archdeacon says,—“I look upon the existing system as doomed and gone. But the settlement of that question will unsettle others—perhaps eventually for good.” The law of the Church of England concerning the ornaments of the Church, and of the ministers thereof, is, he says, the latest phase of innovation. If it be decided in favour of a restoration of a ceremonial which has been unknown to the Church for three whole centuries, he trusts that a voice too firm to be resisted will claim that these obsolete laws, now called out of oblivion and put in force, if laws they be, which for our own part we strenuously deny, shall be immediately repealed. The Archdeacon is quite sensible of the imperfections of the Prayer-Book, and especially desirous that provision should be made for an additional service in those more than 600 churches in which the congregations are assembled three times or more on the Lord's-day, and on other great festivals; yet it is his conviction, long entertained,

that a general revision of the Prayer-Book would be one of the sorest calamities that could befall us.

On many, perhaps on all, of these points, wise and good men arrive at very different conclusions. The conclusion of the Charge is occupied with a subject on which there ought to be no difference whatever,—the preaching of the Word, the especial and greatest office of the Christian minister,—a work to be carried on publicly, and from house to house, in season and out of season. The following remarks are well deserving of attention :—

“As to the skill and efficiency with which we discharge ourselves of this responsibility, the world is far from being fair in judging us, though perhaps as fair as it would be reasonable to expect. We are perhaps 19,000 and more, who, in the Apostle’s language, are put in trust with the Gospel. In order to fix upon us a charge of inefficiency as preachers, we are compared and contrasted with a few members of the Senate (a body even amongst whom eloquence is found to be a rare gift), and with another select number of advocates at the Bar. We are pronounced as a body, in respect of our qualifications for preaching, to be inferior to these.

“Admitting readily that we are so (though we may also remember that God has bestowed remarkable gifts for the setting forth of His truth upon some of our brethren), we may yet demur to the justice of trying us by such tests. It would be more equitable, and yet still far from reasonable, to compare us with the whole Senate or the whole Bar.

“But even undeserved reproach has its uses. And this, to which I now refer, may serve to arouse us to renewed diligence in the cultivation of the powers which God has given to us, whatsoever they may be. Our parishioners have a right to expect that we fulfil this part of our great duty to the best of our ability. They have not their due if we give them that which costs us nothing; and we should have no right to complain if the press did no more than give vigorous expression to such a demand. Reflection may satisfy us that some of the censures which are now appropriate need not be deserved any longer;—that we can turn our talents to better account;—and that some talents which have been suffered to lie dormant within us might be made to do good service by wise and sedulous cultivation. Though we may possess but ordinary powers, not above the average found in our congregations, and below those of many amongst them, yet no more is required of us than that we dedicate such gifts as we have, be they great or small, to God’s service. Doing so we shall have His blessing, and our work will prosper. God is a righteous and gracious master, who judges us according to that we have, and not according to that we have not; and if we use our talents with conscientious diligence, we are at least blameless in His sight, whatever may be the estimation in which we are held amongst our fellow men. If, on the other hand, we do not devote ourselves to the fulfilment of this branch of our duty to the best of our ability, we deserve the reproach of men; nor can we excuse ourselves before Him to whom all our negligence is known, and whom it most assuredly offends.

"But do we value our opportunities as sacred, and are we bent upon devoting our talents to the profit of our people, according to God's will?—then it is not difficult to point to different methods of qualifying ourselves, to which we shall earnestly have recourse."

Here follow some admirable instructions to the clergy, for which we must refer to the Charge itself.

On the subject of Ultra-Ritualism, and the Injunctions of Edward VI., we quote the opinion of Chancellor Phillpotts, son of the Bishop of Exeter, in a letter to a forward Ritualist, who had driven away his congregation, and disgusted his churchwarden, by lighting candles at mid-day upon his Communion Table. The Rev. Mr. Cope, of Falmouth, the Ritualist in question, made his complaint to the *Church Times*. The Rev. the Chancellor answers thus:—

"Your curate came to me to take the necessary oaths, and of his own accord informed me that your lighting the candles by daylight on the Lord's table had driven away from Holy Communion one of your churchwardens, who had been hitherto your staunch supporter. On this I wrote, as I was bound to do, to your churchwardens, requiring them to prevent such infringements of the law. To that law let us now look. Sir S. Lushington, who is at the present time Judge of the Court immediately above me, decided in the Westerton and Liddell cases, that the lighting of candles on the Lord's table in broad daylight was illegal. His judgment on that point was not appealed against. But I am willing to argue the matter on broader grounds. Your authority for lighting the candles, I presume, are the Injunctions of Edward VI., A.D. 1547. Now I will begin by saying, that if any of these Injunctions are still in force, unless specially excepted, all are; and the 15th requires that 'every beneficed man having yearly to dispend, in benefices or other promotions of the Church, £100, shall give competent exhibition to one scholar, and for as many more £100 shall give like exhibition in the University of Oxford or Cambridge, or some grammar-school;' whereas you, professing to abide by these Injunctions, have never given such exhibition to any scholar at all. The real fact is, that these Injunctions were set aside by the Act of Parliament which gave authority to the first Prayer-Book of Edward VI. [See Judgment of Judicial Committee of Privy Council on the Westerton Cases, edited by Dr. Bayford.] The case stands thus: the two lights were to be placed on the *high altar*; but the high altar is declared by that Judgment to be abolished, and with it all its accessories, and the Lord's table is to have upon it only such ornaments as are there ordered (among which the two candles lighted in broad daylight certainly are not included)."

If Ultra-Ritualists really desire that we should at least respect their sincerity, and give them the tribute of our sympathy, all this, and more than this, we promise to do when they fulfil the whole of these obsolete laws, which were never observed, even in the reign of our pious king Edward himself.

SADLER'S "CHURCH DOCTRINE: BIBLE TRUTH."

Church Doctrine: Bible Truth. By the Rev. M. F. Sadler, M.A., Prebendary of Wells, and Vicar of St. Paul's, Bedford, &c. &c. Second Edition. London: Bell and Daldy. 1866.

THIS book is the production of one who has carefully studied the Scriptures in reference to his undertaking, and is a most strenuous defender of Church doctrine, according to his own interpretation of it. Any one who, from the title, should look for a vindication of Church principles, as principally directed against the objections and prejudices of Nonconformists, would mistake its real design. It is a defence of Church doctrine against "all comers" from within the pale: these, at least, are the class who are chiefly kept in view, although in his Preface he refers to, and some of his remarks certainly embrace, "those that are without." The author is evidently a man of religious mind. He says in one place, "Let us now humbly and prayerfully consider the meaning of" a passage on which he is dwelling; and throughout the book his personal piety transpires; but in his scheme he goes the whole length of the line which measures that school between whom and the Romish Church the distinction is scarcely discernible. Like many other writers of this stamp, he has no idea of it himself, and would honestly profess himself shocked at being so thought of. He would shrink back from the imputation of believing in the "opus operatum" in Baptism, or from transubstantiation in the Lord's Supper; and between those dogmas, as avowed by the Romish Communion, and his own, he pronounces a sincere "distinguo."

The subject of the First Chapter is "The Scripture-Gospel," concerning which we find laid down, in the first words, *this* incontrovertible assertion:—

"The great work of the Church of Christ is to set forth the Gospel of her Lord. If He has committed His truth to our keeping, it is for us to see that we retain that truth in its fulness, and transmit it unimpaired. It is plain, also, that if God has set forth the Gospel in some particular form, we must adhere to that form, and not substitute for it any other which may seem to the eye of man more spiritual or more practical. . . . And so the Church must make it her first care to set forth the Gospel in that form in which she has received it from God. The word 'Gospel' in the New Testament is applied exclusively to the announcement of certain events occurring at a particular time in the history of the world."

Very frequently it is so applied, we admit; but by no means "exclusively." "I am not ashamed of the Gospel of Christ;

for it is the power of God unto salvation," &c. The context shows that the use of the word "Gospel" here is identical with the "Cross of Christ," in the sense of the *doctrine* of salvation through "Christ crucified;" but it was not the fact of His crucifixion, but the sacrifice which was thereby made, that is in this place intended. There is a great error in all the reasoning pursued upon this point of the "Scripture-Gospel." It proceeds upon the assumption that the outward, objective, historical matter makes up the whole essence of what the New Testament requires to be believed. What will he say of *all* the Epistles? In the claim which he makes in this respect, he commits a fault precisely the same in its character as that which he presently censures (pp. 22, 23) in those writers who make the Thirty-nine Articles "the spirit, or essence, of Scripture. Yes; but what authority has God given us to put Scripture into our intellectual alembic, and distil its spirit, or essence, out of it? At least, what right have we to do so, and represent the product as Scriptural?" He has reason to complain of this, as a great liberty taken with Scripture; but, then, he makes the "statements of Gospel facts" (p. 20), as found in the Creeds, Collects, and other parts of our Service-book, to be everything. Onesidedness is complained of in the "Calvinistic or Methodist system;" and we are informed that "the outlines of the Apostolic discourses," as found in the Book of the Acts, "could not possibly be filled up with what is now called a Gospel sermon." But is not this fault strikingly plain in the author's peculiar system? "Scripture reveals to us the mind of God towards us, not in abstract doctrine, or treatise, or essay, but in the record of facts, and these facts, the incarnation, death, resurrection, and ascension of the Saviour."

Sound teaching;—not so, however, the latter clause of a subsequent sentence: "The Spirit who indited the Scriptures has in these Scriptures wrapped up salvation in certain facts, and made the Gospel of salvation to be the preaching of these facts." If by "to be" is meant 'to consist exclusively of,' the assertion is untrue. A plan of preaching which should recite the facts denuded of the doctrine, and other spiritual application with which we find them clothed in the Acts and Epistles, would be a very sorry exhibition of the "Gospel of salvation." The Evening Second Lessons for Christmas and Ascension-day, and the Easter-day Epistle, shew the teaching at once of the Scripture and of our Church, in relation to the facts of Christianity.

"No setting forth of certain abstract doctrines can be substituted for the facts themselves." Was any one ever found who held that it can? Too much stress seems to be laid upon

the "space" which "the record of the facts" occupies in comparison with the space assigned in Scripture to the "enunciation of the doctrine of vicarious atonement." We would not here insinuate, or leave it to be imagined, that the author disparages the Atonement. It would be a most wrongful imputation. He holds it to be "the very first of Scripture truths:" so do we; and we think that no inference in favour of the overwhelming importance of the narrative of the facts is to be derived from the "comparative space" held by the two elements. History must necessarily be in detail; "of all history, whether sacred or profane, the essential characteristic is detail;" but the deductions, the spirit of the facts, may, and, as consisting of principles, must always, to a great extent, "lie upon a narrower ground." The inspired Book of God is not an exception to this principle.

The writer condemns the method of "ignoring the sufferings of" Christ, "in order to dwell upon the abstract doctrine of atonement." If by "ignoring," he means 'refusing to know anything about,' or 'turning the thoughts away from,' or even 'throwing into the shade;' it occurs to us to ask, what class or school is chargeable with this? It is no want of charity, but an inevitable inference, that this is levelled against one particular section in our Church, since in the next paragraph we find—

"The Christian character which has been formed by the exclusive contemplation of the doctrines usually (and rightly) called Evangelical, is certainly not humble, not forbearing, not forgiving, not peaceable, not child-like, not unobtrusive."

A very poor show, truly, the author's Evangelical brethren and laymen of that school here make, if the Divine rule, "Ye shall know them by their fruits," holds good here.

"In Scripture, what is now called 'doctrine,' almost invariably comes in incidentally. It is almost inextricably mixed up with narrative, history, and practical teaching. It is almost always suggested by circumstances which must be understood, and taken into full account, if we would understand the exact view which the writer himself, or his original readers, took of the doctrine."

There is a fallacy lying hid in the above remarks, if by "incidentally coming in," is meant, that to the doctrine was assigned a place of inferior moment. The occasion, indeed, may have been, and not unfrequently was, temporary or local; but in the same way was nearly all of our Lord's personal teaching. "It seemed good to the Holy Ghost" thus to bring into being almost all those great varieties which were to form the staple of the permanent faith of the Church. This argu-

ment concerning the "incidental" introduction of doctrine, like the other, founded upon the "space" occupied by it, is unphilosophical; and the fault of this whole chapter on the "Scripture-Gospel," consists in laying such an excessive weight upon the facts, as would make them to be the great objects of a saving faith.

"No form of public prayer or liturgy, or any direction of public worship, or any mode of conducting public worship, without form or liturgy, can be accounted Scriptural, unless it similarly recognizes these days and seasons."

Does the writer mean, that if the minister of a reformed continental church should have a private plan by which he brought statedly before his congregation that "evangelical application" of incarnation, death, resurrection, and ascension of Christ, and of the descent of the Spirit, as it is exhibited in Scripture, always in connection with the facts; but should not speak of "the days," Christmas-day, Good Friday, Ascension-day, and Whitsunday, he would act unscripturally? In what book and chapter of the New Testament do we meet with an injunction to keep those, or any "days"? But if those days are not enjoined, they cannot be "recognised." It is this sort of stretching which breaks an argument, as it does a bow.

"Of course, other plans of setting forth in public worship the historical form in which God has embodied the Gospel are conceivable, but owing to the course which events have taken since the Reformation, they are not possible." Why not, is not stated, nor hinted. The very case supposed above, and which, it is reasonable to suppose, describes the plan on which many conscientious ministers of the Scotch Presbyterian, Foreign Reformed, and indeed of English Nonconformist communions conduct their services, proves that such methods are not impossible.

The "Facts" fill the vision of this writer, and weigh down one of the scales immoderately. This causes him to misrepresent to himself the case as it really stands with regard to our Church Services, and to lose sight of that well-managed proportion of facts and doctrines which they exhibit, as made up—in the portions of Scripture which are appointed to be read on the greater days—of passages in which pure history and doctrine are fairly balanced.

The Second Chapter is an assertion of the scripturalness of the "Creed of St. Athanasius," which is made to extend even to the clauses at the commencement, expressed, says the author, "perhaps in stern, and somewhat harsh, but still in true language," on the plea that they "are to be received in the

same sense, applied in the same way, and with the same limitations, as certain corresponding denunciations in the New Testament." Does not this creed *dilate* upon the doctrine of the Persons of the Godhead?—and, if anything were to be inferred from *ὑστερον* and *πρότερον*, the "Facts" in this Creed "occupy the place" of the former, the Doctrine of the latter.

"This Creed is a standing protest against the prevalent fanaticism of the day, which calls frantically on the sinner to trust in Christ's 'blood,' or 'finished work,' without any reference to, or with very little reference to, His Person."

This is a sweeping and grave accusation.

The two succeeding chapters are occupied with the Sacraments, the writer going very fully into the controverted points. We cannot follow him into all the particulars and divisions of his argument: this would involve a discussion of many disputed points, at a length which would be inconvenient. A few of his statements which demand remark are all that we can here notice.

In treating under the main head of the "Baptismal Services," first of "The Visible Church," "our attention is" invited to "a great principle pervading the whole of Scripture," and which "may be called the great Church truth of God's word;" that—

"From the time of Abraham to the present time, it has been God's will to save men, not only by working in them individual personal religion, but by joining them together in a body, or family, or kingdom, or Church."

This is enunciated again, just afterwards, in terms rather more compressed, but equally decisive. Sometimes the partial inaccuracy of language is not of any great importance; while, at other times, it makes a great difference.

The notion of "saving" privileges, as connected with a Church corporation, we regard as unscriptural and dangerous; and are constrained, in fidelity, to maintain the contrary of that which is laid down in this place, and to contend that it is "by making them one by one, individually and personally, religious," that "God saves men." He accomplishes this infinitely great result, in connection with their relation to "a Church or community." This is His normal method, unquestionably; but the "efficient cause" of salvation is not found in this corporate alliance with the Church; it is not "by" this, though along with it, and in the use of the means which, through this channel, ordinarily, God bestows, that man is saved. Vast is the difference whether you say that the salvation of the soul is the end of a line, the first point in which was

the "Spirit of God moving upon the face of" that soul, and uniting it to Christ as the object of its conscious faith; or, in which the first point was the introduction of the person, whether as an infant, or an adult, to an ecclesiastical "community." This is no small question: rather is it the turning point of the whole theological system of those who hold it after the one manner or the other.

"The Word of God clearly reveals that Jesus Christ came not merely to make men individually religious, but to gather them together into a kingdom or fellowship, which he deigns to call His Body." These expressions seem to import that to form Christians into a Body was a higher end designed by the Lord, than to make them individually holy. The formation of believers into a Body was itself a means to the great end of giving them compactness for "confessing Him before men," and for extending and enlarging the Church, a work for which union would be found to be strength. It requires much discernment, much "wisdom and spiritual understanding," to perceive how, in Christianity as well as in Ethics, some "ends" are final; and some, though higher in the scale than these lower ends, are yet subordinate and instrumental to ends greater, and ultimate. Sanctification as attaching to a Body, or apart from the individuals which, singly, make it up, is an idea which it is more easy to talk about than to embrace with the understanding. That the Spirit of God should work upon separate spirits of men, is quite intelligible; but that there should be a Corporation endowed with the Spirit, which, through certain channels in the keeping of that Body, descends upon duly admitted persons, is artificial, and presents much difficulty.

In the second section, it is inquired whether "our Baptismal Services" duly reflect this great Church principle of Scripture, "that all persons professing the faith of Christ, and baptized into His name," are regenerate. This leads to a dissertation upon our Lord's words to Nicodemus (John iii.); the death unto sin (Rom. vi.); the Colossian Church, buried with Christ in baptism (Col. ii.); and, with others, of the *λουτρον παλιγγενεσας* (Tit. iii. 5); and baptism saving us (1 Pet. iii. 21):—

"Such are the statements of Scripture respecting the benefits which God is pleased to make over to a man, when he duly receives the rite of initiation into the Church of Christ. It is clear that no Baptismal Service which professes to set forth Christian doctrine on this matter can for a moment be accounted 'Scriptural,' unless it is in harmony with those 'Scripture statements,' which it cannot be, unless it leads the Christian to expect to receive, or to believe that he has received, some great benefit or benefits in this Sacrament."

But, unhappily, as we were reminded at an earlier place in this chapter:

"With many persons the word 'Scriptural' does not mean 'in accordance with Scripture,' but in accordance with a 'certain scheme or form into which they themselves have arbitrarily cast portions of Scripture.'"

This is true, and irresistibly sends the thoughts of the reader to the well-known definition of "orthodoxy." What is this "right opinion"? The answer we all know; and, perhaps, the writer of the work before us may consider how possible it is for an author, who has pledged himself to one view of a theological question, to furnish an instance, in his own case, of that blinding partiality to peculiar views which he discovers in others, and justly regards as a hindrance to the entrance of light into the mind.

"They who have received Baptism are in a different state, with reference to God and Satan, Christ and Adam, the world and the kingdom of God, from what they were before; and henceforth they are to be accounted as members of Christ, and are to be trained accordingly."

If "state" means relation, all this is true. They are to be educated in all the obligations which attach to those who have professed a belief in these great matters; and to be assured that, in the construction of faith, hope, and charity, "God hath appointed them to obtain salvation by our Lord Jesus Christ."

"Men think to depress Baptism by exalting Faith; and *vice versa*, they who uphold the grace of Baptism are assumed, by the very fact of their so doing, to detract from the efficacy of Faith." . . . "The two Epistles which ascribe most to Faith, set forth, most unreservedly, the high position of Baptism in the plan of salvation."

A position, undoubtedly, as a platform of Church privilege; a "state of salvation," as connecting the baptized with "the promises of God made to them in that Sacrament," but "everything hinging upon their leading the rest of their life according to that beginning."

"The vast bulk of those who oppose Baptismal Regeneration allow the name of Faith only to what they call a self-appropriating trust in Christ's work, as distinguished from the Catholic belief in the Divine Person and Mission of the Son of God."

And any one who should derive his notions of "faith," as a personal thing, at first hand, from the Scriptures; any reader of the Epistles of Paul, and Peter, and John, with a mind not preoccupied by any teaching whatever, even that of the best Church Formularies, would rise from the study of those writings believing that it is to Christ's work (His Sacrifice more especially), that Faith is represented as looking. It is essentially and emphatically "self-appropriating," for this is its confession:

"The life that I now live in the flesh, I live by the faith of the Son of God, who loved *me*, and gave Himself for *me*."

In a "Note" on p. 91 of the work, the following is found:—

"Those who deny Baptismal Regeneration seldom, if ever, make use of such terms as 'members of Christ;' never, certainly, in their exhortations to purity. They habitually eschew the use of the highest term which St. Paul employs to denote the union of Christians with their Saviour."

What may be the faults of omission of those eccentric and dishonest Brethren of the Ministry to whom the author alludes, it is impossible to know; for we never heard of any in the whole compass of the English Church who "deny" the doctrine in question. Very many will be found who refuse to admit it in the exclusive sense which the author attaches to it; but it is an untrue accusation, that they abstain from the use of the particular term spoken; they employ it freely as occasion requires, but accompanied by a wholesome caution against the abuse of its meaning, and an exhortation to be "living" members of Christ; not, however, insisting that "the '*lively*' members are an invisible Church by themselves." (p. 84.)

"Christians, in Scripture, are held to have been sealed in Baptism with the Spirit, not sealed to receive it afterwards, but sealed *with* the Spirit at the time."

Now, this is a very direct, unequivocal assertion, put in a form which seems to defy contradiction. Yet, we ask, where in Scripture do you find "sealing" (*eo nomine*) applied to baptism? "Ye were sealed with that Holy Spirit of promise," are words found in the Epistle of the Ephesians (i. 13); but is it not a gratuitous assumption, a groundless interpretation, to explain this "sealing" as meant of baptism? We are aware that these words have long been appropriated by one section to baptism; but it has been without any warrant from the context, without any hint that baptism was in the thoughts of the Apostle.

The common argument founded upon the "Baptism of three households" (Acts xvii. 15—33; 1 Cor. i. 16), and that "when a household is baptised, the immense probability is that such a household would consist mainly of children" (p. 93), is anything but strong; the most natural sense is, that the Apostles baptised, in every household, those whom they judged to be fit subjects for baptism. Their discretion might include young children or not, but the words do not, by any means, compel the conclusion that it always did.

The limits of his plan forbidding the author to notice a number of current objections, he refers the reader to two of his treatises "for specific answers to all of them which are worthy

of any notice"; particularising, in phrase which discovers no very great respect for any of the names, "the usual commonplace objections of such writers as Messrs. Spurgeon and Ryle, and Drs. M'Neile and Cumming." There is much of the "*alto sdegno*" about his tone in this place, though generally he is not uncourteous, though very confident that he "knows the truth" about all the controverted points.

Here he says:—

"I have gone through each of the Apostolic Epistles *seriatim*, with reference to the fact, that all the Christians to whom they are addressed (no matter what their religious characters) are assumed either to be in grace, or to have fallen from it."

Doubtless; but representations of the members of any church being "in grace" differ, in a very important manner, from those assertions which make the grace of God (that is, the Holy Spirit) to be "in them." The following may be taken as a sample of this very important difference:—"By whom also we have access by faith into this grace wherein we stand" (Rom. v. 2); this standing of (recovered) favour with God. Unquestionably, if baptism be not an empty form, we must suppose that the recipients of it are, on God's part, made partakers of the blessings of the covenant of redemption; and that if, in after life, they renounce or forget the obligations resting on them, to "live soberly, righteously, and godly," they "fall from grace," so interpreted. More than this cannot be fairly made out of any places of Scripture in which "grace" is expressly spoken of in its connection with baptism.

"The terms of grace applied by the Apostles to the whole Church, are not to be got rid of on this principle (of the hypothetical view). It creates more difficulties than it solves: indeed, I do not know that it solves one difficulty, whilst it creates the enormous one of obliging us to maintain that the language of the inspired writers in addressing the Church is deceptive, and has to be qualified before it can be received."

Neither do the maintainers of the "view" spoken of, as conscientious and high-minded inquirers after truth as the author of this work, desire to "get rid" of any truth which they believe they read in the Scriptures; nor does the charge of "deceptiveness" lie against the "holy men of God who spake as they were moved by the Holy Ghost." Christ said, "This is my body." Far be from us the impiety of thinking that the Lord's words were, or could have been, deceptive; yet we know they have been so misinterpreted that many have been deceived. We maintain that the design of the framers of the Baptismal Service was not that which the author, and those who think with him, ascribe to their words; and that to be "in

grace" (adopting the chosen expression of the author) is properly said of a relative, rather than an inward and subjective, "state."

"The Bible and the Prayer-book alike pronounce all the baptized to have been 'grafted into Christ's Church'; and when the baptized afterwards fall into sin, the inspired writers most distinctly, and the Prayer-book by implication, treat them as having fallen from grace, or as having sinned against grace."

Certainly; but in the sense for which we have argued. After all that has been written upon Baptismal Regeneration by the advocates of opinions on the one side and the other, each varying according to the systems which are in favour with either side, the conclusion to which learned and dispassionate enquirers have come, as well as the most simple and natural, seems to be this, that as, when any one becomes a Christian "inwardly, in the spirit and not in the letter" (which in baptism he professes to become), he enters upon a new and spiritual life; so the name "regeneration" (*παλιγγενεσία*, *regeneratio nativitas spiritualis*) was by early Christian writers given to the occasion upon which he visibly and ostensibly does enter on such a life. This application of the word being notorious and current when our services were constructed, the framers of them employed the term in that sense boldly and broadly. Bishop Blomfield, in one of his later Charges, referring to some recent controversies on this subject, offers to the choice of the clergy two or three different acceptations of the doctrine; and adds that he does not see how any conscientious clergyman can fail to hold Baptismal Regeneration "in some sense."

The subject of the Fourth Chapter is "Holy Communion." In the outset, the writer deprecates the attempt to "strip the words and acts in which our Lord instituted the Eucharist of all mystery, lest" thus "we make them void." But, is it well to "provide" for mystery; to determine beforehand that there must necessarily be something "mysterious" in the sense intended by the writer, that of "surpassing our understanding"? Is not this to fetter the judgment of the reader of Scripture? Surely it is sufficient that we deal with the "mysterious" in the narrative when we come to it, and bend ourselves to the investigation of it then.

Just before His death, our Lord ordained a rite "in certain very wonderful words." In very remarkable words, because containing a bold figure; and yet, not more bold than some which He used on other occasions; for the distinction pleaded for elsewhere between the Eucharistic words and the figures of the Vine and the Shepherd, is a very thin one.

"How vain is it to refer us to the common rules of speaking in the like cases, when the world affords us neither any person like Him that spoke, nor any thing or case like the thing or case here spoken of."

This was asked of "an impugner of Eucharistic doctrine in the last century," by William Law, the non-juror, and the pious author of the "Serious Call to a Devout and Holy Life." The obvious reply to which is, By what other rules is it possible to investigate the meaning of these, or any other words, which our Lord spake? The words may and do refer to an "uncommon" and unearthly subject; but it is not possible to conceive of any other canons whereby their sense is to be ascertained, but those which we employ to ordinary and terrestrial subjects.

"The infinite mystery of the *person* of Him who ordained the Eucharist is to be borne in mind at every step of our enquiry into its nature and intent."

True; yet not so as to prejudge the meaning of any words which shall come under consideration. No view of the infinite dignity of our Lord's person must make students of Scripture "beg the question" of the proper meaning of what He said. This must stand on its own ground.

"Nothing in God's word requires us either to explain or understand those words of Christ (Sect. I. p. 129), 'This is my body,' 'This is my blood.'"

On this last-cited sentence we offer no comment.

"To interpret 'Take, eat, this is my body,' as if our Lord meant, 'Inwardly realize your part in my atonement,' is secretly felt to be 'unwarrantable.'"

And yet, this is, by analogy, just what we mean, when we pray that we may "inwardly digest God's Holy Scriptures;" that the blessed hope of everlasting life which He has given us in our Saviour Jesus Christ, may become, by a spiritual process, like the natural, assimilated with, and a very part of, our souls. Can anything beyond this be desired or imagined in reference to Christ's body and blood?

"There are four accounts of the words which Christ spake on this occasion, and in not one is the bread called a type, or figure, or sign." Is, then, the Twenty-ninth "Article of Religion" unscriptural, when it says of the "wicked," that "to their condemnation, they do eat and drink the sign or sacrament of so great a thing"?

The "examination of John vi." occupies the fourth section. The writer claims that well-known discourse of our Lord for the Holy Communion, and enters at great length into the question. We think that our Lord does not "refer either to

Holy Communion, or to some blessing which He would lead us to seek in the right use of" it. He speaks, indeed, of the same high benefit as that to which the Supper of the Lord refers, but quite irrespectively of that ordinance: his words point not either to the "communion," or to any consequence following our use of it; but, quite independently, to His "flesh, which" He would "give for the life of the world." The author's "pleading" for the Eucharistic view of this great passage is very laboured and earnest; but it is special pleading, and cannot shake the interpretation which decides this famous discourse of our Lord to be "non-sacramental." Our Lord designed to teach this great truth, that believers in Him must be "partakers," after a spiritual manner, of the sacrifice of His death. This He does by the use of language which would be pointedly significant to persons familiar with the Jewish Passover.

The error of those who interpret the sixth chapter of St. John, as referring to the Lord's Supper, is to be thus accounted for: they set up that sacred celebration as an *end* to which they make even Christ's "wonderful discourse tributary," instead of regarding the "sacrifice of the death of Christ" (Catechism) as the end; and the Lord's Supper, as "ordained for the continual remembrance" of the same. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come," are words which place the Lord's Supper in the true light. High and holy is that service, but its height and holiness spring out of that which it represents, and do not terminate in itself. That which is to be exhibited to and by the Church, to the end of the world (if, indeed, a comparison may be made between holy and heavenly things), is grander than that which exhibits it, though the latter be "instituted" by the Lord Himself.

A passage is quoted (in a "note" on p. 47) from *Olshausen* (a sound writer), who says, that the "discourse, John vi., undoubtedly relates to a participation of the *corporeality* of Christ." Probably that writer meant, that the soul of the believer feeds upon the benefits which flow from the "offering of the body of Jesus Christ." He must design that; for, as he is not a sacramentalist, he could not commit the blunder of supposing that a "soul" can actually partake of a body.

"If the eating of His flesh be, after all, the mentally feeding upon His Atonement, or upon any truth respecting Himself, no reason can be assigned why He should have veiled so plain a thing under a figure so mysterious and obscure."

We should hesitate to speak of our Lord's chosen language, as an "obscure figure." Mysterious it is, in the legitimate,

because Scriptural, employment of the word "mystery," as that which contains within it some other and deeper import, but not as that whose meaning is "but dark, and dimly seen."

Now, if our Lord had intended, in the salient words of this discourse, simply to describe this state of heart towards Himself, and its blessedness, He would most certainly never have supplemented the words, "I am the living bread which came down from Heaven," with the words, "The bread which I will give is My flesh." Does not such language savour of presumption? At all events, is it not better that a writer should deny himself the liberty of confidently speculating on what He, who is the "Wisdom of God," would or would not have said; and be satisfied to inquire reverentially into the probable sense of what He has said; and never exceed such bounds?

"The result of the investigation of the Scriptures which teach any doctrine respecting Holy Communion," is thus given:—

"Our only safe way is to adhere implicitly to the terms used in Scripture, without attempting to explain these hard sayings, but leave them, where Christ has left them, in impenetrable obscurity."

With which last strange words our limits compel us to leave the work; the present notice of which has included no more than the dissertation upon the two Sacraments, which is very far from comprehending the whole of the volume. There are as many as nine more chapters, embracing these subjects:—The Christian Priesthood; Forms of Prayer, and the Priesthood of the People; Church Government; Confirmation; the Order for the Burial of the Dead; Church Principles and Antiquity; Preaching and Sacraments; and Church Principles and Free Thought. It is, however, upon the sacramental portion of the work that the author himself lays greatest stress, as appears from the "Preface," in which he announces this as a necessary consequence of admitting the accordance of the sacramental statements in the Prayer-book with God's Word; that a very large number of persons hold aloof from the National Church because it adheres to Scripture, (the reference here is to Nonconformists); and that a very large number, who professedly belong to the Church, are habitually explaining away Church truths and Scripture statements upon rationalistic grounds. The author, in this place, has an expression which, with slight variation, will furnish us with terms in which to characterize the above charges. He speaks of "bitter words shot against certain unpopular truths." His are shot against certain disliked classes. He eschews Dissenters and Evangelicals; and wrongs both, when he lays to the charge of the one, that they do not conform, "*because*" the Church of England is scriptural; and of the other, who do not see

"Church truths and Scripture statements" through his optics, that they are not a whit better than those who say there is no such thing as a miracle, "neither angel nor spirit."

A more open and honest proclamation of war against Evangelical principles it is not possible to imagine than that which we find in this work; for the author does not hesitate to lay down, that "no one single book of the New Testament could have been written by one who held the modern Evangelical system;" and to contend that this scheme "cannot possibly be reconciled with the Epistles to the Romans, Hebrews, Ephesians, and First to Timothy; that St. Paul scarcely ever observes that order in the statement of doctrine by which Justification is made to precede Sanctification; that the Epistle of St. James is "wholly inconsistent with," and the general Epistle of St. John "essentially different from, the Evangelical" plan; and, as a climax, that "our Blessed Lord's words also are wholly incompatible with a clear view" of this scheme. The asperity which all this language discovers, and which is too characteristic of the general tone of the work, diminishes the interest with which we should otherwise follow a writer of great enthusiasm, and one who has thrown himself most diligently into the task of sifting the contents of the Prayer-book. We know of no recent work, professing to cover the same ground, in which the agreement of our Church Services with the Scripture is more amply vindicated, although the sacramental and priestly theory, which it is the author's main design to establish, will by no means be admitted by all. He sees it to his own complete satisfaction; but, then, it is from his own exclusive stand-point.

SABBATH—LORD'S-DAY—SUNDAY.

By REV. W. STRATTON.

EACH of the names of our Holy Day may serve to indicate partisan views. Is there, however, any definite teaching of our National Church on this subject? In all ages, since the Sabbath, or Day of Rest, became a Christian ordinance, there have been opinions and practices respecting it most widely at variance; from the most stringent Pharisaism, to the secular Liberalism of the Church of Rome. The names of the day first demand remark. Sabbath is the Day of Rest, a term which Gentile Christians did not generally use. Sunday, the day dedicated to Sun-Worship; this name is a memorial of the triumph Christian truth gained over our heathen forefathers. Lord's-day is the name peculiarly Chris-

tian; a name given by the early Church to the day on which the disciples celebrated the Lord's Supper, commemorated the Lord's Resurrection; but beyond all other truths that which occupied so large a place in their hopes, the Coming of the Lord, "The Day of the Lord," in a yet deeper meaning, with which the early Christians were so imbued, that in certain churches every Pentecost the Advent was looked for at the hour when He rose from the dead.

Archbishop Cranmer, the chief framer of our Service Book, held that the Lord ruled in the world, exercising continual supervision over all things therein. Hence the question, by what laws does the Almighty govern? and the answer was found in the Law promulgated on Mount Sinai. Other Holy Scriptures expound man's relation to God in ample terms, but the Ten Commandments are the Law of God to man. The Reformers, holding this view, placed that Law and its enactments before the nation as a means of fostering allegiance to the King of kings. While the appointed Service was to be said (daily) on the Sunday, there was special Service—"the Communion Office"—to be said in addition, in which the Law was to be publicly recited; and in this Law, solemnly read at the Lord's Table according to ancient usage, is the enactment, "Remember that thou keep holy the Sabbath Day." This solemn rehearsal of the Fourth Commandment places that day on other foundation than holy days in general, and the importance thus assigned it by the Service Book of our Church ought to be duly weighed, and our judgment ought to be guided in the spirit of the petition, that our hearts, not our overt acts only, may be inclined to keep this law.

But the whole question is here assumed. Why is a Law, given on Mount Sinai to the Hebrews, binding upon disciples of Christ?

Disciples of Christ who are in a state of grace keep the Law in its spirit; but thousands of our countrymen, not irreligious, but sincere men, are not in such a state of grace. How then do they stand to the Law? Every man is amenable to the laws of his nature; or rather the law which speaks in conscience, unfolding the eternal Power and Godhead; the responsibility of man for his actions, good or bad, constituting that which St. Paul describes, "The heathen a law unto themselves;" a law which contains a Divine revelation, unwritten but mighty, a revelation of Divine wrath against wrong. (Rom. ii. 14.)

But what supplementary laws has this primitive law received? The Law revealed on Mount Sinai. In that Law are—(1) Rites and ceremonies; and (2) Moral precepts of those rites and ceremonies. *Some* so closely concern and are inter-

woven with the Hebrew worship and local residence of Jehovah's presence among His tribes in the Holy Land, that the right observance of them ceased when the Hebrew race was driven forth from Palestine, and the priestly order subverted by the conquests of Titus, Adrian, Justinian, and Heraclius. *Others* of the same rites and ceremonies have no universal, but only a national, character, binding the Hebrew, such as Circumcision, the Passover, &c.; but no other race, according to the decision of the First Christian Council at Jerusalem. (Acts xv. 23—29.)

But the moral law has not been repealed by any alteration of circumstances, or positive enactment. Idolatry and adultery are as sinful to the Gentile as on the day the Second and Seventh Commandments were uttered to the Hebrews. Many of the injunctions of the moral law have been intensified by our Lord's teaching on the Mount, and others on other occasions; and the Apostolic Epistles refer repeatedly to their obligation, even when addressing Gentiles. It will perhaps be urged, that the moral law is superseded by Grace. This objection (noticed previously) cannot be urged respecting those who walk after the flesh, who are not made free by the law of the Spirit of Life. If, then, a man is not bound to obey the moral law, what is his position? He is simply under a law of nature. In a country where God's Truth and Christ's Faith have such power, he is to guide himself by the meagre revelation of ante-diluvian days; such a position towards his Maker involves an inconsistency, if not an absurdity.

If, then, man is under further obligation, it is his duty to aim at that state of grace under which he would take shelter. The moral law is a guide; its means are healthful. He wishes to do the *will* of God. It is revealed in the moral law, which is eminently God's will to man; and among such means a day of rest for holy exercises is one.

The sum of these remarks is, that the law of Nature, or Conscience, is imperfect; the law of rites and ordinances repealed; the law of the Ten Commandments remains binding on man—on man, not the Hebrew only.

It is no modern view, that, in their present form, some of these Commandments include a commentary as well as a naked command. In Archbishop Cranmer's Catechism, the Fourth, like the Sixth, &c., stands, "Remember that thou keep holy the Sabbath Day." And confirmation of this is to be found in the two different reasons assigned in Deut. v. 15 and Exod. xx. for the observance of the Hebrew Sabbath. In these the latter portion of the command, as given in Exod. xx., we have the earliest exposition of the command. It does not, however, as we may at once remark, restrict for ever the Sabbath

to the Seventh Day: nor does a subsequent change of the day alter the rule, "Remember that thou keep holy the Sabbath Day." The first and earliest command is to do no work. In the wilderness, that constituted "rest"; but afterwards other injunctions were promulgated in the Books of Moses, required by the state of circumstances in the Holy Land, which are now repealed by the cessation of the Mosaic ritual, (such as the Sabbath day's journey, &c.); and still later, the lawfulness of defensive warfare on the Sabbath demanded a fresh regulation.

And our Lord's teaching upon the Sabbath question may possibly be put in the same light. He issued grave and liberal sentiments about its observance, none against its obligation. Anti-Sabbatarians so gratuitously assume and claim his teaching for their partisan views, that the reader of Scripture may be surprised if he is asked to take his Bible, and weigh our Lord's words, independently of received views on either side. He found the Sabbath and its observance overlaid with Rabbinical formalisms, which, at first invented with good intent, had become a burden too heavy to be borne. He found the directions and restrictions environing the day so minute, that man was put in the position of a creature made for the sole sanctification of that Holy Day. Let me, however, refer to some of the passages bearing on this subject.

He healed the diseased; He defended the gathering ears of corn, miscalled Sabbath-breaking, by quotations apposite and commonplace, which a scribe of ordinary ability *might* have done; but there was a time when He said, "The Son of Man is Lord of the Sabbath," "Here is One greater than the Sabbath." Did He then utter a word in depreciation of that day? When He said, "A greater than Jonah is here," did He depreciate the Divine mission of Jonah? So on the Sabbath question; He asserted its inferiority to Himself, the Son of God, and cited that holy and sacred institution, sanctified and hallowed by Jehovah Himself, to testify His Divine power over all things. How utterly foreign to such a citation is it, to construe his words as if they imply, "The Son of Man is Lord of the Sabbath; therefore there is no longer a Sabbath."

This assertion of sovereignty the Church at once acknowledged. They dedicated the day to Him. The Day of Rest remains not the Seventh, as the most ancient commentary—that incorporated in the Fourth Commandment—enforced; but the First Day, as the Christian Church established it: a most effectual sign of the change which, under our Lord's guidance and that of His Spirit, had come over the Church of God. So that, to the Law, "Remember that thou keep holy the Sabbath Day,"

we should subjoin His commentary, "The Son of Man is Lord of the Sabbath-day."

In the Sermon on the Mount, the Fourth Commandment is omitted. Why is this? The Sabbath was strictly kept by the Jew. He broke his oaths, his marriage vow, was guilty of envy, covetousness, without scruple; but abhorred idolatry, and kept the Sabbath. These remarks on Idolatry and the Sabbath were not needed in a discourse addressed to the multitude. In our Lord's conversation with the rich young ruler, no mention is at all made of the Sabbath, nor indeed of duties to God, only those to man; probably duty to God is all involved in the enigmatic words, "Thou callest me good; there is none good but One, that is, God."

I think that the teaching of our Lord left the Divine appointment of the Sabbath where the Law of Moses placed it. This is the basis of our Church's observance of the day. There remains the difficult task of pointing out the dangers besetting this subject in the present day.

I. There is some danger of making the day a day of burden, and not of rest. This will befall only serious-minded people, and may lead to the Galatian error, that righteousness is to be found by the Law. "They have begun in the spirit," and, though not seeking to go on in the flesh, do not "stand fast in the liberty wherewith Christ hath made us free."

II. It is a dangerous practice which others adopt in disregarding the day. The Christian is under grace, and free from the letter. The Saviour said, "Take up thy bed and walk;" therefore we are at liberty to do as we please on Sunday. The spiritual condition of such is exactly that which calls for the Law, which may, in God's time, prove (for some) a guide to liberty. It holds towards such the advantages which the parent's reason does to the child; man intellectual, moral (it may be), must obey the laws, till he gain that inward health of spiritual life which will enable him "to walk in the spirit."

Yet, too often classes widely distinct are mixed up, and treated to the same doctrine; the lawless are addressed as "under grace," and good men, themselves spiritually-minded, do not discriminate the carnality of their hearers and friends.

No definite rules can be laid down for Sabbath observance. Parents, above all, should judge for themselves, and bear in mind that a restraint may be needed by way of example to a young family, which is not called for where none exists. It is plain that avocations and pleasures which develope carnal feelings, are *not* in accordance with the day. The Law is, "Remember that thou keep holy the Sabbath day," and every individual must decide whether his observance fulfils it or no.

But why was a Sabbath appointed? For man. Then as long as man is such as God made him in this world, Sabbaths will exist. So the long centuries past testify, and our present experience confirms our sense of the benefit it confers, a day is once in seven given us, that man may rest from his avocations, and, in every grade and position of life, enjoy a whole day in stricter preparation for that nobler life which is his destiny for eternity.

GILL'S PAPAL DRAMA.

The Papal Drama. An Historical Essay. By Thomas H. Gill. London: Longmans, Green, and Co.

WE give the scope of this very remarkable book in the Author's own words. "I do not profess," he says in the Preface, "to write the history of the Roman Church; I do not profess to write a minute and detailed history of the Popes; but I do profess to tell, with some fulness and comprehensiveness, the story of the Popedom; to follow it from its origin to the present time, through all its changes, revolutions, triumphs, and disasters; to linger over its most striking personages, and its most important passages; to set it forth in its twofold character as a spiritual and a secular power; and to consider its relation to other powers, its place in history, and its part in the great drama of human affairs."

This promise is entirely redeemed by the Author, who brings to the accomplishment of his great design an amount of industrious learning and research, and manifests an historical genius, which, in combination with a style of considerable power, stamp his book as a remarkable production. The Author, while "striving after," and we will say exhibiting, throughout his long and elaborate historical review, "strict accuracy in the statement of facts, and perfect fairness in the estimate of character, yet lays no claim to the impartiality of religious indifference." He looks upon the Popedom as the supreme corruption of Christianity, and as such he deals with it throughout his volume.

In the presence of the proofs of minute and exact learning which the Papal Drama everywhere reveals, it was needless for Mr. Gill to assure us that historical studies had "formed the chief employment and delight of his life."

After a striking and elaborate enumeration of events and influences favourable to the Reformation, Mr. Gill thus finely sets forth its true origin:—

"But it was not restored learning, it was not rekindled genius, it was not reinvigorated reason, it was not the newborn power of the press, it was not its own accumulated vices and corruptions, before which the Papacy went down over half Christendom, which constituted the great assailing force which dealt the crushing and confounding stroke. These all came up at the right time, and did good service, as auxiliaries in the great battle. The onslaught was more mightily made; the stroke was more divinely dealt. The victorious and irresistible assailant was a soul deeply stirred and divinely inspired, possessed by an intense yearning, and filled with a quickening truth, eager to be rid of the crushing burden of sin, and finding full deliverance only in the free grace of God. The Reformation has been spoken of, not altogether wrongly, as the insurrection of reason against authority, as the assertion of the right of private judgment in matters of religion, as the general emancipation of the intellect: the Reformation was all this, and something likewise far diviner. It was the re-enthronement of God's truth; it was the reproduction of a vital principle of Christianity, long hidden and buried under a heap of false dogmas and idle observances; it was the restoration of the soul to its right place in things spiritual, the renewal of direct communication between the spirit of man and the Spirit of God. The Reformation brought with it the negation of much; but it began with the most positive, profound, and glorious of all conceivable affirmations, that salvation is from the Lord, that divine life flows into our hearts directly from the Divine Being. It brought low the Church of Rome by magnifying the Word; it deposed the Pope through half Christendom, by re-enshrining faith in the living God. Luther was no subversive speculator, no discontented priest, but a sin-stricken soul, who, weary of dead works, had turned to living faith, and, after trial of man's absolution, had won forgiveness from God's free grace. He never sought directly to emancipate the intellect; he did not at first seek to overthrow the Papacy; but he sought to bring Christendom back into personal and living contact with the living God, and to pour into other souls the fire of that potent truth which had kindled his own. The Reformation was in truth a baptism of fire, a coming down of the Holy Ghost upon Christendom."

The following reference to Lord Macaulay is a good specimen of the Author's style:—

"His Protestantism was political rather than spiritual. He walked mainly by sight. His masterly and magnificent outline of the Papal perils reveals at once its strength and its weakness. The greater reasonableness of the Reformed doctrines, and the superior condition of those countries which embraced the Reformation, assured him of the truth of Protestant Christianity; and yet the long duration of the Papacy somewhat oppressed his imagination, and suggested the possibility of its perpetual duration. A profounder reading of history and of daily life, a deeper insight into God's ways with men and nations, would have reduced this oppressive wonder into transient astonishment, and converted this long duration into a trial of faith. . . . The steady declension of the Popedom during the last five cen-

turies, a declension not less visible and remarkable than its escapes and revivals, might have assured him of its final doom, and corrected the extravagance of his famous compliment to the stability of the Roman Church,—‘She may still exist in undiminished vigour, when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul’s.’

“Such a disposition of events is exceedingly unlikely. It is to be expected that a system like Romanism, in such accordance with the weakness and evil of human nature, may, under some degrading metamorphosis, as some subaltern form of spiritual corruption, lurk on, the survivor of more than one existing state and nation. But it is a matter of not less reasonable expectation, that the English polity will outlive the Roman polity, that a state, founded in a considerable measure on respect for divine law and human rights, will outlast a system based on the political and spiritual degradation of mankind, and now tottering beneath the weight of its ineradicable and accumulated vices. It is not unlikely that England, while still holding her place among the nations, with eye undimmed and arm unshortened, will rejoice over the downfall of that Papal power which she has so heartily abhorred, so steadfastly withstood, and from defiance whereof her might and majesty have so largely flowed.

“The English language, so mightily wielded against the crimes and corruptions of Rome, may be yet more gloriously tasked to set forth her overthrow. English genius, so loftily upborne in love of truth and freedom, and in abhorrence of their foremost foe, may soar over her ruin in a still sublimer flight. It may be given to an English historian, in tracing the wonderful course of the Popedom throughout, from its obscure beginning to its ignominious end, to exhaust the romance and complete the philosophy of history; and the fall of Babylon may enrich English poetry with its not least mighty and majestic song. And a traveller from still imperial England may sojourn in Rome when she has ceased to be the City of the Popes, and may behold in St. Peter’s, whether a gorgeous ruin or a secularised building, whether the seat of still inferior rites or the abode of purer worship, no longer at least a Papal temple.”

But it is not only the skill with which a vast range of historical research is brought within a moderate compass, and presented in a most available form, that is admirable in the *Papal Drama*. The style, the tone, and spirit of the book are deserving of praise. The style is, in general, elevated, vigorous, close, and clear. If there are occasional redundancies of expression, which would be better avoided, these are the excesses of conscious power and vigour. Among the most noticeable features of the book are the power and distinctness with which personal character is set forth. It abounds in portraits of men of the times, impartially and accurately drawn. To the general reader this is one of its greatest attractions.

The unity of action essential to every perfect drama, and

so remarkably characteristic of the Papacy, is strikingly shewn forth through all the changes and vicissitudes of its long career. Each of the five acts, into which Mr. Gill divides the Papal Drama, represents a distinct period, and a fresh evolution of Papal history. The first act embraces the gradual transformation of the bishops of Rome into pontiffs and princes, from the first distinct recognition of supremacy by the Emperor Phocas (606) to the acquisition of the Italian Principality in the middle of the eighth century. The second act carries forward the history to the full development of Papal pretensions under Gregory VII., in the middle of the eleventh century. The third act is occupied with the Papacy in the fulness of its strength and splendour, from Gregory VII. to Boniface VIII. (1073—1303). The fourth act comprehends the decline of the Popedom from the arrest of Boniface VIII. by Philip the Fair of France, to Luther's burning of the Bull of Leo X. at Wittenberg (1303—1520). The story of the Popedom from the Reformation to the rise of the kingdom of Italy, occupies the fifth act,—an act unconcluded as yet,—and of whose later scenes we are the awe-struck witnesses. This view of Papal history is followed by a sketch of the relations of certain states and nations—France, Austria, and England—with the Papacy; and that unity of action, so conspicuous in the leading character, is exhibited also in these other actors in the great drama. There is no portion of the book more striking and original than the exhibition of France as the oppressive protector and exacting eldest son of the Roman Church throughout their connection of eleven centuries. Never has the strength and continuity of English Protestantism been more vividly set forth than in the chapter entitled "The English State and the Romish Church," though many readers will perhaps be still more interested in the view of English literature, from *Piers Ploughman* to Macaulay, as a sustained and magnificent utterance of anti-papal feeling.

We value this book the more, because it proceeds from the pen of a layman. It is a learned work. The writer has made himself thoroughly acquainted with his subject, and the references to his quotations show that his reading has been extensive. Few, we suspect, though well practised controversialists, have so profound an acquaintance with the highest authorities on both sides. The spirit, too, is good. "Whilst striving," says Mr. Gill, "after strict accuracy in the statement of facts, and perfect fairness in the estimate of character, I lay no claim to the impartiality of religious indifference." One thing only we regret; that a writer, otherwise so admirable, should have allowed himself, when he becomes impassioned, to write in a style half prose, half blank verse. Our

best prose writers and our best poets have learned that perfect simplicity of language is sufficient to convey the loftiest thoughts ; and indeed is the best vehicle for doing so. How much more impressive would the following passage have been had it been more simply expressed :—

“Just as Cromwell, that highest practical embodiment of Protestantism, was kept by circumstances from any direct conflict with the Roman See ; so Milton, the highest intellectual embodiment of Protestantism, carried on little direct controversy with the Roman Church ; yet, just as Oliver was a far deeper and more earnest Protestant than Elizabeth, just as his abhorrence of Rome unspeakably exceeded hers in spiritual depth and intensity ; so the Miltonic Protestantism was a more potent passion and a more pervading principle than the Spenserian. Milton poured every passion and affection of his puissant soul into the hatred wherewith he hated Rome, and into the joy wherewith he rejoiced in the Reformation ; every power of his mighty intellect was heated and heightened in the strong fire of that lofty abhorrence ; his rich and ample genius was coloured and suffused with the glow of that noble joy.”

Dr. Hugh M'Neile, Canon Residentiary of Chester, has addressed a letter, with the title “Fidelity and Unity,” to Dr. Pusey. (Hatchard & Co.) It is not more remarkable for its fidelity than for its courtesy. He honours Dr. Pusey, because Dr. Pusey, strangely at variance with himself, honours the Bible, making the Holy Scriptures the sole source of the Revelation of the will of God, and the earliest of the Fathers nothing more than keepers of the sacred record, and witnesses to its truth. “Admirable !” says Dr. M'Neile ; “this honours the Holy Scriptures, and is clearly in accordance with the internal evidence which so thoroughly insulates them from all contemporaneous literature. The writers of them were ‘infallible teachers.’ The Holy Ghost dwelt fully in them, completing His Revelation through them. The Doctors and Bishops of the Church who followed were only interpreters, fallible interpreters, of what was already written, not authors of anything additional. They were competent as witnesses (without any inspiration, or the smallest approach to infallibility as teachers) to distinguish between the genuine writings of the Apostles, and all spurious imitations ; and so to define and fence off the sacred Canon. For this service they, and only they, were duly qualified, as the scholars of the time and place ; and for this service we are duly thankful to them. But we are bound carefully to distinguish between a literary recognition of the sacred writings as such, and any infallible interpretation of them. For the one, the ordinary qualifications of honest and educated men

were quite sufficient. For the other, nothing would be sufficient short of the same plenary inspiration which dictated the Scriptures themselves. For the one, Irenæus, Tertullian, Theophilus of Antioch, and Athenagoras, were clearly competent beyond all scholars of a later age. For the other, none of those men possessed the smallest advantage over any of their successors. Thus we have satisfactory testimony to the sacred Canon, from competent men, as men; but we must possess, and rely upon, the books composing that Canon, as sacred, before we can know that those men were members of a Church, before we can know what a Church is, or whether there be a Church. The order is simple. (1) Witnesses, men as men, bearing testimony to facts and books. (2) The books, so testified of, as given by inspiration of God. (3) The Church, as described in those books." These are the points which Dr. M'Neile argues; he has occasion to expose the grievous inconsistency of Dr. Pusey in some later writings, and this is done without bitterness, but with a just severity. The pamphlet is a model of controversial writing, and our readers must peruse it for themselves.

COLOGNE, HER CHURCHES AND THEIR LEGENDS.

THERE are few towns in the world, none certainly in the North of Germany, which can vie with Cologne in the number of churches which she once possessed. It has been said that the city at one time could boast of more than two hundred buildings dedicated to the service of God; while another story runs, that there was a church for every day of the year. Be this as it may, a goodly number yet remain; sufficient indeed to testify to the fact, that the religious feeling of Cologne had not many parallels amongst the cities of the middle ages.

At present Cologne possesses nineteen parish and seven district churches, besides many chapels attached to the various religious orders who have their houses in the city.

First and foremost stands the Cathedral itself. Vast in dimensions, and at the same time delicate in the finish of its architectural details, the "Dom" rises a monument of power and beauty. To appreciate this vastness, and to take in the idea of its size, one should ascend the Rhine for a mile or two. Then it is that the grandeur of the design of the Cathedral comes before the beholder. At that distance the buildings

which surround the structure, and obstruct a nearer view, sink into their legitimate proportions; and one is forcibly struck by its overtowering size in comparison with the other churches of the town. More especially should this view be sought at the hour of sunset on a summer's evening; then the shiplike form of the building stands out clear and blue against the glowing sky behind, forming a fitting centre to the picture, seen from whatever point.

The first cathedral which Cologne owned was begun by Archbishop Hildebold, and finished in 873. This building occupied the same site as the present structure; but it fell into decay during the early part of the thirteenth century, and eventually was burnt to the ground in 1248. This catastrophe, sad in itself, was in reality of the most fortunate consequences to the future glory of Cologne's Cathedral. The prelate who filled the archbishop's chair at this time was a certain Conrad von Hochstaden, a prince with both the will and the power to carry out a great work.

Under his auspices the foundation stone of the present building was laid with all ceremony on August 15th, 1248. The name of the architect who conceived the magnificent idea of the edifice, which now by slow degrees is approaching perfection, is unfortunately uncertain. A Meister Gerhard has, however, the credit of being the designer of the plan, and is honoured accordingly.

The work in the meantime made but slow progress, and it was not until 1322 that the choir was sufficiently advanced to be consecrated, and made use of for divine service. The nave and west front were next commenced, and in 1437 the southern tower was so far finished as to allow of the bells being hung therein. The same crane, which was then employed in the building, yet remains on the summit of the tower. Black and rotten as it is from age, no architect has ventured to remove it from its position. The attempt was once made, but so violent a thunderstorm swept over Cologne immediately afterwards, that the good people of the town, believing the visitation to be a judgment for their impiety, hastened to replace it. In 1508 the celebrated painted glass windows were placed in the Cathedral, but this seemed the last effort made to extend or decorate the great work. For three hundred years the noble edifice was allowed to fall into slow decay, without a hand raised to prevent it, the climax to which neglect was, when Napoleon stabled his horses in the nave, and made use of the side aisles as a forage-magazine.

It was only in the nineteenth century that men awoke from their lethargy, and were astonished and grieved to see the effects that neglect had wrought on their Cathedral. Then

they set to work in earnest to repair the evil. The State set the example. Large sums were freely given, and at once applied to the renewing of the roof, and the carrying out the most necessary repairs; and Friederich Wilhelm III. ordered 10,000 thalers (£1500) to be expended yearly on the work of restoration.

Although a sum nearly equalling £50,000 was thus disposed of between the years 1824 and 1841, still little progress seemed to be made in the work. It was not until 1842 that a regularly constituted committee was organized for the purpose, at the head of which was the king. From this period the building has been carried on with renewed energy—an energy that bids fair to last till the great work be completed. The towers are all that yet remain to be finished; though how the good people of Cologne will venture to remove the crane on the southern tower, is a question that neither the committee nor the architect care much to discuss.

This is briefly the history of the progress of the work. Premising thus much, let us now take a nearer view of the building itself.

Before entering the church, we may do well to take one more glance around. Perhaps no point more attracts the attention than the porch at the entrance to the south transept, or that of the new tower. Friederich Wilhelm IV. was not far wrong in exclaiming, as he laid the foundation stone of this tower:—“Hier werden sich die schönsten Thore der Welt erheben”—(Here shall rise the most beautiful doors in the world). The finish of the figures which adorn the centre doorway is exquisite. They are seventy-two in number, and represent the principal events of the Passion. In the same porch are five other statuettes—the four Evangelists and our Lord; while over the window, which crowns the triforium, is sculptured a colossal figure of the Lamb of God, holding the Seals.

Entering the building from the west end door, and passing through the unfinished portion of the towers, and beyond the temporary brick wall which divides them from the nave, a few paces places us within view of the whole length of the building. A centre and two side aisles lead up to the north and south transepts, while, separated from the nave by a low rail, the choir bounds the gaze. At the extremity of this, the high altar, raised on three steps, obstructs a further view to the former Chapel of the Three Kings. The first idea that impresses itself upon the stranger is the grandeur of the scene before him; the next, the simplicity of the whole. There is nothing laboured or frittered away in the noble pillars, which divide the nave from the side aisles. The size and height of the whole are immense; and yet so truly are all details main-

tained in their just proportions, that the fact is forgotten in the general harmony.

Perhaps the best time for seeing the interior to advantage, is on the evening of a feast-day, when the Church is partially lighted for the "Benediction." The large wooden images (which disfigure some few of the pillars) then lose their tawdriness, and the illumination is sufficiently brilliant to show to advantage the noble proportions of the building. Seen in this wise, the Cathedral presents a singularly striking appearance on the Feast of the Epiphany (the fête-day of the Church). Every pillar then has its branch of gas-burners alight, while a single star with rays surmounts the high altar, and fixes attention on that portion of the building. A hundred ecclesiastics in rich vestments, and a large congregation, numbering thousands, add materially to the effect of the *coup d'œil*, and render the scene striking in the extreme; more especially when the rich-toned organ contributes its power of sound to swell the responses of the multitude. Alas! that a structure so magnificent should be filled with worshippers wholly given to superstition.

Cologne Cathedral is famous for the beauty of its stained-glass windows. Very striking is the contrast between the ancient and modern colouring of the glass. The blue, for instance, of the celebrated window, given by Archbishop Hermann in 1508, surpasses all others in the delicacy and richness of its tone. Yet at the same time, modern art in glass painting is fitly represented by contributions from the first manufactories in Germany.

Around the choir there runs a free space, or cloister, furnished with chapels, and divided from the rest of the building by an iron gate. Within this, placed on the north side of the choir, is the most precious of all the Cathedral's possessions, namely, the chapel containing the relics of the Three Kings of Cologne, as they are sometimes styled, or the Magi.

Formerly, the case that contained these relics occupied a chapel immediately behind the high altar, which was in reality a mausoleum, built by Archbishop Max Heinrich of Bavaria. It was, however, removed to its present position, in order that the relics might be more accessible to the public gaze.

This case, however worthless its contents, is worthy of notice; it is of most costly workmanship, and adorned with gems of the greatest value. It came originally from Milan, with the pretended relics which it guards, and is of solid gold. The part facing outwards is divided into three portions. In the centre of these is represented the Virgin Mary, with the Holy Child seated on a throne; on the left appear the Three Kings; and on the right is shown the Baptism of our

Lord. More honoured than any is that face of the case on which are exhibited the skulls of the Three Kings, who bear the names of "Melchior, Balthazar, and Capo Caspar." A golden crown is placed on the forehead of each. On the Feast of the Epiphany, these skulls are exposed to public view, when an altar is erected in front of the Chapel; and, on some most special occasions, are offered to be kissed by the devout.

It naturally excites some curiosity how Cologne, of all places in the world, became possessed of relics so precious. The story accounts for it thus.

The Archbishop of Cologne, from the year 1161 until 1167, was a certain Reinold von Dassel, a clever man, and one who knew how to turn his cleverness to account in behalf of his Archdiocese. Having rendered some service, during a time of war, to the Emperor Frederick of Germany, that monarch presented him with the relics of the Three Kings in recompense. These relics reposed in a cloister in the city of Milan. The difficulty was to induce the good nuns to surrender their treasure. Archbishop Reinold was, however, equal to the occasion, and fortune favoured his design. The brother of the Lady Superioress (Burgomeister of Milan) was lying in prison at the time, under sentence of death; and the Archbishop promised his sister to save the worthy man's life, provided she relinquished all claim on the coveted relics. This understanding being come to, Reinold went to the Emperor, and obtained from him permission for the Superioress to leave Milan, and take with her as her own whatever she could carry on her shoulders. The lady took the Burgomeister on her back, and marched triumphantly forth from Milan. Her brother was saved, and the relics became the property of the Archbishop. So runs the story.

No view of the Cathedral would, however, be complete, which did not include a visit to the roof of the building, and the galleries which surround it. There, wandering amongst the flying buttresses and graceful pinnacles, which spring up as a forest around, one can appreciate the grandeur of the design, and understand the reverence which every citizen of Cologne feels for the name of the unknown architect whose genius could grasp so glorious an idea.

After the Cathedral, perhaps no church is so attractive to the stranger as that of St. Ursula (situated towards the northern entrance of the town), not on account of any architectural beauty which it possesses, but for the strange repository for dead bones which the walls contain. Every available nook or corner that can be made use of for the purpose, is ornamented with these grim adornments. Plates of glass are let into the wall at intervals, behind which numberless skulls

are arranged in gloomy array. The most renowned portion of the church is a certain little chapel near the west end, bearing the name of the "Goldene Kammer" (the Golden Chamber). Here is carefully guarded the relic case of St. Hypolitus, adorned with precious stones of the greatest value; and side by side with this is shown a jar, purporting to be one of those in which water was changed into wine at the marriage in Cana of Galilee.

The legend of the Church, relating the martyrdom of Christian maidens for the sake of their faith, is curious.

During the reign of Gratian, a certain general, Flavius Clemens Maximus, was despatched by his master to England, at the head of a Roman army. Fortune favoured Flavius: everywhere his troops were victorious. Elated by his conquests, the successful general allowed himself to be proclaimed Emperor by the soldiers, and retired across the Channel to Brittany, to found there an empire of his own. As, however, a realm composed merely of warriors was not likely to exist long, the new Emperor applied to England to supply him with wives for his followers. In consequence, a bevy of fair maidens was despatched from London, under the leadership of St. Ursula, a daughter of the king of Cornwall, who was herself engaged to be married to an officer in the Emperor's army. The number of brides elect amounted to 11,000. The fleet prepared to bear them to their destination, set forth from the Thames, but a storm drove it out of its course to the mouths of the Rhine. It having been revealed to St. Ursula in a vision, that she should continue to ascend the river to Cologne, the fleet proceeded up the stream to that place. Unfortunately, however, the Huns had been assembled here by Gratian, to make war upon the self-constituted Emperor in Brittany. To show their zeal for the cause, these barbarians opened their campaign by putting to death St. Ursula and the whole of her followers. Their bones were afterwards collected by the citizens of Cologne, and buried in the place where the St. Ursula church now stands.

This is one version of the story. Another states, that St. Ursula and her maidens were on their return from a pilgrimage to Rome, when they were attacked and murdered at Cologne.

The first church built in honour of these maiden martyrs was founded by Æquillus II., an archbishop of Cologne, about the year 418 A.D. In those days, the building stood without the walls of the town, and, during the many petty wars of that time, suffered considerably in the attacks made on the city. In the eleventh century, Emperor Heinrich II. renewed and enlarged the church, and later the tower and choir were added.

A legend attaches as well to the finding of the bones of St.

Ursula—which might otherwise have been a difficult task amongst those of the other 11,000 martyrs:—Archbishop Cunibert was on one occasion celebrating mass in the church, when a white dove alighted on the altar, and from thence flew to a certain spot in the building. This was repeated three times. Struck by the coincidence, the Archbishop caused the place to be examined, when, upon digging under the pavement, the Saint's bones were discovered. They now stand in a sarcophagus placed on the left side of the choir.

Two other churches (which may be noticed together, since they in some measure resemble one another) are those of *St. Gereon* and the *Aposteln*. Each of these buildings has the circular apse, and a tower surmounted by a cupola; in the former case at the west end, in the latter over the nave. Two side towers flank the north and south sides of the churches towards the east end.

"St. Gereon" owes its name to a martyr so called, who suffered in the cause of Christianity in the year 286. The then Emperor Maximilian, under whose standard numbers of Christians served, issued an edict to the effect that his troops were to embrace heathenism on pain of death. All obeyed this decree with the exception of two legions, called the "Theban" and the "Moorish," headed respectively by their leaders, Gereon and Gregorius. As no persuasion could induce these to betray their faith, they suffered together. The number of victims amounted to 700.

In the next century, the Empress Helena had their bones collected, and caused a church to be built on the spot, to commemorate the event of their deaths. In the course of time, however, the building fell into ruins, which gave the opportunity to Bishop Anno to commence the existing church.

The most remarkable portion of this building is the crypt. This is in the form of a cross lined by two rows of pillars, and possessing some curious mosaic work. Beneath the floor of this crypt repose the remains of the 700 Christians, who died for their orthodoxy; a better arrangement than scattering the bones about the church, as in the case of St. Ursula's 11,000 "Jungfrauen."

The "Aposteln" church dates back to the beginning of the eleventh century, and is a pile of building of striking proportions. Placed at the eastern extremity of the "Neu Markt" (which is the largest "Place" in Cologne) the bold outline of the edifice cannot but arrest the eye of a stranger. From within, as well, the effect of the church is remarkable; the cupola with its gallery, and the lantern above, impressing the beholder with the bold design of the whole. Amongst other matters worthy of remark, is a certain sere-cloth, which is treasured in the church in remembrance of a curious legend

connected with the former burial ground of the building. The story is this :—

In 1357 the Plague committed great ravages in Cologne. So great was the number of dead, that it became impossible to inter them in the usual manner.

At this time there lived in a house in the Neu Markt, hard by the church, a certain Herr Menzis von Aducht, and his wife Frau Richmondis von Lyskirchen. The latter of these good people fell a victim to the plague, and was buried in the cemetery of the church. Now, the grave-diggers had remarked that some costly rings had been left on one hand of the deceased ; so the following night, bringing with them a lantern, they proceeded to open the grave, and break into the coffin. Great was their consternation when a stifled voice came from the grave clothes of the supposed corpse, demanding, "Where am I?" The plunderers took to their heels, and the lady, rising from her grave, took up the lantern which the fugitives had left behind, and went straight to her husband's house. Knocking at the door, she soon brought some of the servants down ; but they fled the moment they recognized their mistress's voice, believing the apparition to be a ghost. At last Herr Menzis himself was aroused ; and going to the window, asked, "Who was there, and what was wanted?" "What, do you not know your own wife?" was the answer which the astonished man received. "My wife!" he replied, "it is as likely that the horses in my stables should break their halters and climb the staircase, as that you should be my wife." Hardly were the words out of his mouth, when tramp on the stairs were heard the horses' hoofs. Convinced by the phenomenon, Herr Menzis doubted no longer, but hastened down to receive his wife, thus unexpectedly restored to him. Frau Richmondis lived for several years after this, and during the latter part of her life wore the "sere-cloth," which is treasured in the "Aposteln" Church as a memorial of the event.

In token of the truth of the story, two wooden horses' heads were placed at an upper window of the house, where they may be seen to this day.

G. W.

[Such are the mournful superstitions which exist undisturbed in the heart of Protestant Germany. The late king himself, with all his professed evangelical piety, went in state to the re-opening of this temple of the darkest superstition. We are frequently taunted with the question, How is it that in Protestant Germany the two Churches, Protestant and Roman Catholic, can exist together in peace, while in England they are always at concealed or open war? The answer is, as brought home by many a pious member of the Evangelical Alliance from the Berlin Conference, *German Protestantism is asleep*.—EDITOR.]

MERIVALE ON THE CONVERSION OF THE
NORTHERN NATIONS.

The Conversion of the Northern Nations: The Boyle Lectures for the Year 1865, delivered at the Chapel Royal, Whitehall. By Charles Merivale, B.D., Rector of Lawford; Chaplain to the Speaker of the House of Commons. London: Longmans, Green, and Co. 1866.

THESE Lectures are, as the Author tells us, really "a continuation of those of the year preceding, on the Conversion of the Roman Empire;" and he looks forward to a future opportunity of printing them together under the general title of "The Conversion of the Ancient Heathens." He considers that, from the earliest antiquity, a process of preparation had been going on in the minds of men "for the full development of religious life under the revelation of Jesus Christ;" and he considers that the earliest Fathers laid the foundation of the disposition, and the power, to receive successive communications of spiritual life. The first three Lectures, "the subject of which" he admits to be "more closely connected with the early course than the present," embrace "The Philosophical View of Christ's Revelation," with which he connects Justin Martyr and Clement of Alexandria; "The Practical View of Christ's Revelation," including Tertullian and Origen; and, "Dogmatic Inferences from Christ's Revelation," with which are associated the names of Athanasius and Augustine. In dealing with these three subjects, he professes to supply the omission, or "desideratum," which had been noticed by some, that in the former Lectures "he had said too little of the progress of thought and opinion among the Christians themselves, which led to that development of Nicene theology, to which he had pointed as the goal of Pagan conversion."

The view which seems to be underlying the statements of these Lectures throughout, is just that which thus finds utterance in the language of inspiration,—"The Gentiles, which have not the law, are a law unto themselves, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." This we presume the Lecturer means, when he says that "the Gospel harmonizes with the feelings of human nature": he would convey that it meets a sense of sin in man's conscience, and furnishes a remedy. He hesitates to admit "that the conscience of some among the unconverted heathens was as deeply moved as that of the true believers; that Seneca, for instance, felt the same deep-grounded conflict between the flesh and the spirit

as St. Paul; that Aurelius yearned with the same tender love towards God and man as the disciple whom Jesus Himself loved; that Epictetus or Dion was as bold and hardened in the assurance of his faith as Peter"; and he fixes a right limit in tracing "among the holy men of Paganism a certain receptivity of Gospel truth," but nothing beyond this.

Mr. Merivale, in speaking of the sentiments of "Justin the Martyr" respecting "the Word," has this remark:—

"There is assuredly a breadth and liberality of feeling in this view of the common inheritance of Gospel Truth, which must ever be attractive and interesting. It seems to smoothe some of the harshest difficulties of religion; to soothe some of the sharpest pangs of humanity. But it will not, after all, admit of being pushed to extremity; and its intrinsic weakness becomes apparent even in the feebleness and indecision of the teacher himself, when he proceeds to follow it into particular details."

The Boyle-Lecturer has done well in guarding himself against being supposed to adopt all Justin's opinions on this subject; for they are, at least, very misty. High-minded as he was, and as each of the Fathers were who are particularly dwelt upon in these three Lectures, their ideas are remarkably made up of truth and falsehood.

"The Word, Justin believes, has been made Flesh, and dwelt as a Divine person among us. Not only does he believe; he admires, he loves, the Word; he falls down before Him, and worships Him. He worships 'the Word of God, eternal, and ineffable, who was made Man that He might heal us by partaking of our sufferings.' His belief is direct and positive. He holds it distinct from the arbitrary fancies of the Gnostics, whose theory of *Æons* and *Emanations* was a mere nominal recognition of shadowy and factitious Existencies (Existences?). He maintains that Jesus Christ is the only Son of God, who dwells in the bosom of the Father."

To this all will subscribe; but not so readily to the doctrine that "the seed of the Word is sown in every reasonable creature"; a notion which Justin may have derived from a misinterpretation (such, at least, we hold it to be) of the words of St. John, found in close proximity to what that Evangelist says of the Word,—"*That was the true light, which lighteth every man that cometh into the world*"; words which declare, not that all men are actually enlightened by the Word, but that, from the Word, and from none other, is derived whatever spiritual illumination men receive.

The wrong interpretation, at all events a view in itself erroneous, is in the mind of Justin, when he maintains that the Word "is the substance of the superior life which exists in all free and responsible beings." It is not with full approbation

of that Father's theory, as his subsequent words already cited show, that the Lecturer adds,—

“And thus does Justin, Christian as he is, attach himself to all the great and good men of antiquity. He remarks the influence of the Word on the wisest and bravest spirits of Greece and Rome, as well as of Israel and Judah. He detects God's reflection in the teaching of the porch, as well as in the Shechinah of the Temple. All, in his view, who have lived conformably to the Word, are Christians in nature, though not in name. Such have been Socrates and Heraclitus among the Pagans—Socrates has himself *known Christ* [the italics are the Author's]; such have been Abraham and Elias and Ananias among the Jews; such have been Paul and John; such are now the saints and confessors of the Gospel in this latter generation. Those who have opposed the Reason and the Word—alas! the bulk of mankind—were Antichrists, long before the advent and ministry of Christ Himself,—the murderers of the men of goodwill towards Him, even the best and wisest of the heathens, who lived according to His truth. Martyrs there have been before Stephen: Saints there have been before the Baptist.”

What Justin probably meant a candid reader may gather; while from opinions so wild every scripturally taught mind will dissent. That pious Father designed to express, that before Christ there were good and considerably enlightened men; but it is great confusion to bracket “Paul and John” with those men, or to represent any as Antichrists who taught doctrines that were not, essentially and properly, antagonistic to the peculiarities of the religion of Jesus Christ. The passages which have been given, coupled with the Lecturer's own account of the opinions of Justin, sufficiently show with what caution we must tread in making our way through the writings of that Father. To which we may add,—though a writer of one period is not to be held responsible for the opinions of writers of any other,—that we must carry with us a *granum salis* equally large, when the views of any of the succeeding “Patres” are presented to us.

Clement next comes before us.

“The city wherein this illustrious doctor first learned, and afterwards abjured, the philosophies of Paganism, stood in marked contrast with Athens as a place of spiritual training. Alexandria also was a vast Pagan university; but it was a school of progress and inquiry rather than of retrospection and tradition.”

This was “another stage in Christian progress.” Paganism had experienced a “reaction.”

“It is to this that Clement directly addresses himself. A great part of his Apologies is framed for the bold exposure of the hollowness of the old beliefs, and shows how strong the Christians now were in their position; that they could become assailants in their turn; that

in the great cosmopolitan capital at least they could speak and be listened to ; and that Truth, unfettered, was marching on straight to triumph."

The following passage, while it tells us with what qualified admiration we should look at Clement, justifies the Author when he speaks of "the defects of these early Apologists" as having become "apparent":—

"He seeks for no communion, he admits of no communion, between the Gospel and the old mythology ; but he recognises the votaries of Olympus as fellows with the worshippers of Olivet. He bows with no excessive reverence before the teachers of the Porch or the Academy ; yet he hails them as brothers in intelligence with the disciples who issued to convert the world from an upper chamber of the Temple. Sprung himself from no special school of thought and inquiry, he is sworn to the teaching of no individual master ; but he regards every effort of the human soul in search of truth as informed with grace from above, as prompted by that Divine Author to whom it ultimately leads. He is genial and universal in his sympathies with his fellow-men. Every art, he says, springs from God ; every exercise of intelligence raises men towards God. That true idea of divinity which has been at length revealed by direct communication from above, the imagination of poets and artists, no less than of philosophers, has ever been striving to realize. Christ has been the Desired of all nations, even when they knew not their own desire. To all men purified and prepared by this desire, the Word now reveals Himself by grace ; and this revelation is finally confirmed by the witness of the Holy Spirit in the Scriptures."

In much of this language, modern rationalists (though Clement was far from belonging to them) would concur. With what pleasure then do we go on to the next sentence,—
"The proof of God's truth," he says, "must be a moral one : the witness of miracles and of prophecy is external and subsidiary only."

This single sentence, supposing it truly to represent Clement's opinion, is sufficient to claim for that Father (as far, at least, as his own state of mind is discovered in it) our highest respect. It exhibits him in most creditable contrast to the sceptical school, old and new, who just reverse the order which Clement, in the possession "of a sound mind," has laid down, and who make the "outside" testimony to be everything, and bid the "inner" and personal to "take the lowest room." "There be men of cold and icy intellects, who must have everything proved unto them." To minds of this order, evidence of the sort for which Clement contends will never be found sufficient : it is moral and internal, while it is of the essence of the habit of such minds to ignore that description of proof. It is better, then, that we should, at once, profess our belief that the Divine Head of the Church, whilst providing that there should be no

lack of authority from without, willed and designed that the deepest and strongest evidence should be that which comes from within the Holy Books. This witness was to the men of the early Church, and is to those of the later, like the Spirit, the Author of the records, "a well of water springing up unto" their and our unspeakable, unchangeable conviction. The main reliance of those Christians who composed the early Church rested upon the marks they found *within* the writings, of their contents having "come forth from God." Far from overlooking the outer, they yet looked to the inner, evidence as their firm footing.

"The common object of our earliest apologetics was to connect the Christian Revelation with the general development of man's moral and spiritual nature. The school of Justin traced this development mainly in the formal teaching of the sects: the school of Clement recognised it further in the universal tendencies of human nature. Both defended and explained the Gospel on the ground of its agreement with God's eternal teachings, as though in its descent from heaven no new or strange thing had happened unto us, but such only as was the proper end and issue of the spiritual education of His creatures. It is evident that the defence was commonly admitted, the explanation widely appreciated."

The words of the Author which presently follow, show that he did not "apologise" for all the language of the Apologists. But it had been well if here, and afterwards, he had rather more explicitly declared, that he did not share in the wide appreciation of what might have been written by the Author of the old semi-infidel book, "Christianity as Old as the Creation." If those early Apologists meant no more than that Philosophy had been long "feeling after the Lord, if haply it might find Him," and that the "conscience" of man, "by sin accused," was seeking some relief which the old systems of the world failed to furnish, we should go with them; but it really went farther than this, and was the expression of a mistaken endeavour to accommodate the religion of Jesus Christ to heathen pride and prejudice:—"Large and generous was the teaching of the schools before us; it may easily dazzle us with its brilliancy, it may kindle in us a glow of sympathy and admiration. But we must examine it with caution, we must accept it with some qualification."

But our space being limited this month, we must defer the remainder of our review till our next number.

CORRESPONDENCE.

PRESENT STATE OF THE PULPIT, IN, AND OUT OF, THE CHURCH.

To the Editor of the Christian Observer.

SIR,—A short time since, there happened to fall in my way a recent number of the "Methodist Recorder;" which is, I believe, the most widely-circulated journal of the original or Conference Wesleyan Methodists. In it, I was both startled and grieved to read the following confessions:—"The Methodist returns for the past year are deeply humiliating. It was scarcely believed, when first the whisper went abroad, that we were stationary. At the Conference of 1865, we reported 19,000 persons on trial for Church membership. This year we have a similar number, but our Church has no appreciable increase. What has become of all these souls? Granted that some are hastily returned 'on trial,' that emigration has been heavy, and that many are lost by removing from one part of the country to another, we still have to account for the fact that all these are gone into the world or into the Church, and we are as we were. Leaving the question of what becomes of those on trial, we revert to the principal fact—our stationariness. This is itself deceptive. We are relatively retrograding. The population of our country is rapidly growing; our chapels are multiplying; our congregations are larger than ever; the income of our Ministry is augmented from chapel trust-estates; our agents are more numerous in almost every department; but our members are no more than last year."

Astonished at what I read, I searched a little further, and came upon "The District Returns for the Year." These shewed, that upon the whole of the English Circuits or Districts, the increase for the year on the whole kingdom was exactly 331 members! This, taking into account the growth of population, I saw to betoken a stationary, or even a retrograde, condition.

The fact was a startling one. We had been accustomed to regard the Methodists as, in some sort, a kind of pioneers of the Church; or, at least, as a missionary organization, reaching to colliers, miners, East-enders, and other classes of the population who were "home-heathen." To hear that this missionary organization had lost its "motive-power,"—that it had fallen into the rank of things established, and was merely "holding its ground," was dismal news for all who desire the advancement of Christ's kingdom.

The fact so startled me, that, on the following Sunday evening, my Rector having quitted home for his holiday, and having left but an indifferent substitute, I wandered into a pretentious church-like building, which has lately sprung up, within sight of my house, for the purposes of Wesleyan worship. I found a Gothic church, and a well-dressed congregation. But the place was not more than half full, and of the poor of the neighbourhood there were very few. The preacher was an educated man, his sermon was a studied composition, delivered with quite enough of action, animation, and fluency. It might edify the

Christian believers who were present, but the idea of "calling men out of darkness into marvellous light" seemed not to have been in the preacher's mind when he prepared it.

A day or two after, I was speaking of these things to a friend, and lamenting the failure of Methodism as a present means of reclaiming the dark and demoralized masses of our fellow-countrymen. He said, "Why do you speak of these short-comings, as if they distinguished or particularly appertained to the Wesleyan body? Have you any reason to think that the Methodists are in a more declining condition than, for instance, the Congregationalists, or Independent Dissenters?" I thought for a moment, and admitted that I had not. I remembered conversations I had recently held with Dissenting friends, and their lamentations over the state of religion in their own circles. I remembered, too, to have seen a statistical account of the last ten years, published in the "Nonconformist," which shewed four or five times as many chapels built in that period, in the metropolis, by the Wesleyans, as had been built by the Independents. I felt that it was at least doubtful, whether the state of religious feeling among the Dissenters was not quite as low and declining as among the Methodists. I confessed this. My friend replied, "You must look a little further. The question is, whether this retrograde or declining state, admitted by the Wesleyans, is not, in fact, common to all the Evangelical bodies in the United Kingdom,—whether they be Churchmen, Wesleyans, or Dissenters?" And, so saying, he left me.

I began to indulge in melancholy musings. I remembered that in the book which you noticed last month, "The Church and the World," there are frequent expressions of exultation at the failure of Evangelical religion in the Church. Thus, at page 38, we are told of the "marks of irrecoverable decay" which are visible in "the great Evangelical school." At p. 49 we hear of "the system of spiritual starvation in Kensington and Islington." At p. 213, we are reminded of "the soporific influence of Protestant ascendancy." And at p. 216, we have this pungent sentence:—"Evangelicals have much changed. Intellect is found among them no more, and worldliness has sapped their earnestness. Bitter invective has taken the place of hard work, and conventional has succeeded to actual self-denial. A man may live a self-indulgent life, or amass money, without losing caste among them; but he must not enter a theatre. A woman may dress in the height of the fashion, play croquet, and flirt, without any condemnation, if only she does not dance." Many other like expressions shew thus much at least, that, in the view of these writers, the Evangelical school in the Church is losing power.

I pondered these things with pain and sadness. I said, I will not dogmatize, or censure; but I will ask myself and others a few questions.

I see the Wesleyans outwardly flourishing. They are building many new chapels, and these are of a more costly description than their forefathers would have approved. The income of their Missionary Society increases every year; and they raise, without difficulty, large sums for schools and colleges, whenever they please. Yet their own journals confess that, amidst all this outward prosperity, there is

decay within; and that, in point of fact, the community, as a whole, is stationary, or even declining. Now, may it not be so with ourselves also? What an important question, then, is it,—Are we really, or only apparently, advancing?

When I read the Wesleyan admission, that “We are not making progress—we are not winning souls to Christ,” and then heard a Wesleyan sermon, I saw the agreement of the two things. I felt that the preacher, in preparing his sermon, could not have intended to “call men out of darkness into light, and from the power of Satan unto God,” and therefore I should have felt no surprise if, from one hundred such sermons, preached from one hundred pulpits that day, there had not resulted one single conversion. The Holy Spirit may, indeed, work by any means, and awaken a man by a hymn, or a chapter in the Bible; but, viewing a sermon as a means to an end, it is evident that if the preacher has not aimed at reaching the hearts of the unconverted, it is not very probable that the hearts of the unconverted will be reached.

I turned, then, from the Methodists, and began to think of our own Church. I cast my eye over the map of two great parishes near me, in each of which there are many churches. In one of these, it is commonly (and justly) deemed, that the Gospel is preached. In the other, the case is different. The doctrines preached in most of the churches are not those which the readers of the “Christian Observer” would approve.

I began with the first. I asked myself, whether, if a dozen of the clergy were asked, individually, “How many grown men or women out of your congregation have been brought, within the last twelve months, to cry out, ‘What must I do to be saved?’” what would, in most cases, be the answer? Would most, or would many of them, be able to reply, “Thank God! I have had several such cases.” Or would the more frequent answer be, “Nay, you are asking too much.”

If the common reply would be evasive: “There is a good feeling,—many of the people are well-disposed; they are attentive; they subscribe; they ask me to dinner, &c. &c.”—is not the cause to be found in the pulpit itself? Can we believe that a minister, deeply impressed with the condition of seven-eighths of his congregation, and earnestly striving, with prayer, to reach their hearts, would be denied by his Master? Are not the words of St. James true, “Ye have not, because ye ask not”?

But I turn to the second parish. Here, as I have said, there is little of the sound of the Gospel to be heard in the churches. There is almost “a famine of the word of the Lord.” Of course, to look for conversions here, would be unreasonable. But one question struck me very forcibly. It was this:—

We are accustomed to regard two parishes so differently circumstanced as are these two, as strongly contrasted. The one is in the light, the other is in darkness. And this contrast is real, so far as the Christians in the two parishes are concerned. In the one, “they go in and out and find pasture;” in the other, “the hungry sheep look up and are not fed.” The difference is substantial, and immense.

But how is it with the multitude,—that crowd of unconverted

hearers who generally constitute nine-tenths of a congregation, and often nineteen-twentieths? To them, is there any such difference? Let us see. If we take six churches in the parish where the Gospel is preached, and six churches in the parish where the Gospel is not preached, and ask for results; if the first six are unable to tell of any souls converted; and if the second six confess that such a thing never occurred to them, where is the practical difference? We may continue to use the phrase, "the Gospel is preached *here*, and the Gospel is not preached *there*;" but if Satan finds that his kingdom is not shaken, either in the one parish or in the other, he will care very little for terms or phrases.

I had seen, in the case of the Methodists, by their own confessions, that the kingdom of Christ was not advancing among them. I had been forced to the same conclusion in the case of the Dissenters, by a comparison of their outward circumstances with those of the Methodists. As to the Evangelical portion of the Church, I have no such facts. But, looking around me on every side, and remarking how seldom, how very seldom, is the conversion of a grown man or woman heard of, I cannot help fearing that a general state of coldness and apathy,—a general withdrawal of the Holy Spirit's influences,—is the distinguishing feature of the present day. And if so, it is not possible, I suppose, for any greater cause for alarm, or any stronger ground for earnest supplication, to exist among us. Surely, if the fact be so, "the Lord's watchmen" will not much longer slumber. I wish, therefore, to bring this question often and earnestly before them, that they may bethink themselves, whether they are in the right course or not.

I can and do see, and would not wish to affect ignorance of the fact, that "religiousness" is increasing amongst us. Even the body of whom I first spoke, the Wesleyans, are rapidly advancing in many respects. Their chapels increase in number, and are better built than formerly; their schools and colleges and missions all advance. Among ourselves, too, there is a like external growth. In a particular way, "religiousness" increases very much. If we look in at St. Alban's, or All Saints, or any of the other churches of that class, we shall see hundreds of very "devout" young men, who, ten years ago, were careless or indifferent. But can we suppose, that all this is the work of the Holy Spirit? I fear we cannot.

Unquestionably, the only thing worth caring about, in a Church or religious community, is, the conversion of the heart to God. This, when it really takes place, will soon be evident and manifest. Now, does such a vital change often take place, in the present day, even in congregations in which "the Gospel is preached"? And if not, why not? Does not the fault, in a great measure, lie with ourselves? I submit this question in the belief, that an inquiry of greater importance could hardly be placed before any body of Christians.

Let me add one more word. Archdeacon Philpot, lately of the Isle of Man, I believe, in one of his published discourses, has remarked that, "As it was in the days of Noe, so now, preaching has lost its power;—few or none are converted."

Now, on this point I will not venture to give an opinion, but shall confine myself to the remark, that it is most important not, by impli-

cation, to cast the blame on the Great Head of the Church, which we ought to take to ourselves.

It is generally held, I believe, that the Church under Moses was, in some sort, a type or foreshadowing of the Christian Church. Now, of the people of Israel, when brought into Canaan, we read, that they stopped short in the midst of their conquests, sat down, and were contented to share the land, which ought to have been wholly theirs, with the idolatrous nations whom God had charged them wholly to expel. Now, we nowhere read that this shortcoming was in any degree chargeable upon God. In no case did they go against the Canaanites, and find that God had deserted them, until they had made peace with the heathen, and "learned their works." And when the angel of the Lord was sent to rebuke them, He calls their shortcomings wholly their own,— "Wherefore have ye not obeyed my voice?"

So, likewise, I fear that if any are now inclined to ask, "Is the Lord's arm shortened, that it cannot save?" they may with truth be rebuked, as fishers who wonder that they have taken nothing, when they have forgotten to "let down the net." When I have heard a preacher, for a month together, go on with a series of useful practical discourses on Christian duties, in which there was scarcely a reference to that large portion of his congregation who were "dead in trespasses and sins," I wonder not to hear that "there are few conversions, or none." In what other field of labour do we dream of reaping without sowing, or of gaining results for which we have neither laboured, nor planned, nor prayed? When, indeed, we have heard a man, looking round on the "dry bones" by which he is surrounded, cry out, "O ye dry bones, hear the word of the Lord!" and have found him, in spite of prayers and persevering efforts, labouring in vain, then indeed we may begin to inquire whether there is any cause why "the Lord answereth not." But I have yet to learn, that any such case has anywhere occurred.

Yours, Sir, respectfully,

Sept. 5, 1866.

LAIUS.

[THE following exposition has been placed in our hands by an old friend and reader of the "Christian Observer;" he vouches for the piety and talent of the writer, and his originality as a deeply thoughtful student of God's Word. Thus introduced, we lay it before our readers, who may perhaps think it deserving of serious consideration.—EDITOR.]

PSALM LXXXVIII.

"O Lord God of my salvation, I have cried day and night before Thee."

AMONG the very many who daily read the Psalms, there must be some who feel at a loss how they should use this Psalm practically, as it were making it their own. It is hoped that this attempt to draw out its meaning in a particular direction, and adapt it in some sort to present needs, may be useful and suggestive to others, as well as to one who for some time has felt the difficulty.

The Psalm may perhaps be taken as representing Christ interceding

for and in His Body, the Church, and as Himself an individual member therein. To try and expound this meaning:—

1. "O Lord God of my salvation, I have cried day and night before Thee."

"O let my prayer enter into Thy presence, incline Thine ear unto my calling."

Truly Christ's intercession is day and night, whether we understand it of our Lord's own personal intercession each moment, His dread suffering, His life and death for us, or whether we understand it of the cries and prayers—either vocal or by the mute pleading of acts of love for others—of the different members of His Holy Church throughout the world, taken in the aggregate.

2. "For my soul is full of trouble: and my life draweth nigh unto hell."

What is "my soul"? It is, as is said in the great Psalm of His passion, "Deliver my soul from the sword; my darling from the power of the dog." What then is it? Not now His life, which of Himself He laid down; not now his soul, never for one instant left of His Godhead; but His Church, His darling, His only one, that for which He gave His life, to be delivered from the power of the devil. When as man He walked this earth, He may oftentimes have interceded for us in these self-same words, and in His dread agony have said this Psalm in meanings which it is not for us to know. So, each of those drear souls in London, in more than heathen darkness, yet with that unsatisfied yearning which He gives, in as far as he loves it, may be of His soul. As, too, He says in another Psalm (xxxv. 17), "Lord, how long wilt Thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions." My soul then is full of trouble, and my life, that which belongeth to me, draweth daily nigh unto hell, down to the horrible pit, to the black fearful whirlpool and vortex, which daily swalloweth up souls. Therefore, O Lord, I cry day and night towards Thee, that Thou wouldest in pity save some of these souls.

3. "I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength."

For why? These hapless ones, who long for sympathy, and none giveth it to them, and for love, and have instead that love which is worse than death, are my members, mine even in their impotence and strengthlessness, and Thou canst give them strength, O Lord, Thou lover of souls. And the Church, too, plaintively intercedes for those who are part of her, because they are members of her Lord, her only Saviour; not as in charity alone, but as herself the sufferer, sharing in that which she bewails; for as the welfare of one is to the good of the whole, so is the evil of one, an evil, a drain permeating the whole.

4. "Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from Thy hand."

Yes; among the dead; for he knoweth not that the dead are there, and that her guests are in the depths of hell; and free, for not yet is their lot fixed, yet may that cry day and night draw of them to the breast of Him who loveth, ever as He hath loved thee, a sinner: yet "like unto them that are wounded, and lie in the grave"; for that they are well-nigh powerless, and "out of remembrance, and are cut away

from Thy hand," in that Thou sendest them no messages of love, but through life they pass, worse off here than in a heathen land, with none to love them, none to tend.

5. "Thou hast laid me in the lowest pit: in a place of darkness, and in the deep."

"In the lowest pit," where no light comes, "in a place of darkness," yea, of darkness like the outer darkness, "and in the deep," where penetrates no ray of sympathy, no spark of that love which, ministered from a brother's heart, might soften and save their soul.

6. "Thine indignation lieth hard upon me: and Thou hast vexed me with all Thy storms."

Thine indignation, and all Thy storms, driving the miserable soul from one suffering to another, from one wretchedness to another: the only goal that the soul can see is the ending of its own life.

7. "Thou hast put away mine acquaintance far from me: and made me to be abhorred of them."

And is not this true? He has sinned, he has sinned, they say; he is a bad man, and so they pass him by on the other side, and he dies for want of the love that might have saved his soul. He goes on in words that they might use, and that we may use for them.

8. "I am so fast in prison: that I cannot get forth."

Powerless am I to move, to yearn, to feebly wish myself better; and if powerless to feebly wish myself better, what to turn to Thee, what to repent, what to amend?

9. "My sight faileth for very trouble."

I cannot even see Thee, nor what Thou art: no ray of light to me comes through the thick of the murky darkness: nought see I, save the foresight of the lurid flashes of hell. "Lord, I have called daily upon Thee, I have stretched forth my hands unto Thee."

Yes, ever He liveth to make intercession, and He who intercedeth for thee, intercedeth for the devil's outcasts. And His Church on earth, too, knowing how it was only His almighty power that roused many in it from the lethargy of some sin, it too prays that He would pour forth the same mercy on them too; it too stretched forth its hands in doing works of mercy for the poor.

10. "Dost Thou show wonders among the dead: or shall the dead rise up again, and praise Thee?"

As it is said in another Psalm (lxxix. 12), "O let the sorrowful sighing of the prisoners come before Thee: according to the greatness of Thy power, preserve thou those that are appointed to die." And again, Psalm cii. 19, "Out of the heaven did the Lord behold the earth; that He might hear the moanings of such as are in captivity: and deliver the children appointed unto death."

Yea, O Lord, in pity, in Thy compassion, magnify Thyself among those, who do but die for want of the love that Thou hast shewn each of us, and whom one touch of the love that Thou hast shown each of us, would have made saints. Yet, though to all appearance dead, Lord, O Lord, may they yet rise up and praise Thee.

11. "Shall Thy loving-kindness be shewed in the grave: or Thy faithfulness in destruction?"

Yes, Lord, even as Thou didst shew it on Lazarus, when four days dead, and on those who rose again at Thy dread passion and death,

even so. Lord, O Lord, what can man do with these fearful masses; where man cannot, there let Thy power be shewn: Thy loving-kindness, as being love; Thy faithfulness, that of Thine own, none shall be lost. Shall Thy wondrous works be known in the dark, and Thy righteousness in the land where all things are forgotten? Thy marvels of love, O Lord; Thy righteousness justifying, imputing, imparting Christ's righteousness, in that land where they know not Thy name save only to swear?

13. "Unto Thee have I cried, O Lord: and early shall my prayer come before Thee."

Now it is night: to Thee we cry all night: in the morning, the morning of the resurrection, then shall we see each prayer made in faith, and often in difficulty and in pain, safely stored and answered in love as we knew not. And now, again, He puts words into their mouth, and into ours for them, whom our Lord, having taken us, has left, or seemed to leave.

14. "Lord, why abhorrest Thou my soul: and hidest Thou Thy face from me?"

Why passest Thou me over? Was it not for me that Thou didst die? and Thou givest me no thought of Thee. Thou sendest none to tell me of Thee; none to love me for Thy dear sake. Yet am I not the price of Thy blood; am I not, O God?

15. "I am in misery, and like unto him that is at the point to die: even from my youth up Thy terrors have I suffered with a troubled mind."

Have I ever known ought but suffering? Have I anything to look forward to but death? and then, do I not shut my eyes to what is beyond it? Have I ever thought of Thee but in fear? From my childhood, in misery and dirt in the streets, did I ever think of Thee, save as one who hated me, who had not given me my portion, and whom I must indeed fear, but might not escape?

16. "Thy wrathful displeasure goeth over me: and the fear of Thee hath undone me."

17. "They came round about me daily like water, and compassed me together on every side."

Yes, O Lord, I sinned; there was none to lead me, none to teach me to do better, none to comfort me. Thy terrors were round about me like water; for I knew of nothing but hell. Hell I heard of; I knew, I knew well, it was for such as me; but of Thy pity, no one breathed one word to me, and so thy terrors have cut me off.

18. "My lovers and friends hast Thou put away from me: and hid mine acquaintance out of my sight."

My children Thou tookest away from me one by one, even the one child who was still in baby-innocence. Those who were my friends are gone; they know me not. They do but scorn me as they pass by with averted head, and say, "She is a sinner." And that love which might have saved me I had not.

But Thou, O Lord, have mercy upon me; for I am in Thy sight, and Thou wilt not turn away Thy face from any whom Thou hast led to turn to Thee.

S. C. S.

NOTICES OF NEW BOOKS.

A NEW and handsome edition of the whole works of Henry Smith, of St. Clement Danes, London, has laid not only the clergy, but the whole literature of England, under an obligation. The title, at length, of the two volumes is,—*The Sermons of Mr. Henry Smith; together with a Preparative to Marriage, God's Arrow against Atheists, certain Godly and Zealous Prayers, &c. With a Memoir of the learned Author. By Thomas Fuller, B.D. The whole carefully edited by the Author of "Our Heavenly Home," "Life at Bethany," &c. London: William Tegg. 1866.*—Fuller, the genial historian of the Church, who lived soon after the death of Henry Smith, pronounced him to be the Chrysostom of the English Church, and in that character he comes down to us. This however is but faint praise, and entirely fails to represent, or rather thoroughly misrepresents, the real character of one of the purest writers, and beyond all comparison the most eloquent preacher, of the Elizabethan age. Chrysostom is weak, florid, and burdened with the oriental, metaphorical style which had entirely superseded the chaste models of Greece and Rome; and the faults of his style are not atoned for by the soundness of his theology.

Henry Smith, a Puritan of eminent piety, silenced on account of his adherence to the Puritans, though afterwards restored, is nervous, a keen observer of human nature, as fearless as John the Baptist in reproving sin, and eloquent in the highest sense. The perorations of his sermons must have thrilled his hearers. We give one specimen, and by no means the best that we could have chosen; but we have taken it as it presents itself almost at haphazard:—

"Our Fathers have summoned us, and we must summon our children, to the grave. Every thing every day suffers some eclipse, nothing standeth at a stay, but one creature calls to another, *Let us leave this world.* While we play our pageants upon this stage of short continuance, every man hath a part, some longer and some shorter, and while the actors are at it, suddenly Death steps upon the stage like a hawk which separates one of the doves from the flight; he shoots his dart; where it lights, there falls one of the actors dead before them, and makes all the rest aghast; they muse and mourn, and bury him, and then to the sport again. While they sing, play, and dance, Death comes again, and strikes another; there he lies, they mourn him, and bury him as they did the former, and play again: so one after another, till the players be vanished like the accusers which came before Christ, and Death is the last upon the stage; so the figure of this world passeth away."

Mr. Ryle has published a carefully prepared *Address to the Clergy assembled at Ipswich and elsewhere; to which are added some important Remarks upon the Lord's Supper.* Mr. Ryle, though well acquainted with our writers on Canons and Rubrics, prefers, as his manner is, to go straight to the Word of God. He is honest and faithful, and if anything can save us from the lapsed condition into which our modern school of Evangelical men are falling, his stirring appeals, with God's blessing, may have such an effect. The super-

stition, too, which still prevents so many of our people from approaching the Lord's table, would surely be removed if they would read Mr. Ryle's remarks on the Lord's Supper. Wicked men, loving sin and living in sin, in malice or envy, or any other grievous crime, are warned to repent, or not to come to that holy table. Our Church invites all others to draw near. She knows no such thing as the fencing of the tables. All are welcome, if they believe, or even have a hearty desire to believe, that Jesus Christ came into the world to save *them* in particular, as well as all other sinners.

Archdeacon Wordsworth, of Westminster, has published a short *History of the Church of Ireland*;—a small book, of which the price, we believe, is two shillings. It is the substance of four sermons preached before the University of Cambridge, with considerable additions, published by Rivingtons; but it is by no means a compendium. The authorities are good, and they are all taken, not at second-hand, but from the original sources. It is just such a history as every intelligent layman, as well as the clergy, ought to read; and contains, we fear, a great deal more than either clergy or laity know about the sister Church; or else neither in Parliament, nor out of it, would the impudent falsehoods which are palmed upon us by the Irish Papists be so calmly received, as though their truth was not to be questioned.

It is true, in past ages we made our mistakes, and were perhaps sometimes guilty of injustice, especially in withholding the Scriptures in their native tongue from the Irish, and in forbidding Irish preaching. This, however, was done centuries ago, at a time of chronic rebellion; when it was thought that, could the Irish tongue have been brought into disuse, Ireland would be at rest. "Nations," says the poet,

"Are slowly wise and meanly just."

While we write, one of our newspapers of the widest circulation, with an amount of ignorance and levity which is almost incredible, is actually contending for the destruction of the Welsh language by every fair, and some foul, means, such as refusing instruction in the Welsh language in all national schools, and compelling preaching to the people almost exclusively in English.

Now, sixty years ago, there was no Welsh preaching in the Church in Wales, and the churches were desert places; no Welsh bishop could speak a word of Welsh, or even give his benediction in that language. The bishops were hated, and it was seriously apprehended that the Welsh Church would die out. The Welsh have now a Welsh-speaking clergy, and their churches are crowded to suffocation, as we can testify; and the bishops who can deliver a Charge, or even pronounce the benediction in Welsh, are as much respected as our English bishops at home.

It is profound ignorance alone which leads English writers to speak of the Welsh as a barbarous language; it is one of the purest in the world. It is easily learnt, and when spoken by an eloquent Welsh preacher, it is soft and liquid beyond expression; it is only because we are unacquainted with the force and meaning of its strange jumble of vowels and consonants, as it seems to us, that it appears harsh and guttural. It is perfectly self-contained, and is not indebted to any

European language for a single word, except where the thing which the word represents was unknown; as in the case of *pont*, which was introduced into the language when the Romans first built a bridge, and then the Welsh began to speak of *pont-y-Cylty*, &c. The Welsh in fact are Celts; they are the Galatai or Galatians of the New Testament; and the rudiments of their language must be traced, if any where, to an Oriental source. We have wandered somewhat from Archdeacon Wordsworth and his excellent manual, but no English gentleman, and certainly no English clergyman, ought to be content to know less than may be gathered from these instructive and very interesting pages.

We have many valuable reprints this month: amongst these, *A Commentary on the whole Epistle to the Hebrews. By that holy and learned Divine William Gouge, D.D. Vol. I. Edinburgh: James Nichol. London: Nisbet and Co.*—We have long known that Gouge was indeed a holy and learned Divine: this first volume, in small quarto, shows that he was also a good expositor, perhaps equal to any of the old Puritan school. He writes in a happy cheerful strain, and the volume is a great boon to the clergy, who may fill their shelves with a course of sound theology, for which their fathers haunted book-stalls and old book-shops, much perhaps to their amusement, but very little to their advantage.

Miss Whately has just published, in two volumes octavo, *The Life and Correspondence of (her Father) the late Archbishop of Dublin. London: Longmans and Co.*—Whatever proceeds from her pen cannot fail to be interesting and instructive, and we hope to be able to make our readers more fully acquainted with these volumes. The Archbishop was a good and great man, but his last were his best hours. He had what one of our old writers terms "a pregnant wit," which seemed to lie under no restraint. It appeared to us, that in the presence of strangers he avoided serious conversation, and turned everything into a jest. But we met him only once, and on such an acquaintance it is perhaps unfair to give a decided opinion. The wisest men have their foolish hours.

The Prison Life of Jefferson Davis, one volume, post 8vo, has lately been published by *Sampson Low and Co.*—The fallen President appears to be a sincerely good man of the old Puritan stamp. We cannot help expressing a hope that, after so long a period has elapsed, President Johnson will perform an act of justice rather than of generosity, and at once release his truly noble captive. England and all Europe would applaud his conduct; and we are persuaded that he is deterred from this course only by the deference which he feels himself compelled to pay to the most worthless section of his opponents. How is it that our philanthropists, who are so anxious to see Governor Eyre hanged as a murderer, for what at the worst was, as we believe it was, a grievous error of judgment, should address neither remonstrance nor petition to the President of the United States upon his treatment of President Davis?

Perhaps we are more interested than becomes our professional gravity, in a work entitled *Fish Culture; by Francis Francis. George Routledge and Sons.* But we cannot be guilty of the affectation of



indifference to a science which repeoples the Thames with salmon, and gives to Australia not only the same delicious fish, but fills her woods and fields with our larks, her cleared lands with our partridges and pheasants, and the neighbourhood of her towns with our sparrows and red-breasts. Let philosophers laugh; we *know* that these new-comers bind the hearts of Australians to the mother country still more closely. Our dear friend Canon Stowell used to tell, as no man but himself could tell, the story of a thrush taken out by a sailor-boy to his friends in Canada. The thrush lived, and was healthy; but he lost his song, and was a silent bird. It occurred to the sailor-boy, on his return to England, to carry out a sod from home. The thrush no sooner hopped upon it than he sang out lustily, just as an English thrush is wont to do.

PUBLIC AFFAIRS.

THE harvest, which seemed to be secure, and which in the south of England has been safely housed, is now in a state of considerable danger. In the whole of the kingdom lying to the north of the Trent it is, we fear, injured beyond recovery by the deluge of rain which has fallen during the whole of September, and the almost total want of sun. During the last few days, however, the prospects have been rather brighter, and the occasion has been seized to gather in vast quantities which have stood for a month past in sheaves upon the field. Thus, after all that has been said of the triumphs of modern science in agriculture, we find ourselves at last simply dependent, as our forefathers were, upon the providence of Him "whose are the cattle upon a thousand hills," and "who maketh the valleys to stand thick with corn."

The contrast between the progress of science, and the utter fatuity of men professing science in all its branches, in whatever concerns the knowledge of God, affects us deeply. The successful laying of the cable containing the electric telegraph, which conveys a message from New York to the coast of Ireland in a few minutes, is a wonderful achievement; but even this is surpassed by the recovery of the cable of 1865, (which parted and was lost,) from its bed in the depths of the sea, three miles beneath the Great Eastern and her attendant convoy which grappled for it.

The once "dark unfathomed caves of ocean" have yielded up their secret; as correct a map could be made of the bed of the sea as of any Alpine mountain with its mantle of eternal snow. Yet in theology, whether natural or revealed, the imbecility and folly, whether of the men who pride themselves upon their philosophic views, or of theologians who profess to have shaken off the prejudices of ages, is beyond

description. Colenso repeats the exploded blasphemies of Tom Paine, and often in almost the same words. The men who declare miracles an impossibility, repeat the stale arguments of the Free-thinkers of the last century, of whom David Hume was the acutest, the most malicious, and the last. The ignorance of the controversial literature of the last century which now exists, surprises us. Men of education might never have heard of David Hume and his "Essay on Miracles," of Dr. Beattie's "Essay on Truth," or of the masterly way in which Paley, by a few sharp strokes, demolishes the whole infidel theory. It seems as if God was fulfilling His threat: "I will confound the wisdom of the wise, and bring to nought the understanding of the prudent;" thus proving abundantly that "the world by wisdom knows not God."

The example of Norwich, in its great Church Congress, is followed up in other places; and an annual Congress in our great towns seems likely to become an institution as abiding as the Wesleyan Conference. All parties meet, and all are entitled to give their essays or addresses before the Conference. It is a question which our Evangelical brethren have no doubt seriously considered, how far, without any compromise of principle, they can safely join in these demonstrations. In some places, Manchester for example, we are told that the result was decidedly favourable; and that the truth found its way, under the earnest eloquence of Canon Stowell, to many hearts. But our Evangelical friends must bear with us if we tell them plainly that we have marked with the deepest sorrow their conduct in other places. They, and they only, accommodate and compromise. The other parties are more rampant, more arrogant, than ever. Evangelical Clergymen are now willing to walk in surpliced processions even to Tractarian churches at their anniversaries. They say that it is our objection to the surplice that makes the use of it a party badge. How soon are the lessons of the past forgotten! It was no party badge until the Tractarians taught that it was not merely "a comely side garment," as all our Reformers held, without one exception, but that it was an Aaronic vestment, significant of the fact that we were sacrificing priests, and that those amongst us were dishonest men who wore the vestment, and yet denied the truth of the sacrifice; meaning, of course, "the sacrifice of the altar." Meanwhile the Romanizers in the Church have arrived at a pitch of audacity which must end, if allowed to go forward, in a large secession on the one side or the other. We have read lately of a single service in which tunics, albs, copes, chasubles, and dalmatics, whatever these popish robes may be, were all worn; incense was used, and the host was elevated. Indeed, this mimicry of Rome is becoming general both in London and the country. We copy the following from a Liverpool newspaper:—"Who tells us that we are getting beyond our old superstitions? Who thinks that the imposing effect of fine sounds and sights is a thing passed by, and that modern intelligence is satisfied only with essentials, and is indifferent to forms? If any such there be, he lives in a world of his own. Look at what is taking place in the Church of England. See some of its ministers resorting to all the spectacular

expedients, so far as they can imitate them, of the Roman Church, out of whose gorgeous ceremonial the simple ritual which has for hundreds of years been used in England was fashioned by rigid and puritanical divines. Before a communion table, exactly like an altar, clergymen of the Church of England bow, intone, and incense, arrayed in green and golden vestments, making all the signs displayed in the Church of Rome, elevating the elements, renewing in every possible way, amidst sonorous music, swelled by the apt voices of well-instructed devotees, the services for which, in the days of the Reformation, those till lately in general use were substituted. Whatever else all this may mean, at least it signifies the continued power of sensuous influences over the human mind." Canon M'Neile quotes this in a letter recently published, and adds,—"*Sensuous influences!* Exactly so. Christianity, when genuine, 'overcomes' them, unto personal holiness and happiness and salvation. Romanism and all its cognates utilise them unto sacerdotal aggrandisement." As to Broad-churchmanship, it has come to be only another name for Socinianism or Infidelity.

The cholera has not forsaken us, nor the murrain amongst the cattle, though both we hope are disappearing. With regard to the cholera, it appears that the great preservatives from it are pure water, fresh air, wholesome food, and cleanly habits and dwelling-houses. Here is a wide field for our legislators during the approaching sessions. As to their Reform Bill, let them be assured, notwithstanding the clamour of a few demagogues, or the unaccountable crotchets of Mr. Gladstone, that all that is of worth and weight in England is well content to leave the matter in their hands. It ought to be no party question, and the only wish of England is to have it set at rest. If they set about the cleansing of our rivers, and the providing of wholesome habitations for our labouring classes, they will indeed prove themselves the benefactors of their country. They have yet to address themselves to another, perhaps a harder, task—to devise a plain, religious course of education, at little cost or none, for the children of the poorest of our poor; for whom at present they have done nothing.

In foreign news, the changes which have taken place since we last wrote are really few and unimportant. The American President left New York a few days ago with more than regal pomp; he was escorted by several squadrons of cavalry, and cheered with the acclamations of a hundred thousand citizens. In fact, he was setting out upon an electioneering tour, and strange indeed was his reception at different stages of his progress. America is now divided into two great political parties, Republicans and Democrats; the one anxious to heal the wound which the civil war has caused with the Southern States, the other proudly determined to humiliate them to the utmost. The President, greatly to his honour, is in favour of gentle methods. He is for conciliation and for peace. The consequence is, that in one town he is hailed as the saviour of his country; in another he is told to his face that he is a traitor, and, in language that we do not care to transfer to our pages, that he deserves condign punishment, and other

penalties of which hanging is the least. It is perhaps scarcely worth mentioning that the President's Secretary of State, in one of his speeches, told the assembled multitude that he was quite ready to go to war with France or England, or both at once, when he stood upon two feet; but that at present he stood only upon one. Now there is not a State in Europe, however small, which could utter such language without incurring a sharp remonstrance from the two insulted countries; but this American outburst is wisely passed over without the slightest attention. It is merely an electioneering speech, meant to secure the votes of Irish Fenians. No wonder that all respectable Americans stand aloof from politics. In Italy we still wait, with much interest but with no anxiety, for the withdrawal of the French troops on the 9th of December, and the consequences which may follow. If this be indeed the fulfilment of prophecy, then great changes are at hand. But if our "loins be girt and our lamps burning," all will be well, whatever may be the issue.

TO CORRESPONDENTS.

WE have received a long paper from the Rev. S. Garratt in reply to Mr. Elliott, and another on the same subject from Mr. Garbett. Together these two would fill at least one-half of the "Christian Observer," and we must decline them, not intending indeed to carry the controversy any further. In the present state of the Church and of the world, we have not space enough for the consideration of questions of the deepest moment which spring up daily and claim instant notice.

Mr. Kelly writes to us from the Isle of Wight, to inform us that "every sentence in our recent article on Plymouth Brethrenism seems to him unfounded or misapplied;" and then modestly requests us to print a long answer to our article. Now we must take leave to inform Mr. Kelly that we and our contributor have too good reason to know something of the subject as well as himself; and we must decline to be corrected by him. There are many parties of Plymouth Brethren, not all equally bigoted; but it has become our duty to reprove them in the plainest language, and this we mean to do.

Another correspondent, who gives his name, earnestly requests that this "admirable article" may be reprinted in good type. He thinks it would be very useful. So do we. We have forwarded the letter to our contributor; but if our advice be asked, we can only say that he would probably do much good, but he would certainly lose some of his money. We have no space to say more, but may probably give a second article on the Plymouth Brethren, or, as we should call them, notwithstanding our warm personal affection for many of them, "the intolerant brethren of Plymouth."

We must decline Mr. B.'s friend's strictures from Clifton.

THE
CHRISTIAN OBSERVER.

NEW
SERIES. } No. 347.

NOVEMBER.

[1866.]

"IN THE BEGINNING GOD CREATED THE HEAVEN AND
THE EARTH."

It is of great importance that, when we take up any book for the purpose of serious study, we should endeavour to get a correct idea of the nature and character of that book, and of the design of its author. To read a history, supposing it to be a poem or a parable,—or an allegory, believing it to be a history,—must naturally lead to serious blunders and mistaken conclusions. And therefore, when we open the oldest and grandest of all books, and desire to profit by it, a very necessary step to be taken at the outset is, to try to obtain a just view of its purport, and the object of its writers.

It is to the want of any such previous thought that we must ascribe the errors into which some recent commentators have fallen. Finding "creation" spoken of in the very first words of Genesis, they have rushed to the conclusion that the book was intended to be a history of the whole work of Creation, from its first commencement to the moment when man stood upon the earth, and "God rested from His work." But this is a hasty and unfounded assumption. The book of Genesis commences, and the other books of the Bible carry on, the history of Man—of the human race,—and they briefly state, at the outset, how man's world was prepared for him, and how he was placed upon it; without adding, to this preliminary account, one word more than was absolutely necessary.

Nor is there anything unusual, or arbitrary, in this way of treating the subject. On the contrary, it is what we constantly meet with in other histories, without feeling any surprise. For instance, we have a variety of histories of England in common use. Do any of these attempt to describe how or when the mountains and the rivers were formed, or how the island

became separated from the neighbouring continent? Do they attempt to write the history of its first four thousand years? On the contrary, do they not all begin the narrative with the Britons of the days of Cæsar (A.M. 3950), leaving almost forty centuries in the darkness of ignorance and forgetfulness? The fact is, that men who resolve to write "the history of England" do not mean to trace the history of the *land*, but the history of the *people*; and until they can get some glimpse of the inhabitants of the island, they do not care to write a word of its history. In the same manner, the first and greatest of all books, being written for man, and concerning man, opens its story with that wonderful week, when, in order to prepare this globe for its new inhabitant, the Spirit of God descended, and began to "move upon the face of the waters."

But, seeing that the story begins with an already existing world, and that inquisitive minds would be sure to ask, how this globe came into being? and when and by whom it was made?—the inspired writer is directed to answer all such questions in the most simple, brief, and yet conclusive manner. Without such a declaration as we have now before us, man must have remained in absolute ignorance. He might have reasoned and surmised, but he could have discovered nothing. The wisest of the heathen could only invent various hypotheses, —the eternity of matter; the pantheistic notion, that matter is God; and the like. All such fantasies were at once banished by the simple, sublime, and sufficient declaration, that

"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH."

A question, however, is immediately started. It is assumed that this statement is merely a general assertion of the fact which is stated in more detail in the following verses of the chapter. The Creation spoken of in verse 1, is supposed to be the Creation which is described in verses 3—28. And immediately the discoveries of Geology are set in array against this supposed history; and the conclusion is quickly reached, that "facts utterly disprove the story," and that "Science and Scripture are in irreconcilable opposition."

The supposed "disproof," however, and the alleged "opposition," exist only in the objector's imagination. There is not a fact, there is not a single scientific conclusion, which is really opposed to anything that the Inspired Writer had said. For the declarations of Genesis, verses 1—3, are merely these three:—

1. That "in the beginning," in some remote antiquity, God created the heaven and the earth.

2. That there was a period, immediately preceding the preparation of the earth for man, when this globe lay in darkness,

disorder, and emptiness, probably resulting from some immense convulsion.

3. That then the Spirit of God began His work, over which the Son, or Wisdom of God, presided; and in six days filled the world with life and beauty, and made it a fit and desirable habitation for the reasonable beings whom, at the close of the sixth day, ELOHIM placed upon it.

These are the main facts declared by the Inspired Writer, and not a single discovery of Science can be produced which in the slightest degree militates against either of these statements.

Nevertheless the temptations of the Enemy are still abroad, and, as in the days of Eve, he is still ready to exclaim, "Hath God said?" and to repeat the suggestion, that even if God hath said it, it is not true. Creation, the first thing set forth in the Bible, is now denied; or, if not denied, is practically nullified.

We have several varieties of practical Atheism in these days. Some, with the French philosopher, Comte, assert that we cannot possibly know anything of a God or a future state, and had better, therefore, abstain from asserting anything. Another class, following Mr. Herbert Spencer, acknowledges a great First Cause; but then strives to demonstrate that this Great Being has but one aspect to us, and that is of being wholly "unknowable." A third section, following in the track of the "Vestiges of Creation," is content to hold that all things have been "developed" from seeds or germs existing millions of years ago, and that "creation," if the term be allowable at all, can only refer to an act which took place many millions of years ago, and about which we can know nothing.

Now all these varieties of modern Atheism, differing as they do from one another, concur in two things, which they have in common. First, they all agree not to discuss the statements of the Bible at all, preferring, as far as possible, to ignore its very existence. And secondly, they all so far get rid of the idea of a living, acting, personal God, "with whom we have to do," that, to all their adherents, there might just as well be no such Being. For whether we regard the Great Creator as a vague power or vital principle which exists, but of which we can know nothing; or remit His action back to the origin of all things, many millions of years ago, since which time He has never spoken, or acted, or moved; the result is practically the same. The human race, on either hypothesis, is orphaned. Man has no longer a Heavenly Father, who called into being the whole human family about six thousand years ago, and has ever since been watching over it; he is sent back to the dreary creed of Aristotle, who deemed that there must be "an eternal, immoveable substance, the source of all movement;

and that the primary notion of this substance is, that it is an Energy."

Such is the result, such must be the sole result, of mere human, unassisted "reachings after God." More powerful intellects than those possessed by the Greek philosophers never existed on this earth; yet the final result of all their cogitations was truly described by the apostle in one brief sentence, "The world by wisdom knew not God."

Mr. Herbert Spencer, perhaps the most acute of all our modern English professors of modified Atheism,—declining to take any notice of Scripture,—fills forty-six pages with elaborate proofs that "the deepest, widest, and most certain of all facts is, that the Power which the universe manifests to us, is utterly inscrutable."* But this truth, which Mr. Spencer takes so much trouble to demonstrate, was enunciated in the book of Job more than three thousand years ago. In that oldest of all books, Zophar the Naamathite, asks,—“Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do?—deeper than hell; what canst thou know?” (Job xi. 7, 8.) We see not, then, why Mr. Spencer should have taken so much trouble to prove what no believer in the Bible will deny. The practical question is, not whether man, unaided, can find out God; but whether God cannot make Himself known to man; and, in fact, whether He has not actually done so. But this question, which is clearly of the greatest importance, Mr. Spencer entirely forgets to notice.

We believe that, in truth and fact, God, pitying the ignorance and helplessness of man, has given him a written Revelation of His mind and will. And at the very opening of this gracious message we read the declaration we are now considering; a declaration obviously necessary, and therefore given; but a declaration the most succinct, concise, and yet complete, that can be conceived,—“*In the beginning God created the heaven and the earth.*”

But here the writer to whom we have already alluded, Mr. Spencer, interposes a new cavil. He says:—

“In the cosmogony long current among ourselves,” (such is his contemptuous way of describing the book of Genesis,) “it is assumed that the genesis of the heavens and the earth is effected somewhat after the manner in which a workman shapes a piece of furniture.” “But the artisan does not make the iron, wood, or stone he uses; but merely fashions and combines them. If we suppose suns, and planets, and satellites to have been similarly formed by a Great Artificer, we suppose merely that certain pre-existing elements were thus put into their present arrangement. But whence the pre-existing ele-

ments? The comparison helps us not in the least to understand that, and unless it helps us to understand that, it is worthless." (p. 34.)

There is no more contemptible device used among controversialists than that of putting a weak argument, or a faulty statement, into an opponent's mouth, in order to gain an opportunity of easily triumphing over him. Mr. Spencer could not have been ignorant of the fact, that all our leading commentators understand the words before us as implying a creation out of nothing; not a formation out of existing materials. In this view of the passage agree, also, the Jewish commentators; and we find that sense confirmed in Heb. xi. 3, which tells us, "that things which are seen were not made of things which do appear"; in short, that the Creation spoken of in this place was not a construction out of existing materials, but a calling into existence out of nothing. But this, which is the current belief of Christians, Mr. Spencer does not even allude to. And the reason is obvious. Had he done so, he would have been forced to produce grounds for believing that the *Creator* could not really *create*! And this he would have found a difficult task.

This device, then, fails. We take up the words of the Inspired Writer, and again consider them. Reason admits both their grandeur, and their consistency with known facts. St. Paul rightly argues, at the opening of the Epistle of the Romans, that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Power in the abstract is "invisible;" but it is "clearly seen" in its operation. "The eternal power and Godhead" were made apparent in the Creation. And hence the heathen were "without excuse: because that, when they knew God, they glorified him not as God." The Apostle's argument rests wholly upon the fact which he boldly asserts, that by the Creation God's eternal power and Godhead were clearly manifested,—so clearly, that those were without excuse who refused to see and admit them.

Archdeacon Paley, nearly a century ago, made this "clear manifestation" evident to all reflecting men, in the opening chapter of his "Natural Theology." He supposed a man, crossing a heath, and finding, lying there, a watch. Now, even had he never seen such a thing before, still he would, if he were a reasoning and reflecting being, soon come to the conclusion, that this thing which he had found was not a thing which grew there, or came into existence by accident. He would quickly make up his mind on one point, on which nothing would easily shake him,—that this thing, this watch, must have had a maker. He would see, in every part of the machine, Design—evidences of contrivance; and he would soon become absolutely sure, that there must have been a Contriver.

Paley then turned from the watch to the human frame. He

showed, by a whole volume of proofs and instances, that man himself—any man—was a machine ten thousand times more complex and more wonderful than any watch; that the human eye, the human hand, and all the other organs, were full of proofs of surpassing wisdom and wonderful benevolence. And he soon carried his readers with him to the reasonable conclusion, that he who could study the book of nature in this manner, and come at last to the Atheistic conclusion that man had no creator, but happened by chance, must be, what the Psalmist justly calls him—a fool.

The same course of argument has been extended by other writers to the study of Astronomy. If a small metallic machine, like a watch, obeying certain laws impressed upon it, and thus showing the progress of time, could not exist without inevitably leading to the conclusion that a Contriver must have planned and formed it,—what is to be said of the wondrous mechanism of the heavens? To contemplate suns and systems, millions of miles from each other, yet all moving, like the watch, on discoverable and immutable principles, and obeying laws imprinted on them, and not to discern, in all these wonders, a Divine Hand, is near akin to lunacy. "An undevout astronomer," says the poet, "is mad." "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him! and the son of man, that Thou visitest him!"

This argument from Design—that contrivance proves the existence of a Contriver—is not admitted merely by the religious portions of the community. Of those who may be reckoned among the foremost in claiming freedom of thought, may be named such men as Dugald Stewart and Henry Brougham. Both of these have ranged themselves among the warmest asserters and maintainers of the Design argument. Nor ought we to forget a more recent writer, Mr. John Stuart Mill, who says,—"It would be difficult to find a stronger argument in favour of Theism, than that the eye must have been made by one who sees, and the ear by one who hears."

A still greater name than either is that of Napoleon Bonaparte, who, with all his faults and crimes, must still rank among the most powerful intellects of any age and country. He, while on his Egyptian expedition, listened for a whole evening to the reasonings of a party of Atheistic philosophers; until, at last, tired of their jargon, he waved his hand towards the starry heavens, and exclaimed, "After all, gentlemen, who made all these?"

How, then, shall those who dislike and reject Christianity and the Bible, how shall they meet this argument from Design, which, to the great mass of honest inquirers, seems to prove the existence of a Creator? They meet it, nowadays, not so

much by a direct denial, as by an evasion. "We concede," they say, "that there are evident proofs of Design, and that these show the existence of a Designer. But we decline to accept your 'Hebrew myth, or the doctrine of special creations derived from it,'* and prefer to hold, that at the beginning of all things, countless millions of ages since, the great First Cause impressed a law upon the Universe, and that by that law all things have since been produced, 'by a progressive, unbroken evolution.'"+

This notion, indeed, is not new; in truth our modern infidels seldom do more than copy and repeat the older ones. Cowper described such a surmise or dream as current in his day:—

"Some say that in the origin of things,
When all creation started into birth,
The infant elements received a law
From which they swerve not since. That under force
Of that controlling ordinance they move,
And need not His immediate hand, who first
Prescribed their course, to regulate it now.
Thus dream they, and contrive to save a God
The encumbrance of His own concerns, and spare
The Great Artificer of all that moves
The stress of a continual act, the pain
Of unremitted vigilance and care,
As too laborious and severe a task!"

But since Cowper's time this theory has slumbered, and seldom attracted much attention, until, about twenty years ago, it was very effectively revived in the *Vestiges of Creation*. Since then it has been the favourite theory of all semi-Atheistic philosophers. It was advocated by Mr. Baden Powell, in the *Essays and Reviews*. It is warmly maintained by Mr. Spencer, and by Messrs. Huxley and Tyndall. And in the present year it has been boldly asserted from the chair of the British Association, by Mr. Groves, the President, in his *Inaugural Address*.

Yet is it so unphilosophical as to be actually a disgrace to modern Science. For what is Science? Take Mr. Spencer's own definitions. "An organised body of observations;" "a systematised collection of facts, ascertained with precision." "To ask whether Science is substantially true, is like asking whether the sun gives light."‡ Hence, as the very name implies "things known," to mingle with Science things not known, is like mingling gold and copper. He who foists into what is called Science his mere surmises, mixing up facts and guesses as of like value, does thereby debase that which he professes to improve, and so helps to render it mean and contemptible.

* Spencer.

† Ibid.

‡ First Principles, p. 18, 19.

Yet we have it under Mr. Spencer's own hand, that this whole theory,—the theory of the *Vestiges*, the theory of the *Essays and Reviews*, the theory of Mr. Groves's *Inaugural Address*,—is a mere guess, a supposition, and nothing more! He thus speaks:—"It must suffice to enunciate the belief, that Life under all its forms has arisen by a progressive, unbroken evolution; and through the immediate instrumentality of what we call natural causes. *That this is an hypothesis, I readily admit. That it may never be anything more, seems probable.*"*

A mere hypothesis, and one which will probably never be anything more than an hypothesis, is not "science," but a valueless thing foisted into it.† Yet Mr. Spencer declares his adhesion to this mere guess, rather than to what he calls "the Hebrew myth, and the doctrine of special creations derived from it." And why does he so decide? Because, he tells us, "the evidence in favour" of this mere hypothesis "seems to him to preponderate." Evidence, properly so called, in favour of "continuity," there is, and can be, none. But evidence of special creations, and of ulterior destructions, and new creations, there is in abundance. A few passages from geologists of the highest position will suffice to establish this point.

Sir Roderick Murchison tells us, that—

"There was formerly a distribution of land and sea, very different from that which now prevails. That primeval state was followed by outbursts of great volumes of igneous matter from the interior, the extraordinary violence of which is made manifest by clear evidences. Fractures in the crust of the earth, accompanied by oscillations that suddenly displaced masses to thousands of feet above or beneath their present levels, were necessarily productive of such translations of water, as to destroy solid materials to an extent infinitely surpassing any change of which the ages of history afford any example." "The traveller to the Alps will see signs of former catastrophes, resulting from convulsions utterly immeasurable and inexplicable by any reference to those puny oscillations of the earth which appear in the pages of history."‡

Of the extinction of former races, and creation of new fauna, Sir R. Murchison thus speaks:—

"It was demonstrated from phenomena that in one great empire alone (Russia) the animal kingdom had been at least three times

* Spencer's Psychology, p. 578.

† Professor Duns, in his work on *Science and Christian Thought*, recently published by the Religious Tract Society, has well observed of these speculations, that "the first thing that strikes one in looking at them, is the frequent repetition of the words 'if' and 'perhaps'—words which in no department of thought are so mischiev-

ous as in the philosophy of natural science. Hypotheses are stated by one man, and another comes to use them as if they were acknowledged facts, unchallenged, unquestioned. But no sooner has this been done, than a third, and generally a more numerous company, assign to them the rank of absolute truth." (p. 218.)

‡ Siluria, p. 476.

entirely renovated; the secondary and tertiary periods having each been as clearly characterized by a distinct fauna as the primeval series."*

On the same point Dr. Lardner thus writes:—

"During a succession of eight or nine-and-twenty periods, we have seen that creation after creation has taken place. Assemblage after assemblage of animated beings have peopled the earth, which has been clothed and re-clothed with vegetation for their well-being. Upon the close of period after period, it has pleased the Most High, in His inscrutable wisdom, to doom such animated worlds to sudden destruction, attaining His purpose by the secondary agency of geological convulsions."†

With the well-known and splendid passage from Hugh Miller we must close this part of the subject. Our readers will anticipate it:—

"Nature lay dead in a waste theatre of rock, vapour, and sea, in which the insensate laws, chemical, mechanical, and electric, carried on their blind, unintelligent processes: the *creative fiat went forth*; and, amid waters that straightway teemed with life in its lower forms, vegetable and animal, the dynasty of the fish was introduced. Many ages passed, during which there took place no further elevation: on the contrary, in not a few of the newly introduced species of the reigning class, there was the manifestation of a downward tendency;—when the elevatory fiat again went forth, and, *through an act of creation*, the dynasty of the reptile began. Again, many ages passed by, marked, apparently, by the introduction of a warm-blooded oviparous animal, the bird; and of a few marsupial quadrupeds; when, again the elevatory fiat went forth, and, *through an act of creation*, the dynasty of the mammiferous quadruped began. And, after the further lapse of ages, the elevatory fiat went forth yet once more in *an act of creation*, and with the human dynasty the moral government of God in the world we inhabit, took its beginning."‡

Opposed to all such statements or recorded facts is the theory, or "hypothesis," as Mr. Spencer rightly calls it, of the *Vestiges of Creation*. The Author of that work disclaims the name or position of an Atheist. He commences his work with a very conciliatory profession of Theism. He thus writes:—

"We come, in short, to a *Being beyond Nature*,—its Author, its God;—infinite, inconceivable." "We must consequently understand, that when we speak of Natural Law, we only speak of the mode in which the Divine Power is exercised. It is but another phrase for the action of the ever-present and sustaining God."§

But, having thus endeavoured to throw the reader off his guard, the writer soon proceeds to advocate the very theory which Cowper described in the lines which we have just quoted.

* Siluria, p. 10.

† Footprints of the Creator, p. 294.

Vol. 65.—No. 347.

‡ Lardner's Geology, p. 157.

§ Vestiges, p. 10.

Having acknowledged a First Cause, he at once proceeds to create for him a viceroy, named "Law":—

"The masses of space are formed by law; law makes them in due time theatres of existence for plants and animals."* "It is impossible to suppose a distinct exertion or fiat of Almighty Power for the formation of the earth."†

And the statements of Scripture, that God made the firmament, God made the beasts of the earth, are said—

"To occur subordinately, and to convey a different idea of the mode of Creation, and indeed only appear as alternative phrases in the usual duplicative style of the East."‡

Having thus established "Natural Law" in the place of God, the process which gets rid of the necessity of Creation is thus imagined. A monad is conceived to pass, by virtue of some natural law, into a zoophyte; the zoophyte into a mollusk; the mollusk into a fish or reptile; the reptile into a bird, or a mammal; and at last some inferior mammal passes into a monkey, and the monkey into a man. And thus, looking to the rest of the animal creation, "we are called on to believe that geese may hatch rats, and that cassowaries may hatch kangaroos, that seals may breed into lions, and whales into elephants." And all this Mr. Herbert Spencer and Mr. Groves will believe, rather than they will give credit to what they call "the Hebrew myth of successive creations."

Having mentioned Mr. Groves, we will give a single extract from his late *Inaugural Address*, delivered at the Meeting of the British Association at Nottingham in August last:—

"Without, then, in any way limiting Almighty power, if an elephant were created without progenitors, the first elephant must, in some way or other, have physically arrived on this earth. Whence did he come? Did he fall from the sky (i.e., from the interplanetary space)? did he rise moulded out of a mass of amorphous earth or rock? did he appear out of the cleft of a tree? If he had no antecedent progenitors, some such beginning must be assigned to him.' I know of no scientific writer who has, since the discoveries of geology have become familiar, ventured to present in intelligible terms any definite notion of how such an event could have occurred: those who do not adopt some view of continuity are content to say God willed it; but would it not be more reverent and more philosophical to inquire by observation and experiment, and to reason from induction and analogy, as to the probabilities of such frequent miraculous interventions?"

Now, we join issue with Mr. Groves as to this fact of the elephant. Our belief is simply that expressed in Gen. i. 24:—"And God said, Let the earth bring forth the living creature

* Vestiges, p. 372.

† Ibid. p. 204.

‡ Ibid. p. 167.

after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

What is Mr. Groves's own belief? We have read his Lecture over several times, but we cannot answer this question. Only one thing is clear, that he exceedingly dislikes the idea of Creation, and is casting about for some plausible scheme which may be adopted in lieu thereof. He hopes that the theory of transmutation may some day become tenable. He tells us that—

"I am not going to put forward any theory of my own; I am not going to argue in support of any special theory; but having endeavoured to show how, as science advances, the continuity of natural phenomena becomes more apparent, it would be cowardice not to present some of the main arguments for and against continuity as applied to the history of organic beings."

And he then goes on to argue, that—

"To suppose a zoophyte the progenitor of a mammal, or to suppose at some particular period of time a highly-developed animal to have come out of nothing, or suddenly grown out of inorganic matter, would appear at first sight equally extravagant hypotheses. As an effort of Almighty creative power, neither of these alternatives presents more difficulty than the other; but as we have no means of ascertaining how creative power worked, but by an examination and study of the works themselves, we are not likely to get either side proved to ocular demonstration. A single phase in the progress of transmutation would probably require a term far transcending all that embraced by historical records; and on the other hand, it might be said, sudden creations, though taking place frequently, if viewed with reference to the immensity of time involved in geological periods, may be so rare with reference to our experience, and so difficult of clear authentication, that the non-observation of such instances cannot be regarded as absolute disproof of their possible occurrence.

"The more the gaps between species are filled up by the discovery of intermediate varieties, the stronger becomes the argument for transmutation, and the weaker that for successive creations, because the former view then becomes more and more consistent with experience, the latter more discordant from it. As undoubted cases of variation, more or less permanent, from given characteristics, are produced by the effects of climate, food, domestication, &c., the more species are increased by intercalation, the more the distinctions slide down towards those which are within the limits of such observed deviations; while on the other hand, to suppose the more and more frequent recurrence of fresh creations out of amorphous matter, is a multiplication of miracles or special interventions not in accordance with what we see of the uniform and gradual progress of nature, either in the organic or inorganic world."

But we beg to remind Mr. Groves, that now, at this present moment, it is very derogatory to a man of science to have to

say, when asked, "How do you think that the elephant first made its appearance on this planet?" "I really have not an idea." Whether he likes it or not, he will find that his mind, rejecting the belief in the creation of the elephant, will insensibly gravitate towards the opposite theory. Knowing from geology that there was a time when elephants did not exist on this earth, he will gradually come to believe, that the first elephant was the offspring of an ox, or of a bear, or of a wild-ass!

Now, passing over the rank absurdity, the gross folly, of this theory, we wish to call Mr. Groves's attention to one fact, which seems to us to be altogether destructive of this belief.

He himself speaks, in his address, of the process of transmutation being necessarily a long one. Supposing that we have quitted the earlier ages, in which only mollusks and fishes existed on the globe, and have come down to the later periods, when fossils of the otter, dog, and squirrel kind begin to appear; thousands of years have yet to pass away, before any elephant roams through the forest. But, upon Mr. Groves's theory, he is preparing. The process of transmutation is going on. The dog is swelling into the ox, or the elk. Then the ox changes into the urus, or the rhinoceros; and at last the final stage is reached, and the elephant himself appears.

Now, what we want to ask, is, Where the evidence of this transmutation is to be found? Our fossils are now, in our various museums, reckoned by tens of thousands. Our fossil elephants are very numerous. But where is the fossil to be found of the creature immediately preceding the elephant? Or where is the proof, in the whole wide field of Geology, of such a fact as "transmutation" having once taken place?

Let us try to understand what is really meant. Does Mr. Groves really believe that, in bygone ages, the ox ever begat an elephant, or that a sow ever had a litter of young oxen? We should expect that he would disclaim any such absurdity, and would prefer to suppose, that by gradual changes, some large beast was developed or transmuted into an elephant. Well, we ask, then, if Geology ever met with the creature, which, in the next generation, would become an elephant? But Geology is silent. On the transmutation hypothesis, the earth must have been full, in the old times, of creatures which were growing out of one form, and growing into another. We ask for proofs of this state of things. We ask in vain. Geology knows nothing of it. But Geology must have known of it, if it had ever existed. To say that Geology is entirely ignorant of transmutation, is to say, in fact, that transmutation is a myth, a dream, without the slightest basis in truth or fact. Most truly did the *Edinburgh Review* say, when examining the *Vestiges*, that "Geology, taken as a plain succession of monu-

ments and facts, offers one firm cumulative argument against the hypothesis of development."

This negative argument,—that the want of any proofs of the Development theory is in itself a proof that the theory is a mere myth or dream,—seems to us abundantly sufficient. That some smaller thing, beginning with a mere atom,* did go on, for thousands of centuries, "developing" itself into an elephant, and yet that no trace of this process can be found, seems a self-destructive theory. No one supposes that the process was carried on by leaps, or that the mouse's great-grandson became an animal twelve feet high. A slow and gradual process must have matured an elephant,—the first elephant, in fifty or one hundred generations. How comes it that not one relic of all these can be found? We say that the first elephant was created; *i.e.*, produced suddenly by Almighty power. Mr. Groves prefers to suppose that he was developed, by a long series of generations, from "an infusorial point." We are curious, then, when thinking of this first of elephants, to catch a glimpse of his father, or grandfather. Who can produce any of his progenitors? Science is silent. Geology knows nothing of them. She gives us fossil-elephants by hundreds, but the creature which produced the elephant she never saw. Why is this? It is because no such creature ever existed.

But geologists have a further argument, and one of no mean strength. They say, (see the pages of Professor Sedgwick and Hugh Miller,) that Geology not only denies the Development theory by her silence, but also refutes it by her speech. She declares that all known facts oppose the whole theory. According to Professor Oken and the author of the *Vestiges*, "creation" produced no organisms larger than an infusorial point; and "development" has gradually turned these infusorial points into elephants and whales, into lions and eagles, and men and women. If so, Geology, which informs us who were the inhabitants of the world in the Palæozoic, Triassic, Jurassic, Cretaceous, and Tertiary formations, would exhibit to us a long and gradual growth upwards—from mollusks to fishes, to birds, to quadrupeds, and to man. But does Geology report to us anything of the kind? Not at all. We find, indeed, in the earlier periods, only mollusks and fish. Then, suddenly, we come upon enormous reptiles,—the iguanodon, the megalosaurus, the plesiosaurus, &c., equalling in size, or exceeding, our elephants and hippopotami. Whence came they?—where are their predecessors? They vanished;—where are their successors? They are followed by a different order of beings, vast mammoths and the like. Did the one class of monsters

* "No organism," says Professor Oken, "has been created of larger size than an infusorial point. No organism

is, or ever has been created, which is not microscopic. Whatever is large has not been created, but developed."

produce the other? The idea is absurd. How came they all to disappear, before the human period? Man, as Mr. Spencer and Mr. Groves would picture him,—developed out of some monkey,—weak, naked, scarcely rational, and unarmed,—man never expelled these monsters of the land and sea from their native forests and floods. The whole, on the Development theory, is a riddle; rather, should we say, it is a dream, a myth, an absurd and preposterous invention. No propounder of an “hypothesis” can expect to be listened to, until he can make his theory “run on all fours.” But the Development speculation never had even two decent legs; it has halted pitifully even from the day of its birth. What, save a secret determination to believe *anything* rather than “the Hebrew myth,” could have induced such a man as Mr. Groves to espouse a folly, which can scarcely be described in ordinary language without provoking uncontrollable laughter!

Finally, then, we say, that the Scripture narrative—proved by many facts to be Divine—is a credible and intelligible statement; while the theories and surmises which are set up as rivals, are wholly unintelligible and absurd. We cordially, therefore, and with full, whole-hearted faith, accept the plain and majestic declaration of the first words of the book of Genesis, that

“IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH.”

MERIVALE ON THE CONVERSION OF THE NORTHERN NATIONS.*

(Second Notice.)

IN the outset of the Second Lecture, the Author, in arguing that “the preceding theories” were “partially true,” admits by the very terms, that they were not altogether true. But, nevertheless, he employs language which seems to indicate that he sympathizes very much with those theories:—“He has hal-
lowed human philosophy. He has responded to human aspirations and auguries.”

Can this be strictly asserted? and, yet, the Author is not to be mistaken in asserting it to be his own opinion that it can; for he adds,—“Justin and Clement may still stand in the breach for us; not clothed in the whole armour of God;” (are not these latter words misapplied?) “but at least with utterance given unto them to open their mouth boldly, to make known the mystery of the Gospel.” Anything but this, we

* The Conversion of the Northern Nations: The Boyle Lectures for the Year 1865, delivered at the Chapel Royal, Whitehall. By Chas. Merivale,

B.D., Rector of Lawford; Chaplain to the Speaker of the House of Commons. London: Longmans, Green, and Co. 1866.

should say; for, even were we to allow what those Fathers held as to the "anticipations of the human understanding," we could not think of putting into their lips St. Paul's legitimate boast, that he had been enabled to preach a perfect, a fully revealed Gospel.

The Lecturer, with some little inconsistency (we cannot but think), immediately "admits the obvious dangers of this attractive argument." We, too, perceive those dangers, and pass on with satisfaction to the period when "The Christian Church was put on its guard against it." The mass of the believers had no sympathy with the refinements of the Schools; doctors sprang up among them, jealous of any appeal to the principles of antiquity, determined to claim for the Gospel its own witness to itself, and to dis sever it entirely from the past. Of such a school of apology the impetuous Tertullian is the fittest representative; and following immediately upon Justin and Clement, he thus distinctly impeaches and repudiates their teaching:—

"Some of our brethren," he says, "who have persisted in the cultivation of letters, and have preserved faithfully in their recollection their old Pagan learning, have composed treatises expressly to convince us that there is nothing new, nothing extraordinary, in our religion; that the Gospel is founded, after all, on the common consent of humanity, and has only improved, exalted, and ratified the discoveries of antiquity. But what have these discoveries done for Christ? What hearts have they softened? What passions have they controlled? To such teaching men may listen while it appeals to the intellect only; as soon as it lays claim to the heart, they fly off back to their idols again. The labour, then, is lost. A man may spend his life in ransacking the stores of human wisdom, and may fail altogether of the true end of preaching, the bringing souls to Christ."

The argument, then, is delusive; whether sound or not, it is of no practical value. Such seems to be the writer's reasoning. Let us try, he would say, some other method more effectual.

"If we cannot persuade men by Heathen testimony, can we hope to do so by our own Christian Scriptures? True though they be, will they practically serve our turn? Will the Pagan listen to them? He is too proud, too vain of his own learning, too confident in his own masters. The Scriptures!—none come to the Scriptures but Christians. You cannot attack the Pagan in his strongholds by the words of Christ."

"You must appeal, then, to the conscience—the spontaneous witness of the human soul proclaims the truth of Christ. It is to the heart, to the conscience, that Tertullian appeals for an answer to those who examine him concerning the grounds of his faith. The conscience, he declares, is *naturally Christian*."

Pursuing his idea of the "universal conscience," Tertullian produces the testimony of the soul to the cardinal truths of Revelation as opposed to false and mean views of the Godhead, to polytheism, and to idolatry, and to what were assuredly, in

the eye of that age, the great doctrines of the Gospel—the Resurrection, and a Future Life.

“‘These testimonies,’ exclaims the Apologist, ‘are all the more simple because they are popular; the more popular inasmuch as they are universal; the more universal, as being natural; the more natural, as being divine.’ ‘Natural they are, and original in the soul.’”

That the Author is himself rooted and grounded in the essential truths of the Gospel, is placed beyond a doubt in the following passage:—

“If we were now, in our day, to follow out the line of argument from the testimony of the soul, we should doubtless extend it far beyond its witness to the Unity, the Providence, the first attributes of God, and the promise of a future Resurrection. We should speak, and even more strongly, of its conviction that sin is a reality, that forgiveness is necessary, that human merits are a delusion, that man requires a Mediator and a Redeemer. We should appeal to conscience for its testimony against ourselves, against our acts, our thoughts, our natural corruption. We should point historically to the tokens it has given of this sense of sin, in the yearning of man for a sacrifice, a sufficient expiation, and in the innumerable inventions by which he has sought to realize it. The Cross of Christ would stand out in bold relief as the one intelligible and satisfying phenomenon, which millions among us have recognized as the thing they especially longed for in their ignorance and darkness,—as the sign to which the believer clings in faith, to which he bows in humility, which responds to his wants, and comforts him in his despondency. And further, we should present the divine person of the Holy Spirit, as the full complement to that of Christ,—as the Comforter, the Counsellor, the Sanctifier, who leads us to Christ, and makes His Cross available for our salvation.”

We could have wished that this most satisfactory expression of his personal faith had not been followed by—“All this, we should say, is the witness of the conscience naturally Christian;” and that instead of adopting, he had corrected, the language of Tertullian, and had pointed out the confusion, at least the want of theological precision, in so speaking of the human conscience. But he has left it to us to do this. The conscience, then, is not “naturally Christian,” but has a natural craving after that which Christianity supplies.

The alleged omissions of Tertullian form the connecting link, according to the view of the Author, between that Apologist and Origen. If Tertullian “lays little direct stress upon the historic truth of the facts recorded in the Scriptures of the New Testament, he tells us himself that such an appeal would not have answered his purpose. The Heathen would not have listened to it. . . . The first direct assertion of the historic truth of our records is that of Origen, a generation after Tertullian, in refuting the objections urged by Celsus, a Pagan philosopher, but conversant with the polemics of Judaism, who, accordingly, in his attack upon the veracity of the Gospels,

assuming the mask of a Jewish doctor, goes thoroughly into the question of the historic credibility of the Gospels."

It is very worthy of notice how the arguments of the Jews of that day, against the Christian records, agree with those of modern objectors:—

"They combine almost all the points which have been raised in repeated succession, in later times. They fix themselves on the weak points, on all the apparent inconsistencies or discrepancies, of the four converging narratives; they hit every reputed blot as unerringly as the shafts of the most practised of the moderns."

Some valuable remarks are made by the Author upon this similarity, or, more properly speaking, identity, between the cavils of the third and the nineteenth centuries; upon the unquestioning acceptance of the sacred records by the early disciples; and upon the evidence furnished by Origen's line of argument, "how many statements of fact, which to us may seem questionable, or unintelligible, were readily accepted by both the believers and their adversaries, in the age which could most justly appreciate the circumstances."

The last very few years have witnessed a revival of the scepticism which from the beginning has "shot forth its arrows, even bitter words," against the credibility of miracles. Indeed, this may be regarded as the bond of union between those who, otherwise taking up different positions upon the field of doubt, have, whether with or without concert, met upon this common ground of attack. But other times, and all times, and our own, supply those who lay an excessive stress upon miracles. In reference to this class, the following remarks, while they exhibit the "genius of Origen," establish the healthy condition of mind of the Boyle Lecturer upon many important particulars:—

"He believes, assuredly, in God's power and will to change, for adequate purposes, the appointed course of nature; but he would not regard any apparent or actual miracle as a proof of divine interference, apart from the attestation of a moral doctrine. Man alone—the heart and conscience of man—can judge of the fitness of the occasion, and therewith of the divine authority of the miracle. But the works of Jesus Christ do all approve themselves to the enlightened conscience of His creatures. Such signs could not have been affected by a power antagonistic to God; from God they must spring, and from God only. The doctrine of the Saviour, full of love and grace, was worthy that such things should be done for it. It reveals salvation, not to the wise and prudent only, after the fashion of human philosophy; it addresses the child, the woman, the slave, and the ignorant. It invites all who thirst to drink of the water of eternal life. It awakens in every bosom the sense of its likeness to God, in whose image every man was created. It treats with respect, with reverential care, this

image of God in the soul of man, however fallen from its high estate. Thus it justifies and explains the great mystery of Revelation, the self-abasement of the Mighty One, the sufferings and the death of God incarnate. And, finally, it is not ashamed of Christ crucified: it blushes not for the Son of God extended on the accursed tree for the souls of the children of God."

But, here again, we cannot but regret that the Author should have written what qualifies our confidence in him as a teacher; for he tells us that Origen "again and again falls back on the generous theories of his predecessors," and "gathers new strength from contact with the teaching of Justin and Clement. He too presents to us the incarnate Son of God as the Word revealed to the philosophers, as the Desired of all nations, yearned and hoped for by every pure and tender spirit among men." This is a blunder, whether first put forth by Origen, or seconded by any who have followed him. The Messiah who was to come was, indeed, the "Desire of all nations," whether as the "Hope of Israel," or "the Blessing of Abraham to the Gentiles"; but the philosophers, in their ideas of the Word, and of what the incarnation of the same should realize, had no notion whatever of the "Incarnate Son of God": they did not, because they could not, "yearn and hope for Him." If the Author admits that the "ardour" of Origen leads him, perhaps, "beyond his warrant," we cannot but suspect that he has some considerable sympathy with that Doctor, when he uses these words,—“His enthusiasm overleaps the bounds which a tamer and more cautious interpretation of Scripture has imposed upon the Church.” But we see that he denounces this great writer as “quitting the sure path of Scripture,” when “he believes in the ultimate reconciliation of all men, of every soul of men, and of devils also, to God.” The Author is less explicit than he might have been, when, in reference to Origen’s unbounded charity, he adds,—“If this be an error in fact, as certainly it exceeds the limits of the revealed, it is at least a generous error.” Private, or entertainable, doctrine, outside the pale of the “revealed,” is slippery ground. Who can say whereunto such a liberty may not grow?

The Nicene period was, according to the Author’s scheme, necessarily preceded by that of Origen, since

“The assertion of dogma, as the living principle of Christianity, could not have been maintained without a previous assertion of the historic truth of the records on which it is founded. The teaching of Athanasius and Augustine, of Ambrose and Basil, Gregory and Jerome, who all belong to the same school of complete Christian theology, could not have been promulgated, had not Origen gone before, and brought prominently forward the divine authority of the written Word.”

The Apology against Celsus is the basis of the Athanasian

and Augustinian theology. Through the periods of Justin and Clement, and even that of Tertullian, the Church had not spoken upon doctrine explicitly: it "had been content with its implicit belief shadowed forth in prayers and rituals." Origen established the principle of "the importance of the written Word"; and, in the succeeding century, its language, more particularly "relating to Christ's divinity," and the "texts" on which that cardinal point was held to rest, became the subject of strict investigation.

It is well known that "the views of Arius gave occasion to the meeting of the Nicene Council. Outwardly," therefore, "and in the eye of the multitude, that controversy was a civil war between contending parties in the Church"; but, in its effect, it extended beyond the Church. "The Pagans were well assured that the battle to be fought in the Council-hall of Nicæa was their own battle. Accordingly, in the triumphant issue of that contest, the blow which struck down, for a time, the false brother Arius," became the "temporary defeat of Paganism": only temporary, however; for Arius revived, and with him Pagan confidence and, unhappily, Pagan success. The issue in debate was most momentous. "It was not merely a question of words, such as 'same' and 'similar'; not a question of a letter, or of a single iota, as has been so petulantly asserted;" but the point to be determined was nothing short of this,—Shall Christianity, or Paganism, be victorious? for, "the doctrine of God's fulness dwelling bodily in the man Jesus, though many disregard it as a vain imagination, is" both "the legitimate deduction from Scripture," (the Author might have said, "the very language" of Scripture,) and the basis of all other Scripture doctrine.

The Author sees, in Athanasius and Augustine, expositors of the teaching of Origen in the preceding age. The lines which had been "broadly drawn" by him, in respect of "the relation of Jesus to God, and of man to God, were followed by those two Christian doctors; the first almost exclusively by the one, the second more particularly by the other."

It were impossible to exaggerate the importance, to the prospects of the Christian faith, of the part which Athanasius was called to take in the great Arian dispute; called, we say; for no one who considers what the doctrine was which Arius impugned, how it was the very corner-stone of the Christian edifice, can fail to acknowledge that "for that cause did God raise up" the illustrious champion, who "withstood" the heretic "to the face," and, as the minister and instrument of the Holy Spirit, preserved to the Church its inheritance of orthodoxy upon a fundamental and vital article of the Catholic faith.

From different stand-points, apparently, the two great teachers of this fourth century drew each his own "dogmatic inferences from Christ's Revelation":—"Athanasius fixed an unremitted glance on the nature of God and of Christ; Augustine, one generation later, could allow himself to dwell more emphatically on the nature of man in relation to God, and on the divine method, revealed in Scripture, of his spiritual renovation and completion."

In touching upon "Augustine's Doctrine of Predestination," we assume that the Author had in view whatever he considered to be peculiar to that teacher, and not the doctrine itself; whatever, in his opinion, is "too logically urged by that writer," and not what our Church maintains as an "Article of Religion." There we go with him some way. If it be, indeed, "too true" that Augustine's system has been "the parent of dreadful horrors," "the overweening logic of Pelagius," whom the Author calls the "naturalist," (in an utterly new application of a term which we had always thought to mean "one skilled in the study of Nature,") had done great dishonour to the doctrine of the grace of God, and demanded a "corrective" as truly as the sometimes excessive language of Augustine may be thought to have required it.

The Third Lecture ends with some temperate remarks upon the "extremes of theoretical teaching," and with a tribute to "Augustine" as "a teacher of morality," despite of his doctrinal system, which might be thought by some (the Author probably being one of the number) to have an opposite tendency.

The Gospel had, indeed, been nobly defended in the age of these two great men; but no such consequences can be thought to have followed as would warrant the Author to speak of the "triumph of the Church"; indeed, he himself seems to doubt the fitness of the phrase he has used; for he asks, "Has the success been inward and spiritual after all? Has the worldly triumph been a triumph in God's eyes?" He decides that it had not; for he finds "an illustration, from the sin of Eli," of the spiritual declension which, in the age of those famous "Defenders of the faith, once delivered unto the saints," had marked the Church. Christians fell back into Paganism, or Atheism. The corrupting effects of accommodation to the temper and practice of the old religion was experienced by the Communions of the new. By such infecting contact,—

"Men naturally turn to compromise, to eclecticism, to universalism, to unbelief. This was the peril of the day, which the great Christian teachers marked and combated. Among the blunders of the apostate Julian, who seems to me to have shown little sense or discretion in conducting the defence of Paganism, and to have thrown away, if ever

man did, the chance which Providence, for aught we know, might have given him, of suppressing* for a time the name of 'the Galilean,' none was so great as that of shutting against the Christians the doors of the Pagan schools, and excluding them, as far as possible, from participating in the fruits of the old pagan learning."

Decay was everywhere visible: in the tone of the literature, which was only semi-Christian, and in the laxity of language, which even Basil occasionally exhibits. But the worst and most decisive evidence of a "falling-off" was found in the "decline of Christian morality"; and the time was fast approaching when the entrance in of the foe, already nigh at hand, was to place upon record an instance of that retribution which ever awaits those, whether Churches or individuals, that "know not the day of their visitation."

We introduce here a few words of comment upon each of the six eminent writers whose apologetic writings furnished the basis, to the Boyle Lecturer, of the first three of his discourses. These observations are extracted from a very valuable work,* hitherto unpublished, but left, in manuscript, in a state quite ready for being given to the public, by a pious man, and most accomplished scholar, now deceased:—

"Justin was the first of the professors of heathen philosophy who became a convert to the teaching of the Gospel. His testimony to the truth is the more worthy of respect, as it was the fruit of a conviction that arose out of a candid and careful examination of the evidences and doctrines of the writings of inspiration, after a successive and unsatisfactory investigation of all that was taught in the several schools of the Stoics, the Pythagoreans, and the followers of Plato. . . . It is impossible not to hold in great veneration the memory of this excellent man, and to admire his fearless integrity, strong sense, and candid disposition, and those other estimable qualities and attainments which added an especial grace and lustre to the constancy of his adherence to the faith he had embraced; and his courage in the last hour of mortal conflict. But the effects of his early education and intercourse survived his conversion, and drew him aside from the plain dictates of divine teaching towards the dogmas of a vain philosophy. In this bias towards the theology and ethics of the schools in Alexandria, where these subjects were treated after the manner of the heathen philosophers, Justin was imitated by Tatian and Athenagoras, the former of these well-intentioned, but unsound and indiscreet Apologists, having been a scholar of the Martyr. The error of these advocates of Christianity lay in their endeavours to pick out from the philosophical books of the Heathens whatever was deemed excellent in itself, and to make use of it in argument for the support and embellishment of the true religion. But the

* "Church Memorials and Characteristics, during the First Six Centuries." By the late William Roberts,

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effect of these associations was to bring the two systems under a forced combination, in which the genius and character of each was misrepresented. The great medium through which this spurious learning of Heathen origin found its way into the pure belief of the Gospel, was an academy of eclectic philosophers, of which the celebrated Ammonius Saccas, if not the originator, was the distinguished and effective promoter. But this was to bring no new or accessory light into the mazes and labyrinths of human inquiry, but rather to multiply its reflections and refractions, so as to make things, already sufficiently involved, still more obscure and ambiguous. These matters were of very early occurrence in the history of the Church ; but they belong to a time of vast and incalculable importance in the influence of its events on all the subsequent predicaments in which that Church has been placed, and all the characters in which it has come forth to the world. The sanguine project which, however truly romantic and wild, had yet the semblance and credit of candour and moderation, of thus sifting and sorting the doctrines, tenets, and maxims of the ancient philosophies, was, in its first essays, confined within its proper bounds ; but the principle was unfortunately adopted by the philosophical portion of the first converts to Christianity, and issued, at length, in a fond endeavour to make a sort of compromise between our holy faith and the metaphysical abstractions of presumptuous speculation. In these errors was laid the foundation of that system which has generally been indicated by the title of the New Platonic theology, which, "to effect the harmony which it pretended was at the bottom of all the various systems of opinion received among men, resorted to the plan of reducing all into agreement by the force of allegorical explanation. The ridiculous and revolting fables of the Heathen mythology were shaded and veiled by the mystic phantasies deduced from Plato and his followers ; and a theurgy operating by a demoniacal agency, both in the creation and government of the world, brought a crowd of subordinates, under various names and offices, into the Christian dispensation. It would be long, indeed, to enumerate the various ramifications of sottish error which this root of bitterness sent forth into the Christian world."

"Clement, we are informed by Epiphanius, was called both an Athenian and an Alexandrian ; having, as some say, been born and bred in Athens, whence he derived his fondness for the Greek philosophy ; and after much travelling, having settled chiefly at Alexandria in Egypt, where he dispensed the accumulations of his varied erudition. To him belonged the credit of being the preceptor of Origen, in whose capacious and excursive mind the multifarious learning of the master exhibited a growth perhaps somewhat too luxuriant. . . . It does not appear that he attached himself to any peculiar sect ; but, asserting an eclectic freedom of choice, he picked out from various systems the dogmas which appeared to him most capable of an alliance with Christian verities. . . . He was a man in great esteem throughout the learned and religious world, and is styled by Jerome the most learned of the ancients. Eusebius, speaking of him, says that, in the book called 'Hypotyposes' (a few fragments only of which are found in Eusebius and Photius) he wrote short commentaries on all the

books of Scripture. If writing short commentaries upon those books could be regarded as shewing an acquiescence in their genuineness, there would be reason, on that account only, to regard the 'Hypotyposes' with great mistrust; but the book contained many impious opinions, among some of a better tendency. It asserted matter to be eternal; Christ to be a creature; the existence of many worlds before the birth of Adam; that Christ was not made flesh, but only appeared to be so, with other equally foolish blasphemies; heresies, with one or other of which, few in that age, even among the philosophizing fathers, were wholly untainted. . . . In speaking of the genuine productions of Clement, we ought not to omit the value of his indirect testimony to the genuineness of the Gospels of the Four Evangelists."

"Tertullian was a man of fervid and impetuous mind, impelled, rather than directed, by zeal in the cause of Divine truth; and, when his excesses and aberrations are taken into the due estimation of his Christian course, it would be difficult to decide whether good or evil had the ascendancy; or whether, in the balance of the Sanctuary, his piety or perversity was predominant in effect. His works were numerous, and on each of them there was the stamp of vehement thought, and the brilliance of a highly-wrought imagination. But the unvaried sentence of sound criticism has fixed on the style of Tertullian the reproach of affectation, artifice, bad taste, and obscurity. He is said to have been exercised in the Forum, as an advocate by profession, till his conversion to Christianity, after which he was made a presbyter at Carthage, where he spent his long and laborious life. It was, probably, the too natural tendency of his early studies and occupations, to give to his compositions a coarse and aggressive style. He was, however, accomplished in Greek and Roman literature, and less guilty of the adulterous admixture of heathen ethics and philosophy with sacred and saving truth, than the Fathers in general of the African schools in the second and third centuries."

"Although the judgment of Clement, in considering the philosophy of the Heathen schools as preparing the mind for advancement in spiritual knowledge, has not the support of general experience, yet in the case of Origen it is certain it did not prevent his reaching an eminence as an expounder of Scripture, and a master of theological learning above his contemporaries, such as to draw to him from Jerome (not a partial judge) the praise of being '*sacrorum omnium expositorum victor*;' and from Erasmus the title of '*theologorum sine controversia princeps*.' Still, however, the deficiency of this foundation to sustain the superstructure of spiritual truth and pure divinity, was very apparent in the theology and learning of Origen. Fostered by the abilities of this extraordinary man, the impression became very general everywhere within the range of his instructions, that the principles of the Christian religion were not fundamentally at variance with the maxims and opinions of the most refined and elevated heathen philosophy, which was in truth of divine origin, and never intended to be superseded by Christianity, but on the contrary, to become its associate and coadjutrix when purified from its foreign corruptions and defilements. To this system, prolific of a multiplied progeny of error, may be traced many false and fatal opinions which

have, to the present hour, maintained an obstinate hold upon the froward human heart, and may be reckoned among the mystical formularies and doctrines of the Church of Rome. It was an amphibious plan of teaching, in which much of celestial wisdom was forced into an alliance with human thoughts and inventions. A false estimate of the true character of Christian doctrine induced the persuasion that something of dignity was added to it by mixing it with the dogmas of the schools so full of terms of high sound and import; and Origen was probably drawn to this method of instruction by the influence it gave him with his recent converts, and such of his hearers as were still halting between the reveries of Plato and the revelation of Christ."

"By Athanasius were established doctrines and principles of pure Christianity, which, in the judgment of the profoundest of the Fathers, have fixed the structure of our faith upon the rock of Scriptural testimony. The edifice of our trust and hope has, in the Apostles', the Nicene, and the Athanasian Creeds, solid outworks to guard its accesses, muniments of its venerable grandeur, and pledges of its promised perpetuity. In following the course of Athanasius, through the frequent vicissitudes and reverses by which his courage and perseverance were so severely tried, we witness a constancy which it is the property only of the faith that can remove mountains to inspire. His learning in the school of Christ escaped the contagion of the Gentile philosophy; and, if his writings in general have not the savour of academical acquirements, we may discern in them the traces of that grave, sagacious, patient, and courageous zeal that withstood the violence of despotic resentment, disarmed the anathemas of Councils, sustained his steps over the graves of martyrs, and supported his resolution while wandering through desert places, a fugitive from the malice and fury of his enemies. Secure in conscious virtue, and the support of a righteous cause, prosperity and adversity in quick alternation were equally powerless to divert his resolution from its settled purpose, or shake a fortitude which rested on an unfailing foundation. The historian of "*The Decline and Fall of the Roman Empire*" suspended his quarrel with the memories of saints and martyrs, to indulge his eloquence in drawing the character of Athanasius. Called upon by claims too imperative to be denied their conspicuous place in his history, he has, amidst cold unscriptural details of the various dogmas of the Trinitarian controversies, yielded the reluctant powers of his pencil to the portraiture of this champion of orthodoxy."

"The vigorous mind of Augustine seemed to be somewhat embarrassed on the details of the doctrine of grace, and to have endeavoured, with too sanguine a resolution, to systematise his theories; an effort which, on such a subject, was, as the natural consequence, rather the beginning than the end of controversy. But, on the great lines of dispute with the maintainers of the Pelagian tenets, his opinions and arguments were consistent, perspicuous, and decisive. In opposition to the proud reliance on the strength of nature to resist temptations and the power of evil, the Bishop of Hippo placed the Christian on his knees in humble and self-renouncing prayer for the inward grace and assistance of the Divine Spirit to draw him to the love of God, to repair the ravages of sin, and to renew the fallen nature.

"Augustine, indeed, in his manifold writings, runs over the whole surface of the Christian Theology. His works are in themselves an encyclopædia of Theology. His books on the Trinity, for instance, are hardly less complete, searching, scientific, than those of Athanasius himself, whose attention to that one theme was almost undivided. Nevertheless, if we consider what was the great work of Augustine in the Church, we should say, I suppose, to establish the doctrine of human corruption, of original sin, and the need of grace divine to heal him, and to restore him to divine favour. Of all his controversies with the errors of his times, none is so marked, none was so important in his own day, none has been since, and still is, and ever will be, so important in respect of the eternal conflict of Christianity with our natural Paganism, as that with Pelagius, and with his assertion of man's sufficiency to work out his own salvation by his own merits, his own righteousness.

"While many of the Fathers contemporary with Augustine thus joined with him in his zealous opposition of the Pelagian doctrine of man's sufficiency, they yet differed from the doctrine of an absolute and irrespective election, and the absolute impossibility of falling from a state of regenerating and justifying grace. . . . His learning has been denied, and his sincerity doubted, on equally untenable grounds. Any deficiency of either of these properties, though it might not possibly have kept him from celebrity among his contemporaries, or from the distinction which has followed his name and his works to after-ages, would have denied him that enduring influence, and that weight of authority, by which he rose to be the founder of a theological system which, under various modifications, has maintained itself to the present hour, notwithstanding the superior adaptation of Pelagianism, and semi-Pelagianism, to the natural bent of the human mind. His Letters characterise him as a man of amiable temper, and an affectionate disposition; and if, on the subject of persecution for religious opinions, his sentiments were irreconcilable with the principles of toleration and justice, yet the general tenor of his conduct claims for him the most charitable construction of this exceptionable part of it. A temperament very warm and excitable; a conviction that he was acting under a divine warrant; and a holy dread of the increasing favour which a philosophy of Pagan origin was secretly acquiring in the Church, not to mention the tumultuary and sanguinary proceedings of the Donatists and Circumcelliones, all this may serve to extenuate what nothing can excuse."

The space which these discriminating critiques upon the merits of the six "Fathers" have occupied leaves but very little room to speak of the remaining portion of the volume, embracing four Lectures, in which the Author tells us "he has not shrunk from indicating the thread of moral and religious feeling which runs through the grovelling superstitions and intellectual darkness even of the Northern barbarians," "the Goths and Franks, Burgundians and Saxons," who "were to be thrust into the place of which the Greeks and Romans, the bright and polished children of the South, had shown them-

selves unworthy." This theory the Boyle-Lecturer works out with great enthusiasm and labour, concluding the course by an argument to point out "Woman's place in the early Church," as illustrating the "Northern sense of male and female equality." Admiring many high thoughts which are to be found, first and last, in Mr. Merivale's book, we feel that the Fathers, the Northern nations, and woman's rank in the Christian Church, have been "woven, with pains, into his plan," rather than naturally fallen into it. To prepare two series of Discourses, in two successive years, to be delivered in the same place, lays a considerable tax upon the powers of a preacher, and may compel him to invent a connection between the several Sermons in each series where such does not always obviously exist. But the doctrinal views of this writer are unimpeachably sound, and it is to be reckoned no small point, in these days of looseness in theological opinion, that one so scripturally taught should have been listened to with approbation by a congregation embracing all the elements of opinion that must be found within the walls of the Chapel Royal.

PHILPOT ON THE PRE-MILLENNIAL ADVENT.

Nine Lectures on the Second Advent of Christ. By the Rev. B. Philpot, M.A., Vicar of Lydney, Gloucestershire, formerly Archdeacon of the Isle of Man, and Fellow of Christ's College, Cambridge. London: James Nisbet and Co. 1866.

Most of our readers are aware that a course of Lectures on Prophecy has now been delivered at St. George's, Bloomsbury, during Lent, for a number of years. The volume before us is one of the results of these Lent Lectures, having since undergone some alterations. Mr. Philpot is well qualified to write upon the solemn, and confessedly difficult, subject which he takes in hand. That a crisis in the history of the world is at hand, all men believe, however different their interpretation of "the signs of these times." "If," says our Author, "that crisis should prove to be," as he anticipates, "the close of the dispensation of the Spirit, and the opening of the dispensation of Judgment, then assuredly an event is at hand of such unspeakable importance that everything else in the affairs of man sinks into nothing in comparison with it." "After more than half a century of unceasing labour, my ministerial responsibilities," he adds, "are naturally coming to a close; and I

leave this warning, and I hope comforting, word to my own charge especially, with the fervent prayer that God will bless the truth." A work written in such a spirit deserves attention ; and this the rather, since in our last number we gave the other side of the question, from the pen of the able and learned Bishop of Carlisle.

The first chapter opens with "the duty of listening to the voice of prophecy, as a light shining in a dark place." The ex-archdeacon says, that it has been unheeded for the greater part of the eighteen centuries which have passed since the Lord came in the flesh. With some slight exceptions this witness is true. There were those in the early Church who looked for a carnal paradise ; not a paradise of lust, like Mahomet's, but still one of sensual indulgence, rather than of spiritual and holy joy. At the end of a thousand years, there was again a fitful attention to prophecy, which for a time diverted the Church of Christ from the consideration of all other subjects. It was a dark age. The true principles of interpretation were unknown, and the immediate fruits of the studies of the misguided, though sincere, students of the "sure word of prophecy" were seen in the preaching of Peter the Hermit, and the fanaticism of the Crusaders. Long before the Reformation, the Lollards had begun to foretell from prophecy the downfall of the Pope ; and at the dawn of the Reformation, holy men cheered on each other with the unanimous, perfectly unanimous, conclusion, that Rome was Babylon, and the Pope an Antichrist, if not the greatest of all the Antichrists that had come, or should come, into the world. During the short, but turbulent, reign of Cromwell, there were a few misguided men who hoped to establish the reign of "King Jesus," as they entitled Him, by the sword. The leaders suffered death, and their cause perished with them.

A few great and good men have all along been devout students of these portions of God's Word ; but, with the multitude of professing Christians, the study of prophecy fell into neglect, we should rather say into contempt. We have heard a Christian minister, upon the platform, "thank God that he was no prophecy-monger," a sentiment which was cheered by a Christian audience. Such days, we hope, have passed away.

In the second Lecture, our Author shows how "prophecy becomes a ground of peace in war and perplexity" :—

"We who have watched the dealings of God's providence, especially in the rise and fall of nations during the present century, have learned some striking lessons on this point. We have seen a daring and ambitious warrior arrested in his march to universal dominion, when apparently on the very threshold of its attainment. Prophecy has assured the independence of nations, and sustained the hope of the

Church. Four universal empires only will be permitted on the earth during our dispensation. The fifth will be the millennial kingdom of Christ and His saints. Those four monarchies arose, and three of them have passed away, in the exact order in which the prophet had predicted. The fourth, under which we are living, was to be divided (as we have seen it) into ten kingdoms, which were at length to be broken in pieces by the 'stone cut out without hands.' The ten symbolic toes of the image were to remain separate and entire, until crushed by the fall of the stone, which would then increase and fill the whole earth. All but the last change has been accomplished; and for that the people of God are waiting.

"Resting on this sure word, Christians of other days, and we of our day, have watched without alarm the onward progress of mighty armies to what their commanders vainly hoped the unchecked conquest of the world. One kingdom after another has attempted to grasp that supremacy which the King of Glory has reserved for Himself and His saints. Goths, Huns, Vandals, and Turks, have each in turn vainly dreamed that they should be the masters of mankind. When the Saracens, in irresistible might, bore down every obstacle before them, from Arabia and Africa, deep into Spain and France, till they were at length met and overthrown by Charles Martel, it appeared certain to all but those who put their trust in 'the sure word of prophecy,' that Mahomedan mosques would rise upon the ruins of our Christian temples, and the darkness of bigotry and fanaticism cover the face of the earth. From the great Charles to the still mightier Napoleon, warriors, at the head of their rushing legions, have swept the earth with fire and sword, and seemed on the point of securing that universal sovereignty for which they thirsted; but 'the Lord looked down upon the armies of the enemy.' He remembered His inheritance, and 'the Lord troubled the hosts' of the invader. The fifth monarchy of the world waits for the Son of man." (pp. 51—54.)

The third chapter is on "the long expectation of the coming glory." As under the Old Testament there was in the Church, and even among the Gentiles, a general longing for a Deliverer, the desire of nations, who should be a light to lighten the Gentiles, and to be the glory of His people Israel; so in the New Testament throughout there is a very similar expectation of the second coming of the Son of man. The early Christians appear to have thought it near at hand; but St. Peter, more fully taught by the Holy Spirit, showed the Church, who already betrayed a sinful impatience, that the Lord was not slack concerning His promise, as some men count slackness, but that with Him one day is as a thousand years, and a thousand years as one day.

But we must pass over several chapters with a very cursory notice. Thus, the fourth chapter, "The Dominion of the Second Adam," is an exposition of the eighth Psalm—a psalm, our author contends, purely millennial. It opens with the single voice of the royal Psalmist. Its close is the grand chorus

of the universe ; it is distinctly a hymn in celebration of Immanuel's glory, when He shall come in His kingdom. By comparing verses 4—6 with Heb. ii. 6. 9, and 1 Cor. xv. 27, we learn that David is there prophetically celebrating the glories of Immanuel's person, and the establishment of His kingdom over all the earth, where He must reign in righteousness till every enemy be subdued. It is only by a careful perusal of this chapter that its force and meaning will be fully understood.

The fifth chapter is entitled "The Judge." It speaks of the day in which God will judge the world in righteousness by that man whom He hath ordained. (Acts xvii. 30, 31.) Very solemn are the lessons which follow ; for instance, He will judge in righteousness at the "restitution" of all things. The day of decision and the order of judgment are fixed in the councils of God. He hath appointed a day, and it is the command that every Christian should study to "discern the signs of the times," otherwise how can he be prepared to lift up his head with joy when these things "begin to come to pass." It is the Lord Himself who shall be the Judge, and he shall come in His official character :—

"Of the many judgments to which our Lord himself adverted, none seem to have touched His heart so deeply as that which He saw coming on the city of David and the apostate family of Abraham. How often would He have gathered them under His wing, but 'they would not.' Then 'Jesus wept.'

"The first advent, however, was not to judgment, but to salvation. The second will be for judgment alone. The Saviour is now interceding for sinners, and sending His word and ministers to beseech them to be reconciled to God. Whoever rejects this gracious call now, will on that day see the rock, which would have sheltered them, ready to fall on them and crush them to the abodes of despair.

"All Scripture testifies that our Lord's return will be an act of righteous vengeance on the ungodly, as the first step in that order of events which will issue in the restoring of all things, and 'the dominion under the whole heaven of the people of the saints of the Most High.' Take as examples, Isa. xxiv. 21 ; John ix. 39 ; Jude 15 ; 2 Thess. i. 7 ; and Ps. ii. 8, 9—though in reference to this psalm we sometimes hear the eighth verse quoted without the ninth, by those who look for the restitution of the kingdom before the coming of the Lord.

"This advent of judgment will come on mankind in an hour when the vast majority will be more than ordinarily indifferent to its fulfilment, and many on whom the warning is urged will be asking, in scorn, 'Where is the promise of His coming?'

"This brings us to the strictly prophetic part of our subject—Christ, the Judge of the quick and the dead, and the scenes and circumstances of His coming in judgment. I turn to it with a profound sense of its dignity, its difficulties, and its deep importance, and with the

fervent prayer that we may all be taught of God. Many Christians think that the period is come for expecting greater light on the prophetic Scriptures, and in pressing them upon you at this time, we believe that we are 'giving the household their meat in due season.'

"The simple idea of judgment is the assigning rewards to the godly, and punishment to the ungodly, in due and righteous proportion. The amount of glory to be awarded in the one case, and of suffering to be inflicted in the other, is what Christ, to whom all judgment is committed, will righteously decide in every individual case. The Father hath ordained Him to this, because He is 'the Son of man.'

"If our inquiry began and ended with that judicial process, solemn and affecting as it is, it would involve but little difficulty. Revelation on that point is distinct and full. 'The Son of man shall come in the glory of His father with His angels, and then shall He reward every man according to his works.' But the coming of the Judge will open the great assize of the world, which, beginning at the house of God, will include both Jew and Gentile, dead and living; and, extending over the whole millennial day, will close in awful grandeur with the final destruction of every enemy, and the full and unchangeable establishment of the righteous, in light, and joy, and glory everlasting.

"Looking at these events in the character and succession in which we believe them to be revealed, we may expect the second advent to be preceded by a circle of fiery judgments through the whole ten kingdoms of the fourth monarchy. (Luke xxi. 25, 26, and Matt. xxiv. 29.) These will constitute the beginning of the unexampled Gentile tribulation, out of which the elect Church, after suffering deep trial, and being all but overcome, will be delivered by the merciful shortening of their time of trouble. (Matt. xxiv. 22, 28—30.) This is the time when the Papal Antichrist will make furious war upon the saints, and 'wear them out,' (Rev. xiii. 7; Dan. vii. 25,) but it will be the hour of Antichrist's last apparent triumph, before the Lord come to 'consume him with the spirit of His mouth, and destroy him with the brightness of His coming.'"

Arguments, some of which at least are of a very weighty character, are adduced to prove that this second advent must be pre-millennial. He will come, and all His holy angels with Him. To this coming again His saints, and only they, are taught to look forward with holy joy. To the rest it will be "the great and terrible day of the Lord." In the sublime imagery of prophecy, the vultures of the air, and the beasts of the field, are summoned from a-far to the supper of the great God spread for them upon the mountains of Israel; that they may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. Seven months shall it take the people of the land to bury the bodies of the slain. (Isa. lxiii. 1—6; Joel iii. 12; Ezek. xxxix. 12; Rev. xiv. to the end of chap. xix.)

It must be evident that every thing turns upon this chapter.

If the argument is good, the question is set at rest, and the doctrine of a pre-millennial advent is established on foundations which cannot be overthrown. We commend it to the calm, dispassionate, attention of all our readers, declining for ourselves to offer any decided opinion upon it. Mr. Philpot has evidently bestowed a degree of thought and labour upon the whole chapter in some measure commensurate with its importance; and we cannot attempt an outline of what is already condensed into the smallest compass.

The sixth chapter, "On Christ's past Offering," contains much upon which all Christians agree. It concludes, however, with an enumeration of several points in reference to the second advent of Christ, to which we must call the attention of our readers. He directs first:—

"(1.) To the predicted signs that may be expected to mark the *season* of it; for the parable of the fig-tree teaches that we ought to discern the period, if not the exact time, of the Lord's coming in His kingdom.

"In the Christian Church we may expect a great falling away, so that Antichrist shall mightily prevail; false teachers abounding, and forms observed, without the power of godliness. The Gentile graft in its turn failing, as did the natural branches, a new dispensation will become plainly necessary.

"In the Jewish Church, an altered aspect as to the world, their tribulation drawing to a close, and a standard lifted up for them among the nations. Further, we may look for the reunion of the twelve tribes, and their restoration to Judea in an unconverted state.

"In the true Church, the love of some will wax cold because of abounding iniquity, and the 'faithful shall be minished from among the children of men,' yet the Gospel message will be sent 'as a witness' to all people and tongues. The little flock of Christ will be hunted and dispersed, but gifted with a strength of faith equal to the deepening persecutions of their day. There will be light in their dwellings, though the darkness grows thicker around them.

"In the world at large we may expect a general minding of earthly things, as in the days of Noah and the days of Lot; a rapid development of the 'mystery of lawlessness,' and an unrighteous independence of rule, as in Eden, and the old world, and Sodom. Man will be exalted, and God dethroned. The three unclean spirits, Popery, Infidelity, and Disorder, in monstrous alliance, will sweep across the nations of the earth, darkening all rightful authority, veiling the light of the Church, driving faithful ministers from their posts, and producing general popular commotions, and 'distress of nations, with perplexity.' Of one nation in particular, it is foretold that it shall be dried up, or merged in some more powerful empire; and at the same time, great northern powers in arms will hover like a tempest-cloud over the lands where spoil is to be gotten. Then shall also be 'famines, pestilences, and earthquakes'—'wars and rumours of wars.'

"In the world of science it will be a day of great invention, espe-

cially in the means of 'running to and fro.' But the ingenuity of man will oft be turned to the dishonour of God. Nations, principalities, and powers, will be combined in harmony of evil, and principles of the subtlest and deadliest character will be exercised to give the great apostasy a deeper dye of iniquity. 'Then cometh the end.'

"(2.) The time of the second appearing of Christ. 'In such an hour as ye think not the Son of man cometh.' Many signs will indicate its approach. We have named some of them, and when they 'begin to come to pass,' the believer may 'lift up his head with joy,' for the same generation which sees the beginning will witness the end. (Matt. xxiv. 34.)

"Some brethren can find in the apocalyptic vision a revelation of the 'times and seasons' which our Lord told His disciples it was not for them to know. I am yet inclined to think that the date of the second appearing is left—in mercy left—uncertain; for who that knows anything of its desperate proneness to delay would trust his deceitful heart with an interval ere his Lord come?" (pp. 172—176.)

The seventh chapter treats of "The deliverance of the meek." "Blessed are the meek, for they shall inherit the earth." This, Mr. Philpot thinks, is evidently an earthly reward; and he proceeds to show who are the heirs spoken of, and what is their promised inheritance. But now we begin to deal with prophecies of which the accomplishment may still be remote, and it is of the very nature of prophecy to be clear just in proportion as its fulfilment is nigh at hand. "It shineth more and more unto the perfect day." There are those who would discourage all attempts to investigate prophecies of this class; the fulfilment of which is certainly future, and may possibly be remote. But we find no warrant in Scripture for any such attempted prohibitions. A dictum is often quoted, which, on examination, turns out to be nothing else than one of those *idola fori* of which Lord Bacon speaks. It comes down to us sanctioned by a great name, but on close examination it dissolves into thin air, as a mere spectre is entitled to do. We have many exhortations to attend to the word of prophecy, though remote and unfulfilled, but not one caution in the whole Bible against the study of this or any other portion of the Word of God. Weak men, we grant, give very foolish interpretations, but so they do of other parts of Scripture. Indeed, the weaker the intellect of the expositor, the fewer are the difficulties which he sees; and, as usual, his confidence is in proportion to his ignorance. Can anything be more foolish than many of the countless volumes which have been written on typology? *Mather* tells us the ark must have had a pump, which brought up the tears of repentance; and sails, which signified good resolutions. Yet we do not abandon the study of the types; much less deny their existence. Let there be a holy caution in treating upon such questions as the remoter consequences of

the Lord's coming ; and although at present few advances may be made, still no real mischief will be done.

Very solemn, and to every one of us of awful importance, is the subject of the eighth chapter, "The last invitations of the Gospel." We may ourselves have received the truth in the love of it. God grant that it may be so with every reader. But how many of those most dear to us, or most dependent upon us, are yet strangers to the covenant of promise, without God, without any reasonable hope of salvation : and is it not an awful thought that by them the last invitations of the Gospel will soon be heard ; and then what remains but a fearful looking-for of judgment, and the fiery indignation of a despised and long-neglected Saviour !

The last chapter is entitled, "The glorious Bridal." It opens thus :—

"Our last lecture, on the invitations of the Gospel to the marriage supper of the Lamb, was a fitting introduction to the solemn subject now before us,—the glorious bridal of the Church. Even while we are speaking of these things, prophetic revelations are rapidly becoming historic facts. Messengers of startling news tread on the heels of each other,—wars, and rumours of wars, earthquakes and pestilences, threatening famine ; popular commotions in almost every land ; superstition and fanaticism on the one hand, and on the other infidelity, high-mindedness, and a daring independence of God ;—the Jew bestirring himself, as if he looked to this exploration and measurement of his fatherland as a step to the more easy allotment of its ancient inheritances. Many are 'running to and fro,' finding out new inventions ; and the tone of the world's mind seems to be an undefined expectation of some great coming change. Can we not discern in these, and many like signs, the near approach of the great tribulation : and after that, the second advent of Jesus, and then the '*glorious bridal of the Church*' ?

"Few serious persons are now found to treat this subject lightly. There are, and ever will be, those to whom the preaching of the Lord's speedy return seems, as Lot's warning seemed to his sons-in-law, the language of one that mocketh. But this is one of the scriptural indications of its nearness. Walking by sight and not by faith, such careless ones will continue to say to each other, 'Peace and safety,' up to the very moment that the sign of the Son of man is seen in the heavens, and the last trumpet is sending forth its dead-awakening blast.

"A sudden and awful partition will then be made between those who have set their affections on things on the earth and those who have waited for their Lord ! However near they may be to each other, in ties of kindred, or employments of life, the one will be taken and the other left : the longing soul shall be taken to its home and its rest in Jesus, the heedless one shall be left to the 'flaming fire of His vengeance, and punished with everlasting destruction from His presence.'

"But ere that bright morning dawn upon the Church, the darkness of the night will thicken, and the storm beat heavier upon her head. The great tribulation foretold by our Lord, (Matt. xxiv. 21,) must, in its extended application at least, refer to the same period as that named in Dan. xii. 1; for there cannot be two tribulations, each the greatest: and that 'time of trouble' has not yet arrived. Its period is just before Israel's restoration, and therefore before the Second Advent of Christ. At that time anarchy and war will shake the nations, and 'unto the end of the war desolations are determined.'" (pp. 259—262.)

Here we quit the subject with the single remark, that the volume deserves to be deeply studied by our readers, together with that of Bishop Waldegrave, reviewed in our last number; and may God grant them wisdom to come to a right decision; or what may be a blessing of no less importance to many, to possess their souls in peace, and to entertain no other sentiments than those of love and charity for their brethren who have espoused either one or the other side of these momentous questions. We have made long quotations in preference to attempting a summary in our own words, as the fairest course. To those who wish to read more on the subject as viewed in the light thrown upon it by our author, we recommend, amongst other works, "Behold, the Bridegroom cometh," by Dr. Cumming; "The Midnight Cry," by Mr. Garratt; and "Prophetical Landmarks," by H. Bonar, D.D.

BLAKENEY ON THE BOOK OF COMMON PRAYER.

The Book of Common Prayer, in its History and Interpretation; with special Reference to existing Controversies. By the Rev. R. P. Blakeney, LL.D. Second Edition. London: James Miller. 1866.

It is with the sincerest satisfaction that we hail the speedy demand for a new edition of a work like this, in times like these. Here we are furnished with a sure antidote to that ultra-ritualistic mania, which has come in like a flood, and which is now so strongly and so lamentably prevailing. If every candid clergyman, who has felt any bias to this sad movement, would carefully study the volume before us, he would immediately pause, and retrace his steps; and if the humblest members of our Church could have the plain facts and solid arguments, which are here brought together, presented before them in a concise and popular form, it would be impossible, utterly impossible, for them ever to be beguiled from the simple and reasonable service of the English Prayer-

book, to something far more resembling the superstitious vanities, and childish frivolities, of the Romish Missal.

Our readers will recollect that, soon after the publication of Dr. Blakeney's first edition, about a year ago, we very warmly recommended it to their notice. At that time, all the twelve chapters which comprise the first part of the volume passed in review before us. The appearance of a new edition has induced us to resume our remarks upon this most seasonable work, and we shall now endeavour, as plainly and as concisely as possible, to take a similar glance at the fifteen chapters contained in the second part.

First of all we point out what is peculiar to the new edition. The Introduction to the second edition "contains a godly and wholesome doctrine, and necessary for *these times*." It is a complete refutation of the grand argument (we mean the *tu quoque* argument) of the ultra-ritualists, who will not distinguish what is essential from what is circumstantial. Here we have a lucid statement of *the case as it is*; and are clearly shown that they who are labouring with all their might to bring back into our Church some of the most pernicious errors of the Papal apostasy, are not to be put in the same category with clergymen who, in some non-essential matters, conform to general custom, even in cases where that custom dispenses with a literal observance of the Rubric. In the notes to the Introduction, we have a lengthened reference to the Report of the Committee of Convocation. Several important additions, in all amounting to about one hundred pages, have been embodied in the work. The method so happily introduced in the first edition, of giving the summary at the end of almost every chapter, has been greatly improved, we had almost said perfected, in the present edition. The summary is now given at the end of each section.

Under the head of Laudianism (p. 121), the history of the Tractarian movement is carried up to its latest phase, with special reference to Dr. Pusey's "Eirenicon." In the section on Puritan Prayer-books (p. 189), several important additions are made, which clearly prove that the Puritans employed as strong language with reference to Baptism and the Lord's Supper, as that found in our Services; and yet they expressly denied that the inward grace invariably accompanied the outward and visible sign. In the section on Romanistic Services, illustrations are added from the "Directorium Anglicanum" (p. 217), and the unfaithfulness of the Romanizers to the Prayer-book is exhibited in a quotation from a leading article of the "Church Times," in which the mutilation of the Communion Service is recommended by the omission of the Prayer for the Queen, the Commandments, and other portions. In the section on "Daily Services" (p. 252) proofs are added of the

fact, that, even in the Church of Rome, daily service is not universal; and in the succeeding section information is supplied with reference to the Rubric, "Chancels shall remain," &c. The chapter on the Ornaments of the Church and the Minister (p. 253) is reconstructed; and here the metrical argument of the *Directorium Anglicanum* is refuted in detail, while documents and proofs are added. To the chapter on the Communion Service, considerable additions have been made. New sections are added on several points now unhappily of special moment; i.e., the north side of the table; the views of the Reformers on the Lord's Supper; the priesthood, and prayer for the dead, with propitiatory sacrifice. Sections are also added on the subject of Incense, the Rubrics as to notices, and the place of the Communion table. The quotations from the Reformers decisively prove that the only real presence they held was that of real blessing in the soul.

The chapter on the Baptismal Service contains new sections, giving the views of the Reformers on baptism, and the distinction between the visible and the invisible Church. The quotations from the Reformers unmistakably show that, while they did not regard regeneration as a mere ecclesiastical change, they did not believe that regeneration of heart either necessarily accompanies, or invariably results from, baptism. The remaining sections on the other offices of the Church are also enlarged by additional quotations. For instance, in the section on the Catechism, Hooper, while denying the body of Christ to be in, or with, or under the sacramental elements, yet employs the words "verily and indeed" used in the Catechism. Yet Hooper is admitted to have been a Zuinglian in his views, and an advanced Protestant. This relieves the Church from the imputation of taking the words from Overall alone. So also, we have here (p. 571) some seasonable additions, bearing upon the case of Confirmation, soon to be tried at the instance of the English Church Union. Here it is shown that at the last review, A. D. 1661, a discretionary power was given to the bishop. This was written before the case had arisen in the diocese of Carlisle. The chapter on the Ordinal contains some seasonable information with reference to the pastoral staff. Dr. Blakeney has also, in this new edition, given us a translation of the Romish Baptismal Office. Let our readers compare this with our own, and what must they think of Dr. Pusey's monstrous assertion, in the *Eirenicon*, that the two churches in this service use the self-same prayers!

We proceed now, as proposed, with our review of the second part of this most seasonable volume.

The first chapter is occupied with "the calendar of the Prayer-book." We recollect that the candid author of "*Ancient Christianity*" expresses an opinion rather strongly, that the

Church of England ought to reform her Calendar. Now, with the reasons and explanations supplied by Dr. Blakeney in this chapter, there certainly seems no great necessity for what Isaac Taylor so earnestly recommended. The Church of England observes the Lord's Day as a Divine institution. In addition to every Sunday throughout the year, the other days which she has marked as red-letter days are by no means numerous. We have a day or two to bring especially before us the most marked and memorable periods in the Life of the Incarnate Redeemer, and a day to do honour severally to each of the Holy Apostles and Divine Evangelists, who laid the foundations of the Christian Church, and from whose writings there is no appeal. These, with the Sundays, are to be observed for holy days, and none other. With regard to the black-letter, or Romish days, retained in the Calendar, this was clearly for secular purposes or for mere convenience, and to mark the seasons to which the people had been accustomed. The most abundant evidence is at hand that they were never intended to be regarded with religious observation, and that to regard them so is a violation of the law of the Church. In the third section we have a long list of holy days observed by the Church of Rome, but rejected by the Church of England. Here we have counted no less than 226 days required to be kept holy by the Romish Church! How truly it is said of Antichrist, "He shall think to change times and laws." (Dan. vii. 25.) By the law of the Lord it is declared, "Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God." What room is there for six days' labour in the week, if 226 days out of the 365 are to be devoted to Popish saints! In direct contradiction to the Holy Scriptures, which speak of every true believer as a real saint, in process of time the performance of miracles was considered essential to constitute a saint. The commemoration of saints led to their worship; and in many instances prayer was offered not only to the most unworthy objects, but even to fictitious characters. The Bishop of Rome undertook to distinguish real from pretended saints. So purely was this presumption the growth of the dark ages, that no canonization took place before the tenth century. The result has been what invariably follows when a short-sighted and fallible man usurps the prerogative of the Omniscient God. There can be no doubt that the sanctity of those who are invoked as saints in the Romish Church, is extremely questionable, while the actual existence of some of them, our own St. George for instance, who slew the Dragon, is by no means certain. Few things can give us a clearer idea of the wisdom and prudence of our Reformers, than the manner in which they have acted in this matter. With the most unsparing hand they have dismissed a vast crowd of doubtful characters from

the Calendar, retaining only the memorial of the Holy Apostles; while the Collects and Services appointed for these days are so extremely beautiful, and so truly scriptural, that the omission of any one of them would be like rifling a gem from a cabinet of jewels. On the subject of fasting, the Protestant Church of England is completely antagonistic to the Romish apostasy. Rome holds fasting to be alike both propitiatory and obligatory; we of the Church of England deny both. We make no distinction of meats; none between fasting and abstinence; and repudiate most solemnly the idea that fasting can put away sin. We use it as the appointed means for this threefold end; that is to say, to mortify the flesh, to quicken the spirit of prayer, and to testify our sorrow for sin. Instead of commanding her members to abstain from any particular kinds of meats, the Church of England leaves them to the liberty which the Gospel has granted; and is mainly anxious for them to use such abstinence that the flesh may be subdued to the spirit. No one thoroughly acquainted with the Royal Injunctions, with the Book of Homilies, and with the writings of the Reformers, can fail to perceive how wide is the difference between us and Rome with regard alike both to the nature and design, the end and the efficacy of fasting.

The next chapter treats of the Daily Service, and the place of Prayer. "The Rubric," says Dr. Blakeney, in his summary of this chapter, "does not prescribe absolutely the use of daily service, but admits of a reasonable hindrance. Daily service was never universal. This appears from the Injunctions that were issued as to services on Wednesdays and Fridays. The services suppose the presence of a congregation. Unless, therefore, the services be altered, or the Church provide that there shall be in every church, on every day of the year, a congregation (which she cannot do), daily service cannot be insisted upon." A daily service, indeed, is provided for cathedrals, and all places where a daily congregation can be assembled; but "edification is the principle of the Church of England," and we are fully persuaded that few things would tend less to edification than for the public service to be rigorously enforced, whether there be a congregation or not, and for the spiritual sacrifice of prayer and praise and thanksgiving to degenerate either into a musical performance or a lifeless ceremony. Unless a daily service were provided, there could be no uniformity of worship whenever we assemble and meet together. With regard to the place of prayer, the Church of England repudiates altogether the idea of one part of the church possessing greater sanctity than another. When the Lord of life and glory had exclaimed, from the altar of His cross, "It is finished," we know that "the veil of the temple was rent in twain from the top to the bottom." The Christian Church

must not again introduce Jewish ceremonies which have been for ever abolished. A lover of architectural beauty is left to admire as much as he pleases our gothic cathedrals, and our fine old parish churches. He may be forcibly reminded by the nave and the choir, and the space within the communion rails, of the Court and the Sanctuary, and the Most Holy place of the Jewish temple. But to insist upon such divisions, as if essential to the acceptance of Christian worship, and to contend earnestly for dividing one part of the church from another by rood-screens and altar steps, we can regard in no other light than as a poor attempt of man's devising, again to patch up the mystical veil, which, by the glorious efficacy of the Incarnate Redeemer's one finished oblation offered upon the cross once for all, has been rent in twain from the top to the bottom. It is true that when our blessed Reformers were only beginning to open their eyes to the clear blaze of apostolic truth, the First Book of King Edward directed the priest to perform the service in the choir; but by the Second Book he was directed to minister where the people could hear him best. In accordance with these most reasonable directions, all the bishops, without a single exception, ordered a reading desk to be set up in the most convenient part of the church. What that most convenient place was considered to be, we are clearly shown in the Canons of 1604. They require it to be placed where "the people shall be most edified." The meaning evidently is, not where they could have the clearest view of a ceremony performed for them, but where they could best hear those Holy Scriptures which were written for their learning, and most intelligibly unite in congregational worship.

The third chapter is entitled "The Ornaments of the Church and Minister." It is very elaborate, and consists of two separate parts. It is a great trial to the patience of a Christian man to investigate such trifles and vanities as these. But the ultra-ritualists have compelled us; and we do not hesitate to say, that if any candid person will carefully peruse both the parts of this most seasonable chapter, with all the facts and documents and evidence that it contains, he will be constrained to confess, that every attempt to make the papistical practices, now so earnestly advocated, consistent with allegiance to this reformed Church as by law established, is utterly impossible. When we ask the Tractarians to produce their cause, and to bring forth their strong reasons, they most usually refer us to the Rubric as it now stands in our Prayer-book:—"And here it is to be noted, that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward VI." Now this Rubric

as seen by the Tractarians, is confidently appealed to, as if it were a strong-hold, or a royal city, in which they might safely dwell as the faithful children of the Anglican Church. But, as examined by ourselves, in the light of truth, with the recorded sentiments of our Reformers, and the legal decisions of our highest courts before us, it is found to be a mere subterfuge, or precarious hiding-place, in which the rebellious and disaffected are vainly attempting to screen themselves from justice. This is the summary of the section on "the meaning of the Rubrics," and we do not hesitate *ex animo* to endorse it.

"The word ornaments denotes all the utensils presented by the first Book, with a limitation as to vestments. The Judgment of the Privy Council confines the ornaments to such as were prescribed, and, on this principle, excludes the cross from the ceremonial. The mediæval canons are of no force. They are excluded by the Acts of Uniformity. The word ornaments does not cover rites and ceremonies." (p. 273.)

With regard to pictures, the decisive quotation from the Homily, in conjunction with the remarkable incident cited from Strype, sets at rest for ever the light in which these were regarded by our Reformers. "Pictures on walls and windows were forbidden by Royal Injunctions, and Visitation Articles; and are denounced as idolatrous in the Homilies." (p. 277.) As "to the cross and the crucifix," here is the doctrine and the decision of our Protestant Church respecting these:—"The first decided step as to images was taken when the Injunctions of Edward, in 1547, ordered the removal of all which had been abused. The next step was a proclamation in 1548 for their entire removal. That crosses are images, is proved from the Articles of Henry VIII., the reply of Guest to Cecil, and the Homilies. The Injunctions of Elizabeth were in harmony with the acts of Edward, and images were everywhere destroyed. Archbishop Grindal, in 1576, upon his visitation, inquired if crosses and such relics of idolatry were taken away. The Queen was favourable to images, but the Reformers stood firm and carried out their views. The Judicial Committee have decided that the cross is not recognised in the Services of the Church; and that it is illegal to place it on the communion table. It rests with the bishop to determine how far it may be used as an architectural ornament." (p. 286.) As to "Lights upon the Communion Table," surely the decisive language of the Homily ought to have extinguished these for ever, when it said, "In the day time it needeth not, but was ever a proverb of foolishness, to light a candle at noon time." But our dim-sighted ritualists prefer greatly the feeble ray of popish candles to the glorious beams of scriptural truth. Here we see on what flimsy ground the attempt is made to charge such deplorable folly upon the Church of England as by law established for 300 years and more:—

"The Injunctions of 1547, which directed the use of two lights upon the altar, were published at a period when the Reformers were but emerging from Romish errors. These Injunctions recognized the 'high altar,' and allowed the use of images *which had not been abused*. In 1548 an Order of Council directed the removal of *all* images, and the Book of 1549 ignores the lights. The Act giving Parliamentary force to Injunctions and Proclamations was repealed by the 1st of Edward VI. Edward's Act of Uniformity enacts that ministers shall celebrate the Lord's Supper, &c., 'in such form as is mentioned in the same book, and none other or otherwise.' But the said book does not direct that candles shall be placed on the table; and therefore the Act of Uniformity forbids the lights upon the Lord's board 'at any time.' Ridley, in his Visitation Injunctions in 1550, also forbids the 'setting of any light upon the Lord's board.' In 1552, altars were rejected, as well as lights; and henceforward there was neither 'high altar,' nor altar at all, in the Church of England." (p. 290.)

The questions with reference to the "furniture of the table" have thus been authoritatively answered:—

"'It has been ruled by the Privy Council, that the power is vested in the bishop of deciding whether the table-cloth is suitable. It has also been ruled by the same Court, that embroidery and lace on the cloth are not consistent.' When this decision was obtained, rightly and wisely was it argued by the learned advocate,—'Chastity and simplicity are not at variance with grandeur and beauty; but they are not reconcileable with jewels, lace, variegated cloths and embroidery, which are better fitted for the gorgeous pageantry of the Church of Rome, than for the pure and severe dignity of the Church of England.' " (p. 292.)

The second part of this elaborate chapter treats at great length on the "ornaments of the minister." Those who look only on the surface of this controversy, regard it with perfect indifference, and are as much displeased with the earnestness of Protestants in opposing these foolish innovations, as they are surprised at the zeal of Tractarians in introducing them. But surely the vestment question becomes, if we may so speak, invested with the gravest importance, when we consider, as Ridley did, the garments so earnestly contended for as "disguised apparel in which the Popish sacrificing priest, like unto Aaron, may play his part." (p. 294.) For this reason we put down the summary of what Dr. Blakeney has abundantly proved with regard to "vestments in service":—

"The Rubric of the First Book of King Edward was adopted, not as a final settlement, but provisionally; and before the close of the first year of her reign, the Queen, in her negotiations, legalized the vestments appointed by the Second Book. The 'other order,' alluded to in the Act of Uniformity, was taken in 1564, when the advertisements appeared ordaining the use of the surplice in parishes, with the cope in

cathedrals, but ignoring all the other habits of former times. The canons of 1604, now binding upon the clergy, correspond with the advertisements; hence, the albe, the tunick, the vestment, and the pastoral staff, are uncanonical. The bishops, in their visitations, forbade such habits. The question with the Puritans did not concern the above habits, but simply the surplice. The uncanonical vestments were never introduced, even in Laud's time, into the Church; and their use is a perfect novelty." (p. 305.)

After this, little need be added with regard to the dress of the preacher. Neither rubric nor canon, but custom, has the regulation of this. Preaching was rare before the Reformation; and after it, as well as before, the preacher usually appeared in his ordinary dress. Except in cathedrals, whose laws are peculiar, the gown has ever been the dress of the preacher. It is not unusual to hear Tractarians declaim against "the Geneva gown." But how unreasonable is such declamation! In addition to this, the gown was recognized by the Canons of 1571, and by the Articles of Episcopal Visitations. The Divine Canon, respecting all such matters as these, we conceive to be summed up in these words: "Let all things be done decently and in order." Even where there is an intention to bring back the gorgeous drapery of the apostate Church, seldom or never was zeal more unworthily expended than on such trifles as these.

"Lo, Ceremony leads her children forth,
Prepared to fight for trifles of no worth;
While truths, on which eternal things depend,
Find not, or hardly find, a single friend.
As soldiers watch the signal of command,
They learn to bow, to kneel, to sit, to stand;
Content to fill religion's vacant place
With hollow form, and gesture, and grimace."

The chapter on Ancient Liturgies is much more concise; and for this obvious reason: different churches had different liturgies. The most ancient appear to have been learnt orally; and of the eleven oldest liturgies that can be found, this only is certain, that none of them can be traced up to apostolic times. "The words liturgy, mass, and sacrifice," says Dr. Blakeney, "anciently denoted not merely the Lord's Supper, but every part of divine service. There is no liturgy which can be traced to apostolic origin. The liturgies of St. James, Mark, and Peter are not genuine." (p. 317.) And yet a special pleader for Church principles, who professed to show, in a lecture, "the true spirit of the Prayer-book" to the inhabitants of Ipswich and Norwich, has not scrupled to speak of these four liturgies in these terms:—"They had one common origin, dating no

doubt from the commencement of the Church on the Day of Pentecost"!! He also adds,—“On the principle that the eye assists the ear, I have prepared a table of contents of these four early liturgies.” Hence, we are told, a diagram was hung in the hall, showing, in a tabular statement, the contents of these four liturgies, as well as a fifth, which is the Anglican one. In all the four, but not in the last, among the items we find “Prayer for the Dead”! (See “Lectures in Defence of Church Principles, delivered by several Clergymen at Ipswich and Norwich.”) Now Dupin, though a Romanist, after minutely examining each of these four liturgies, attributed to evangelists and apostles, proved indisputably that they “are not theirs in reality,” but the production of some centuries after them. Dr. Blakeney has given us at length the elaborate arguments of Dupin. (pp. 314—316.)

The title of the fifth chapter is “The Rubric, Sentences, Address, Confession, and Absolution.” Here, again, we launch at once into another controversy, which is now most unhappily dividing and distracting our Church. The Rubrics direct some part of the service to be “said,” others to be “sung,” and others to be either “said or sung.” Is this a sufficient warrant for any clergyman to *intone* the service, if he pleases, from beginning to end; and to think that, even in a village church, the appointed worship is imperfectly conducted, until he has matured it into a regular choral service? We must refer our readers, who wish to answer this question fully, to what Dr. Blakeney has here adduced on the subject. For our own part, we are extremely jealous of the almost general effort which is now being made to change a devotional service into an artificial performance; and while we readily admit that the best singing, like the best of everything else, should be brought into the sanctuary of God, we deprecate greatly the responses, which should come from the hearts and the lips of the whole congregation, being delivered only in the measured and musical tones of the choir. When we consider that exceptions were made for choral services in cathedrals, and that the last Act of Uniformity invariably refers to the *reading* of the service, we have grave doubts whether such services are not even illegal in parish churches. But, however this may be, we have not the slightest doubt or hesitation in saying, that to make the cathedral service our model, and to introduce it into all our parish churches, would contribute perhaps more than anything else to unnationalize the Established Church. Most cordially do we agree with Dr. Blakeney, when he says,—“The introduction of intoning and choral services generally into our parish and district churches, is very inexpedient, and calculated to drive

people to dissent." (p. 322.) With regard to the Sentences, the Confession, and the Absolution, little need be said here. The first words that we hear in the house of God are the words of God. The Address, as well as the Confession, is severally the work of the Reformers; and both of them are worthy of those eminent men. Some of the expressions in the Absolution they have taken from another service. The pardon pronounced is so clearly declaratory of God's pardon to the penitent, that the only marvel is how it could ever be tortured into anything else. Although the custom has generally been otherwise, there appears, from Dr. Blakeney's arguments, no reason whatever why a deacon should not pronounce this absolution.

The sixth chapter goes on to "The Lord's Prayer, the Versicles, the Psalms, Lessons, and Canticles." We believe there are few students of any elaborate and standard book, who have not often wished for a good analysis, or faithful digest, of what they were reading. It is a wonderful advantage to have all the important matter, that is elaborated in a chapter of twenty or thirty pages, condensed into a summary of about as many lines. Such an advantage is possessed by the students of this history and interpretation of the Book of Common Prayer. The chapter before us is a most happy illustration of this. Here we have condensed into a few lines the most material particulars of twenty pages:—

"The Lord's Prayer is to be repeated by the minister in an audible voice, as distinguished from Romish mutterings. This prayer is truly the Lord's. The Versicles are composed almost in the words of Scripture. The doxology is apostolic in its doctrine, though not derived as a form from the Apostles. The Psalms were sung in the temple, and were also used in the public services of the primitive Church. In mediæval times they were mutilated; but the Reformers provided for their consecutive use every month. Antiphonal reading or singing of them was introduced at an early date. The reading of Scripture was regularly performed in the Jewish and primitive churches. In mediæval times the public reading of Scripture, and that in a dead language, became a mere form. The Reformers restored the Bible to its proper position in the public services. The Canticles, with the exception of the *Te Deum* and *Benedicite*, are inspired compositions. Both of the exceptions are perfectly in harmony with Scripture." (p. 353.)

With reference to the three creeds, repeated in our service, Dr. Blakeney gives due prominence to the decisive reason assigned by our Church for retaining them:—"They ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture." (Art. viii.) The Apostles' Creed was not made by the Apostles; but it is in strict

conformity with their doctrine. The Nicene Creed did not find its way into the Liturgy of the Greek Church until about the middle of the fifth century. The Athanasian Creed contains the known sentiments of that eminent man, though it was not compiled by him. The Ecclesiastical Commission of 1689, appointed to revise the Liturgy, appended the following words to the rubric which precedes the Athanasian Creed:—"The condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian faith." A man may not receive all its *particular explanations*, but if he hold firmly all its *substantial verities*, he is not to be condemned. Turning to the east when the creed is said or sung, is nowhere enjoined, and consequently is done without any authority.

The Versicles, and Collects in general, form the subject of the eighth chapter. The word *Collect* is differently interpreted; but we quite think with our author, that it is a prayer *collected* from the Scriptures which went before, more especially the Epistle and Gospel of the day. It is sometimes objected, by Romanists and their apologists, that the best parts of our Prayer Book are taken from the Romish Missal; and hence they ask why we speak so bitterly of a Church to which we are so greatly indebted, and from which we have been so largely enriched? Now, throughout our whole Liturgy we know of nothing better than the *Collects* of the Church of England; and we never met with a person of real piety who did not readily admit their inimitable excellence. If every one of them, *in their present state*, had come from the Romish Missal, we should neither have loved nor prized them one whit less than we do. But what is the fact? Dr. Blakeney has given us in this chapter the history of all the Collects of the Church of England, with the sources from whence they were derived, and the dates of their composition. Then he adds,—“It is very important to observe, that our Collects are derived either from a period anterior to Popery, or from the pen of the Reformers and revisers, who carefully rejected whatever was not consistent with divine truth.” (p. 375.) The vessels of silver and of gold which Nebuchadnezzar rifled from the temple of God, and carried away, neither ceased to be silver and gold, nor lost their *relative* sanctity, either by their long detention in Babylon or the unworthy use that was made of them there. When purified and brought back by the children of the captivity to Jerusalem, they were as much the beauty and glory of the second temple, as they had been of the first. This is exactly what our great and wise Reformers did with everything precious (everything that would stand the test of Scripture) wherever they found it,

when the Lord turned the captivity of His people, and the pure and reformed part of Christ's Holy Catholic Church, by God's grace was established in these realms, and succeeded to the desolation that had been made by the mystical Babylon.

THE MINING DISTRICT OF SOUTH STAFFORDSHIRE: ITS CONDITION, SOCIAL AND SPIRITUAL.

THE moral and social condition of the English farm-labourer has long occupied the attention of our philanthropists, and it is well that it should have done so. As the world journeys on, things change and circumstances alter. Agriculture is no longer the mainstay of England; nor is the condition of the farm labourer what it once was. Our manufactures are, and for some years past have been, the great source of our national wealth. Twenty years ago it was proved by official returns that the manures laid upon our fields were equal in value to all our exports; they are at this time scarcely equal to our exports to America alone.

Americans are well aware of this, as evinced by their conduct in withholding the supply of cotton, in the beginning of their distressing war, in the delusive hope that rather than throw a great part of our population out of employment, and curtail our revenue, we should take a decided step and embark in their quarrel. Cotton, they said, was king. Much more might be said to prove that manufactures are the general source of our wealth; but it is unnecessary. The manufactures of our country are too various to enumerate, but the chief of them may be easily classified: there are the cotton and woollen manufactures; and then the ironware and pottery manufactures. The few following statistics will give our readers some idea of the vast number of men employed in mining for coal, and also in mining for and manufacturing iron. When it is known that we are raising annually about ninety million tons of coal, and that in 1864 we exported nearly a million and a-half tons of iron, besides machinery to the value of between four and five millions sterling, the importance of this branch of industry will be clearly understood.

To enter at large upon matters of purely social and national economy would be foreign to our purpose. Yet a passing glance is necessary; and we have already said enough to remind

our readers, in some degree, of the claims which so large a class of people as our mining and iron-manufacturing population have both on the philanthropy of the community at large, and upon the generous sympathies of private individuals.

It is true that in many places institutes, reading-rooms, evening classes, and other schemes, all of an elevating and intellectual character, have been provided for the mechanic; and, as was anticipated, these have produced beneficial results. So far as education capacitates men for the enjoyment of more ennobling pleasures than those which are common to the animal creation, knowledge and intellectual acquirements are to be appreciated; but, after all, these merely mow down the rank weeds of depravity, leaving the roots for the most part uninjured. They do not sow the good seed, though they may perhaps render the ground of the heart more ready to receive it. But, here and there, there are in our island patches of these rank weeds, which appear to have been as yet scarcely touched; and many of these are to be found in our mining districts. In some of these districts, especially those of South Staffordshire, where coal and iron are at present abundant, and where the smoke of furnaces and the din of hammers have long since driven more refined society to a distance, the moral, intellectual, and religious state of the working people is frequently deplorable, sometimes almost incredible. We were never so struck with the utter ignorance of the people, as one evening, a few years since, when, walking from one of the towns to a mining village, a mile or two distant, we were overtaken by two lads, each about twelve years old; for some little distance they fell into the same pace with us, and the following extraordinary dialogue ensued between them:—"Tom, I wonder who will be God when the Lord Almighty dies?" to which the other replied, "Well, Lord W., I suppose, for he is the next great man, isn't he?" The nobleman in question owned a great deal of mining property in that district; and from the conversation of those two boys, one would infer that in their idea there was no very great difference in the attributes of an earthly peer and of the Lord of heaven and earth!

As we have before intimated, few of those who derive their wealth from the mining district reside in the immediate neighbourhood, and still fewer, we are sorry to say, do much for the education and spiritual welfare of those to whom they are so indebted for their wealth. And notwithstanding the outcry that arose, a few years ago, for national education, and the efforts which have since been made by Government to meet the requirements of the country, the mining district of South

Staffordshire, or, as it is commonly, and not inappropriately, called, the "Black Country," has derived but little assistance in the shape of Government grants, and is not much benefited by the labours of the Educational Committee. For the course adopted by Government, in making educational grants, has this peculiarity about it, viz., that where ignorance is most dense, and assistance is most required, there governmental aid is frequently withheld, because the inhabitants are not prepared to meet the grant with a proportionate amount of voluntary contributions. The consequence is, as might easily have been foreseen, that in the poorer and more thickly populated districts and parishes, which are naturally avoided as places of residence by persons of opulence, the required amount is not forthcoming, and Government does nothing towards the erection of schools. And even where, with much difficulty, the requisite amount has been raised, the schools often dwindle away, and further support from Government is withdrawn; for, in order to continue recipients of this national bounty, it is necessary that throughout the year there should be a certain daily average attendance of scholars, and that a prescribed degree of efficiency should be attained. The consequence is, that where children are put to work at an early age, it is almost, if not altogether, impossible to keep the schools up to the required standard. Thus, so far as Government is concerned, the place is left to relapse into its former state of ignorance and depravity.

Could anything be more injudicious than such a system? The very poor being left, for the present, hopelessly behind in what is called the march of intellect, while many of the better classes of artisans and others have their children provided with an almost gratuitous education, the expense of which many of them could well afford to pay. Would it not be more equitable to provide all classes with really practical means of procuring an elementary and useful education? Would it not be well for a committee of inquiry to search out poverty-stricken spots, where education was most required, where there was little hope of obtaining the contributions of the benevolent and philanthropic, and not much prospect of securing the constant attendance of the children? Were such a step as this to be taken, and schools thrown open for a couple of hours two or three times a day, poor children who are compelled by necessity to work for their bread, or to assist in the household work of the family at home, might have at least the opportunity of gradually acquiring an elementary education, embracing reading, writing, and a few simple rules in arithmetic.

The district termed the Black Country extends for about twelve miles on the Northern side of Birmingham, comprising

several small towns, and numerous villages and hamlets, all teeming with life and activity. Time was when this scene presented a very different appearance.

A hundred and forty years ago, although both iron and coal were known to exist, and the latter was raised, not, as in the present day, by means of steam-engines and ingenious machinery, but by the more primitive rope or chain working on a fixed wheel revolving by horse-power, (and here and there in the present day this ancient method of raising coal from the pits may be seen in operation,) yet up to the year 1735, it was not known that iron-ore could be melted and refined by means of coal. Charcoal was invariably used for the purpose; and, since it took from four to seven loads of timber to melt—or, as it is called, smelt—one ton of iron, it is pretty evident that the iron-works in the district could not have been very extensive, or very numerous; for in no one spot could the production of iron be for long successfully carried on, in consequence of the consumption of the timber in the neighbourhood, and the increased expense of fetching it from a distance. But when it was discovered by Abraham Darby, that iron could be worked by coal, then the face of the country lying between Wolverhampton and Birmingham, Dudley and Walsall, (where coal and iron both abound,) gradually assumed a beclouded aspect, which for years and years has continued to darken, until at length the district has become known as the “Black Country.”

As to the people themselves, miners, as it is well known, are almost proverbial for their roughness and uncouthness; and having long felt a wish to become better acquainted with this class of people, and with their habits and ways, we recently availed ourselves of an opportunity of satisfying our curiosity on this point; and we here transcribe our impressions for the benefit of our readers.

Wednesbury, the town where in 1743 good John Wesley was so cruelly handled by a deluded and infuriated mob, stands in nearly the centre of the district. His journal painfully discloses the demoralised state of the Black Country society in those days. It tells us how, on the first day of his arrival there, he was pelted by the rabble with stones and rotten eggs; how, amidst the scoffs and jeers of the populace, he was dragged from pillar to post, and led in triumph through Darlaston to a magistrate at Walsall, who, probably to avoid the necessity of deciding whether psalm-singing and praying were indictable offences or not, had betaken himself to bed, and therefore declined to hear the case; how from this worthy justice of the peace he was dragged to the house of another, a few miles distant, who sent his son to the window to say that he too was in bed, and to advise the people to return to their homes; and how Wesley,

weary and exhausted with the treatment he had received, and the efforts he had made throughout the day to preach to the people, at length found himself once more at Wednesbury, under the friendly roof of Francis Ward.

Wesley thus describes what took place, during the latter part of the evening, on his way back from the justices to Wednesbury :—

“To attempt speaking was vain, for the noise on every side was like the roaring of the sea ; so they dragged me along till we came to the town, where, seeing the door of a large house open, I attempted to go in ; but a man, catching me by the hair, pulled me back into the middle of the mob. They made no more stop till they had carried me through the main street, from one end of the town to the other. I continued speaking all the time to those within hearing, feeling no pain or weariness. At the west-end of the town, seeing a door half-open, I made towards it, and would have gone in, but a gentleman in the shop would not suffer me, saying they would pull the house to the ground. However, I stood at the door, and asked, ‘Are you willing to hear me speak?’ Many cried out, ‘No, no ; knock his brains out ! Down with him ! Kill him at once !’ Others said, ‘Nay, but we will hear him first.’ I began asking, ‘What evil have I done ? Which of you all have I wronged, in word or deed ?’ and continued speaking for above a quarter of an hour, till my voice suddenly failed. Then the floods began to lift up their voices again ; many crying out, ‘Bring him away ! bring him away !’

“In the meantime my strength and my voice returned, and I broke out aloud into prayer. And now the man who just before headed the mob, turned and said, ‘Sir, I will spend my life for you ; follow me, and not one soul here shall touch a hair of your head.’ Two or three of his fellows confirmed his words, and got close to me immediately. At the same time the gentleman in the shop cried out, ‘For shame, for shame ! let him go !’ An honest butcher, who was a little further off, said it was a shame they should do thus ; and pulled back four or five, one after another, who were running on the most fiercely. The people then, as if it had been by common consent, fell back on the right and left ; while those three or four men took me between them, and carried me through them all. But on the bridge the mob rallied again ; we therefore went on one side, over the mill-dam, and thence through the meadows, till a little before ten God brought me safe to Wednesbury, having lost one flap of my waistcoat and a little skin from one of my hands.”

Strange to say, the next morning, as he rode away from Wednesbury with his clothes torn to tatters, the fickle multi-

tude expressed such a cordial affection, that he could scarcely believe what he had seen and heard the day before. This disgraceful outbreak was, Wesley says, first incited by a sermon preached in Wednesbury Church, by the clergyman. Undaunted by the treatment his brother had received, Charles Wesley at once set out for Wednesbury, to encourage the Wesleyans there, who then numbered about three hundred; but the riots in the Black Country still continued; and says Whitehead, in his life of Wesley, "the mob of Walsall, Darlaston, and Wednesbury, hired for the purpose by their superiors, broke open their poor neighbours' homes at their pleasure by day and by night, extorting money from the few that had it, taking away or destroying their victuals and goods, beating and wounding their bodies, insulting the women, and openly declaring that they would destroy every Methodist in the country."

This was the mining country more than a hundred years ago; the population at that time chiefly consisting of illiterate miners, who no doubt thought that by their brutal conduct to John Wesley they were proving themselves good Churchmen and loyal subjects, for in some parts of the country the magistrates had issued an order directing the people to bring Wesley before them if he appeared amongst them. Since then Wesleyanism seems to have taken a deep hold on the people, as it has done on the mining population of Cornwall; chapels are numerous throughout the district, and the memory and name of Wesley is held in veneration. It is not an uncommon thing to see a chapel named simply "Wesley Chapel," or a street "Wesley-street." To what a degree of degradation and ungodliness the people would probably have now been sunk had it not been for the labours of the two Wesleys, it is difficult to imagine; but certain it is that although new churches and schools are springing up here and there, they are for the most part few and far between, and their accommodation is inadequate to the population, particularly in some of the smaller towns.

Rough, uncouth, and, so far as literature is concerned, uneducated, many of the people doubtless are; in fact, in point of civilization they appear to be about half a century behind the majority of their fellow-countrymen. As a rule, they are neither selfish nor unfeeling, but, on the contrary, generous and open-hearted; and, although blunt and outspoken, a tender heart is often to be found beneath a coarse exterior. Here and there latent propensities for the old national but brutalising sports of bull-baiting, dog-fighting, cock-fighting, and pugilism, are apparent. Bull-baiting, however, died out, or rather was suppressed, some thirty years ago; but it is evident that the

past generation had a decided inclination for the sport, for in almost every town of the district the spot can be pointed out where in bygone years an unfortunate beast was periodically baited. That amusement is, however, now a thing of the past. We wish we could say as much regarding the three other pastimes we have mentioned. As we have before intimated, the Black Country people are not remarkable for their deferential bearing towards their superiors; they work hard, are well paid, and very independent; on the other hand, they are neither servile nor obsequious, nor devoid of self-respect; and to a plain question will almost invariably give a willing and straightforward answer.

Our remarks, it must be borne in mind, apply not only to the men who find employment in the coal and iron mines, and the melting of the iron ore, but to the working population of the South Staffordshire Mining District generally; many of whom are engaged in various manufactures of metals and iron-ware. To specify all that is made would be next to impossible; but almost every thing into which metal can be manufactured, from a steam-engine to a steel pen, is here produced. As may easily be imagined, the capacity and intelligence of the people vary considerably, and all that we can here hope to do is to point out some of their leading features. Beyond those we have already mentioned, there is one with which we were particularly struck; we refer to their ways of relaxation and recreation. Athletic exercises are not much in vogue with them, if we except foot-racing and occasional boxing; their daily labours are generally too severe a strain on their physical powers to leave them with any inclination to exercise them simply for the sake of amusement. At Whitsuntide a few days' holiday is universal, when some visit their friends in the neighbourhood, and a few of the more enterprising venture on an excursion train; but these are the minority. As the summer draws to a close, they take another holiday, which seems peculiar to the district. It is inaugurated by the Wolverhampton races, which take place towards the end of August, and last for three days. The race-course, which is large, and close to the town, is crowded with booths, shows, and all the adjuncts of a large pleasure fair. Vast numbers of the inhabitants of the Black Country congregate on the spot, and visit such friends as they may have living in the neighbourhood, who on their part are generous in their hospitality. The races over, the pleasure fair breaks up, and for eight or nine successive weeks "wakes," as they are called, are held in the towns and villages of the district, each in its turn. At the time of the holding of the wake, or pleasure fair on a small scale, the working classes of the town or village in which it is held take a holiday, and to the best of their ability keep

open house, regaling their friends and relatives with beef and beer, with other etceteras. Then again at Christmas they have a holiday for a few days, which they spend as most Englishmen do.

Although the people of the South Staffordshire Mining District are at present behind the age in mental culture and refinement, there is good reason to hope that they will not long continue so. The state they are now in is rather the result of want of opportunity than want of inclination. For a length of time they have been comparatively isolated from society. This year an Industrial Exhibition was opened, in which the working men exhibited many ingenious as well as curious and valuable specimens of their own industry, the work of their leisure hours. It was impossible to visit it without a feeling of respect for those who, under many disadvantages, had shown so much industry and so much intelligence. If the moral and spiritual condition of these, in more senses than one, dark places of the earth be so low, the fault surely lies with those who, having wealth at their disposal, and whose wealth has been created by the industry of this population, have not yet discharged their duty towards them. But we rejoice to know that something has been done, and that more, much more we trust, will soon be undertaken. Churches must be built, schools must be opened, tracts and bibles must be judiciously distributed. Above all, if our pious young clergy would plunge into these fastnesses of ignorance and sin, they might have little encouragement or patronage to look for in return; but we may venture reverently to use our Saviour's words and say, "Great shall be your reward, which is in Heaven." It is, indeed, a missionary field, but never did a missionary field present a more hopeful prospect.

A RESIDENT IN THE MINING DISTRICT.

D'AUBIGNÉ'S HISTORY OF THE REFORMATION.

History of the Reformation in Europe in the time of Calvin. By J. H. Merle D'Aubigné, D.D. Vol. IV. England, Geneva, France, Germany, and Italy. Longmans and Co. 1866.

WE have reviewed several of Dr. Merle D'Aubigné's volumes, and our readers are acquainted with the general estimate we have formed of his character as an historian. We cannot place him in the highest rank of historical writers, but he has great merits. He is always true to the great principles of Evangelical doctrine; he never trims or compromises; he goes to original

sources for his information, and his narrative is always interesting. On the other hand, he claims a liberty forbidden to historians, and only granted to writers of fiction. He puts imaginary conversations into the mouths of those who become the subjects of his history, in order to display their characters with more effect; but, in fact, from his imperfect knowledge of the true character of our worthies of old time, he generally presents us with a distortion, sometimes with a caricature. We have given several amusing instances in our former notices of his historical works.

In the volume before us, Merle D'Aubigné brings down his history only to the death of Calvin, in 1536. Our own historian, Mr. Froude, has already passed over this period, and has just published two volumes, which bring the history of Elizabeth to a close; but with these at present we are not concerned. Hereafter we hope to pay due attention to them. There are some events of great importance, which we are glad to find discussed by a learned foreigner and a Presbyterian. With regard, then, to the Reformation itself, he shows that it proceeded, not from the king, but from the people themselves; and that, in fact, Henry VIII. opposed the progress of the Gospel in every point save one; namely, the placing of himself at the head of the Church, instead of the Pope. The only part which the king took in the Reformation was an opposition, which he followed out even to the stake. The official Reformation proceeded from the Commons; neither the internal nor external reform proceeded from Henry VIII. The Reformation of England proceeded from God; but if we look at secondary causes, it proceeded from the people, and not from the sovereign. The way, too, in which Dr. Merle D'Aubigné treats the royal supremacy in things spiritual, well deserves attention; and it is placed before the reader, to some extent, in rather a new light. He regards Thomas Cromwell as the king's great adviser; the clergy, as being at once obsequious to the king and detested by the people. On this latter point we think that Dr. Merle D'Aubigné overstates the facts before him. The clergy had been guilty of no recent acts of tyranny; and when they found their religious houses dissolved and their property confiscated, the sympathy of the people was on their side. In this matter of the Supremacy, the whole nation, by recognising the spiritual authority of the Pope in their submission to Cardinal Wolsey as papal legate, had fallen beneath the ancient statute of *Præmunire*; but Henry resolved to pounce upon the clergy alone, and to make them his victims. Accordingly he sent a message to the Convocation of the Province of Canterbury, which met on the 7th of January, 1531, and which, in more picturesque style than the occasion requires, is related at large by our historian:—

"The Convocation of the Province of Canterbury having met on the 7th of January, 1531, Cromwell entered the hall and quietly took his seat among the bishops; then rising, he informed them that their property and benefices were to be confiscated for the good of his Majesty, because they had submitted to the unconstitutional power of the Cardinal. What terrible news! it was a thunderbolt to those selfish prelates; they were amazed. At length some of them plucked up a little courage. 'The King himself had sanctioned the authority of the Cardinal-legate,' they said. 'We merely obeyed his supreme will. Our resistance to his Majesty's proclamations would infallibly have ruined us.'—'That is of no consequence,' was the reply; 'there was the law: you should obey the constitution of the country even at the peril of your lives.' The terrified bishops laid at the foot of the throne a magnificent sum, by which they hoped to redeem their offences and their benefices. But that was not what Henry desired: he pretended to set little store by their money. The threat of confiscation must constrain them to pay a ransom of still greater value. 'My lords,' said Cromwell, 'in a petition that some of you presented to the Pope not long ago, you called the King your *soul* and your *head*. Come, then, expressly recognise the supremacy of the King over the Church, and his Majesty, of his great goodness, will grant you your pardon.' What a demand! The distracted clergy assembled, and a deliberation of extreme importance began. 'The words in the address to the Pope,' said some, 'were a mere form, and had not the meaning ascribed to them.' 'The King being unable to untie the Gordian knot at Rome,' said others, alluding to the divorce, 'intends to cut it with his sword.' 'The secular power,' exclaimed the most zealous, 'has no voice in ecclesiastical matters. To recognise the King as head of the Church would be to overthrow the Catholic faith. . . . The head of the Church is the Pope.' The debate lasted three days, and as Henry's ministers pointed to the theocratic government of Israel, a priest exclaimed: 'We oppose the New Testament to the Old; according to the Gospel, Christ is head of the Church.' When this was told the King, he said:—'Very well, I consent. If you declare me *head of the Church*, you may add, *under God*.' In this way the Papal claims were compromised all the more. 'We will expose ourselves to everything,' they said, 'rather than dethrone the Roman pontiff.'" (pp. 80—82.)

Thus the Act of Supremacy was obtained; but the clergy paid dearly for their integrity. Now that the king had the power, the clergy were permitted to give him their money. They offered a hundred thousand pounds sterling, an enormous sum for those times, nearly equivalent to fifteen times as much of our money.

Dr. Merle D'Aubigné relates with much feeling and delicacy the king's divorce from Catherine, and his marriage with Anne Boleyn. The clergy, greatly to their honour, sided with the unhappy Catherine. The scenes of that day have had their exact counterpart—for history does sometimes repeat itself—in

the divorce of Josephine, the lawful wife of the first Napoleon, to make way for the young Austrian bride. This enormity again was under the sanction of the Pope.

We greatly regret that Dr. Merle D'Aubigné disfigures his history with a description of scenes in England which no Englishman ever saw, and conversations which never took place. Thus, Foxe relates, with a simplicity which attests its truth, all that occurred while the martyr Fryth was on his way to Croydon. But the story is drawn out in this volume through many pages of romance, rather than of history. Fryth and his keepers were on foot; they were charmed with his pious conversation, and resolved to allow him to escape through the woods, between Streatham on the one side, and Wandsworth on the other, while they lingered on the road; so they told him they would feign that he had run away through the woods, which lay on both sides. The martyr nobly refused their offer, and told them that he should, even if he were left alone, go on to Croydon, there to receive, in the Archbishop's Court, the dreadful sentence which must bring him to a death in Smithfield. From this our Author weaves his history; a curious one it is. Fryth and his keepers, it seems, "took some refreshment at the Archbishop's palace in Lambeth;" then "they proceeded over the hills, and through the plains of Surrey; here and there flocks of sheep were grazing in the scanty pastures, and to the East stretched vast woods." In our days these plains have disappeared; and as to the flocks of sheep, they may have been there, but we never heard of them. Our Author knows all the conversation on the road. "England," says one of his keepers, "has never had such a one of his age, with so much learning. And yet our bishops treat him as if he were a very dolt, or an idiot. They abhor him as the devil himself, and want to get rid of him by any means." Then we are told, "one of them lowered his voice, and another, after a moment's silence, breathed again;" and all this before they had arrived at Brixton, two miles from London. So the three pursued their "journey." Fryth had a calm eye and cheerful look; and the rest of the journey was accomplished in pious and agreeable conversation! Pleasant reading this, but not history.

Dr. Merle D'Aubigné brings down the story of the Reformation in England to the birth of Elizabeth. In London the excitement was great, while the whole nation rejoiced together:—"While on the continent kings were trampling under foot the independence of their subjects, the English people, under Anne Boleyn's daughter, were to develop themselves, to flourish in letters and in arts, to extend navigation and commerce, to reform abuses, to exercise their liberties, to watch energetically over the public good, and to set up the

torch of the Gospel of Christ." This is well said in a single sentence, without attempt at ornament. Truths of the uttermost importance are stated, and subjects for deep reflection are placed before the reader.

We shall not attempt to follow Dr. Merle D'Aubigné through the remainder of his volume, which contains the history of the Reformation in Geneva, France, Germany, and Italy. Here he is more at home. He draws his authorities from the purest sources; and his personal acquaintance with the scenes which he describes, their traditions and local histories, gives an additional charm to the work. The cast of his mind, his constant aiming at effect, and his love of working up truth till it sounds like fiction, give no offence to continental readers. But here we must close.

POETRY.

ON EXCESS OF RITUALISM IN THE CHURCH OF ENGLAND.

WHILST Satire points her sharpest pen to lash
 The vices and the follies of our age,
 A holy indignation stirs my spirit
 To raise my honest, haply feeble, protest
 Against the sensuous worship which degrades
 Our hallow'd fanes, "beauties of Holiness,"
 To the low level of theatric show.
 Purg'd from corruption's errors which o'erlaid
 Truth's sacred jewel, in the times gone by
 Of mediæval darkness, and reform'd
 From vain and meretricious ornaments,
 Our pure and solemn ritual display'd
 Sublime simplicity, befitting Him
 Whose worship "is in Spirit and in Truth."
 How chang'd! how fall'n! Methinks I seem to stand
 Within Rome's gorgeous precincts, where the eye
 And ear are fascinated, whilst the soul
 Is left unfed, unbrac'd, and unrefresh'd!
 It more befits the artist's magic skill
 Than Truth's stern pen, to paint th' imposing scene
 (Impressive only on the eye of sense,
 Not on the heart of faith). The white-rob'd choir
 Leads the procession; whilst the dulcet strains
 Of music please the ear, and usher in
 God's ministers, array'd in gorgeous robes
 Of various form and colour; as they pass

The holy table, misnam'd altar, called
 Not by such name throughout the service-book,
 They make their low obeisance; whilst around
 The swinging censers scent the perfum'd air!
 Is *this* (I ask in no irreverent tone),
 Is *this* Religion "pure and undefil'd"?
 Where is its model in the Gospel page,
 Or where its sanction in our Formularies?
 The clouds of Incense 'neath the vaulted roof
 Ascend no higher, whilst the sinner's sighs
 Are wafted from the heart on wings of Faith,
 And perfum'd by the Saviour's intercession,
 By Him presented, reach the Mercy-seat.
 For those who love the form more than the power
 Of Godliness, it has attractive charms
 For thoughtless youth, which comes to be amus'd
 E'n in these sacred courts, too much averse
 From Truth's divine, unseen realities!
 But to the enlighten'd mind of him, whose heart
 Glows with the Heav'n-lit flame, such sights,
 Such sounds as these, at best but serve
 More to distract, than elevate, his thoughts;
 They savour more of earth, and less of Heaven!
 Children may play at soldiers, and assume
 The unreal panoply of mimic war;
 But it doth ill become a full-grown man
 (*That* man, a follower, aye, a minister
 Of Him the "meek and lowly" One) to play
 An actor's part on such a solemn stage,
 Bad mimic of the pageant priest of Rome;
 Albeit, I brand him not as hypocrite,
 But deem him much mistaken, tho' sincere.

R. G.

THE YORK CHURCH CONGRESS.

"His mind," said Robert Hall, of Chalmers, "seems to move on hinges, not on wheels. There is incessant motion, but no progress." It may perhaps be deemed too severe to speak of this description as applicable to the usual proceedings of a Church Congress; and yet it can hardly be denied that those proceedings have hitherto been such as to suggest a reflection of this sort. Recent as is its origin, the Congress is already regarded by many as an established institution. Hitherto it has been on its trial. It has survived the dissensions which threatened to destroy it at Manchester; it has survived the desertions which weakened it at Bristol and

Norwich; and this survivance is accepted in proof of vitality. The session just closed has been emphatically pronounced "the grandest and most successful of all Congresses," and men of all parties have come forward to take part in its proceedings.

And yet there is something wrong. There is more glitter than gold. The best is on the outside. It looks well, at first sight, that the Dean of Carlisle, who is reported to have denounced Convocation as "that great sham," should have no hesitation in accepting a prominent part in the proceedings of the Church Congress. But what is a solitary fact of this sort, among so many that point the other way? Of the principal supporters of the Congress, the animus is well known. Nor can there be any dispute as to the persistency with which that animus has been displayed. Foreseeing this, many of the brightest ornaments of our Church have, from the first, held aloof. Their apprehensions have been realized. The recent Congress has lacked the presence of great and good men, now absent for the first time, on the specific ground that before such an audience it is vain to expect a fair and impartial hearing, even for the Church's own teaching.

Is this a result that good churchmen should be willing to accept? That they may be compelled to accept it, is, unhappily, too true; but surely not without an effort to avoid it. The abstention of the leaders of the Evangelical school—an abstention already countenanced in several instances from the Episcopal bench—may prove (as now it proves) insufficient to prevent the adherence of certain eminent members, who will thus come to be regarded as its most influential representatives. But this phantom of the Evangelical party is powerless for the defence of Evangelical principles. Without leaders, without organization, without any definite object, what can a few isolated individuals hope to achieve in the face of an opposition which unites all these advantages, and knows how to use them? They simply serve to grace the triumph of their opponents; to give importance to proceedings which could have no importance without the sanction of their presence; and to give colour to the specious misrepresentation, that those principles of evangelism which in the days of "the Clapham Sect" were an impregnable tower of strength, now present in their ruins nothing more than the mere shadow of a name. That men to whom those principles are dear should lend their influence to promote a Church Congress, may be (as in the opinion of no mean judges it certainly is) a great mistake. On the other hand, it may be a great mistake to stand aloof; but no mistake can be more fatal than the toleration of divided councils and vacillating conduct in a crisis which demands united and decisive action. Our contending for the faith will never be marked by fitting

earnestness until we mean to succeed; and when we mean to succeed, we should adopt the means of success.

What are those means? It is a wide and a grave question. But in its relation to the subject of this paper we need only enquire, What are those means in connexion with a Church Congress? The further question, What is a Church Congress? ridiculously simple as it may seem, is yet one which admits of very different answers. And if we proceed to ask, what are the professed objects of its principal promoters?—what special facilities does it present for the attainment of those objects?—what is the character and value of the results already attained?—we shall find, with each fresh question, a still increasing diversity of opinion.

The case for Church Congresses could hardly be more happily or more strongly stated than in the words of the Archbishop of York, in his inaugural address, delivered on the 9th ultimo. Before the well-remembered passage, “If the hands of Convocation were free, as they ought to be free,”—an utterance which was received with shouts of applause,—His Grace said, “Let me rather speak of the uses of a Church Congress like the present, apart from the functions of the two Convocations. The Congress does not pretend to enact, or resolve, or petition: it discusses and examines subjects of prominent interest, and assists to form the public opinion about them. It plays the same part, with regard to ecclesiastical questions, which one society does towards physiological inquiry, and another towards social science. Of all such associations, where discussion rather than action is the immediate object, it is often said that they are barren of results. But this is most truly said. Whenever a mature public opinion suggests a course of action, the action will presently be taken. True words spoken here may set chords vibrating in many hearts; and the vibration may meet its next response in the parishes to which we go back at this week’s end. We shall speak of the school and the sermon, of the duty of the Church towards masses of the population that seem in their growth to outstrip her attempts to reach them. We shall speak of the layman’s duty; of the woman’s gentler power, which has never been wanting to our Master, since Mary and Joanna and the rest ministered to Him when visible in Galilee. We shall discuss the poor man’s social hindrances in a sympathising spirit. Words earnestly uttered by men that are in earnest, on subjects such as these, do not fall to the ground. We shall go back to find a fresh life infused into the tame and trite routine of our duty. The task of teaching from a town pulpit, for example, a congregation full of modern ideas, thoughts, doubts, may become, to some of us, infinitely larger, more solemn, more absorbing, than we

took it to be; no longer to be dealt with by a happy knack of reproducing the sermons of the last generation, in a more succinct and modern garb, but rather the supreme task of a mind rich in things new and old, and able to claim the confidence of its hearers by showing itself a leader of their thoughts, better informed than they about the modern spirit, and able to help their strife because it has striven too. Again, some who stand aloof from great social questions, because they do not see their own particular duty there, may find here a suggestion of duty from some remark made in these debates. A teeming population, in great part the untaught, without worship, without aspirations after better things, adjusting its wages by the rude and wasteful machinery of strikes, depressed by overcrowding and unhealthy trades, and correcting the depression by too much drink, the first prey to every epidemic, the first to suffer from a stagnation of commerce, ready to listen if we know how to speak, ready as all human hearts have been to answer to the reproof of the Gospel against sin, this great population, fainting and scattered abroad as sheep having no shepherd, and yet bound to us by their great need, by our abundant opportunities, how shall we reach them? 'The harvest truly is plenteous.' Questions like these are ready for discussion, but not for formal enactments and resolutions."

This, then, is the answer to those who characterize the proceedings of a Church Congress as mere purposeless talk. But the principal objection it entirely ignores. Those who stand aloof from Church Congresses complain, not of too little purpose, but of too much;—that, in the selection of subjects and of speakers, this purpose is never lost sight of; that it effectually (though not ostensibly) controls the discussions, and "manages" the whole of the proceedings, by a system of secret manoeuvring which, like an Irish reciprocity, is all on one side. Even one of the foremost apologists for these Congresses, while maintaining the strict impartiality of the President and Executive of that at Norwich last year, makes the significant admission, that "if there was a *lene clinamen* in one direction, it was no more than was to be expected from the earlier and warmest supporters of Church Congresses." And the same may be said with equal truth of the proceedings of the present year. The success of the York Congress, whatever be its amount, is principally due to the wise counsels, the just impartiality, and the inflexible firmness of His Grace the President. To his wise decision it is solely attributable that the programme did not include the advocacy of Ritualism, and the projects of the Eirenicon. But for his firmness, Dr. Lee would have been heard as the representative of the "A. P. U. C." (!), and Dr. Stephens silenced at the bidding of the "E. C. U." But while

these and similar attempts were foiled by the action of the President, it cannot be concealed, that in the Executive Committee, as well as in the Congress itself, there was a large and influential element in their favour. The Minster Vestry and the Congress Hall, like the cave of Æolus, were

“*loca fœta furentibus Austris;*”

and even in the partial lull between the storms,

“*Illi indignantes magno cum murmure montis
Circum claustra fremunt.*”

Mr. Beresford Hope, amid cries of “Question!” “Order!” “Chair!” endeavoured to identify the “Sacrament of the Lord’s Supper” with the “Sacrifice of the Mass.” Archdeacon Denison advocates Sunday cricket-playing, and is answered by Dean Close, the partisans of each vying with the other in the applause of their respective champions. Mr. Meyrick’s friends support him against the followers of Mr. Oxenham. Mr. Herford’s theories about “free churches” are advocated as eagerly as if pews and pew-rents were unknown beyond the pale of the National Church. Mr. Sydney Owen denounces Theological colleges and Oxford graduates, and is answered by the Bishop of Oxford, who stoutly defends the colleges, and *more suo* vindicates “those unhappy boys”; bitter, stinging words are being spoken:

“*Jamque faces et saxa volant; furor arma ministrat.*”

but the Most Reverend Prelate is equal to the occasion. Like his venerable archetype,

“*Celsâ sedet Æolus arce,
Sceptra tenens; mollitque animos, et temperat iras.*”

Well might the Lord Mayor, in moving the concluding vote of thanks, avow his conviction that the office of an archbishop was no sinecure. And we repeat it: the conduct of the President was beyond all praise. But what of the Congress? Are these the scenes befitting the convention of a great ecclesiastical synod? These fierce watchwords of party warfare, are they to be accepted as indicating that calm temper of the judicial mind which befits a great deliberative assembly? These undesigned but unmistakeable evidences of the growth and power of Popery in the ranks of a Protestant ministry, have they no direful portents for the future of the reformed Church of England?

There are some particulars, indeed, with respect to which we gladly award the meed of praise with no niggard hand. We are fully alive to the social value of these annual gatherings. We are not insensible to the advantages which ought to accrue

when men of opposite schools are brought together, with opportunities for personal and friendly intercourse. We have a high appreciation of the excellence of many of the papers which have been read, and of many of the addresses delivered, before audiences unusually large and influential. We are not disposed to count too minutely the drawbacks to which that excellence has too often been subjected. We are quite able to forgive, although quite unable to justify, the covert attack made by an eloquent prelate on a venerable Society, while ostensibly advocating the cause in which that Society has been most illustriously distinguished. But against all these admissions we have to put one portentous fact, which far outweighs them all.

Full well do we know the contemptuous and scornful pity which it is the fashion to affect for those who dare to speak the truth about Popery. Yet we do not hesitate to avow that we ourselves are of the number ; for we know, too, that their facts have never been denied, and their arguments have never been refuted. That the revolutionists of society—the men whose very presence is a disturbing element—who have bid defiance to every law of God and man—who, for their treasonable machinations, have been expelled from every other country in Europe,—that these men should be allowed, unchecked, to sow sedition in England, to wield the balance of power in Parliament, to violate, with consummate insolence and perfect impunity, the very laws in that case made and provided,—is this wisdom, is it policy, or is it infatuation ? It is, at all events, no fiction. The facts are in evidence ; the witnesses unimpeachable. Even the *Times* has confessed, with bitter disappointment, that Lord Eldon and the Protestants of the old school were right ; and that all the sanguine predictions of the Emancipationists have been falsified by the event. And a greater authority than the *Times*—one who should be heard with deference, by those who treat Lord Eldon with contempt—a sagacious statesman with the accumulated experience of half a century—a thorough Englishman, whose name was honoured and feared abroad, only less than his memory is treasured and revered at home—the veteran Palmerston, has borne the like testimony, and ranked himself on the same side. Need we yet further witness ? Then hear it in the words of the accused themselves. Contrasting a Papal Bull with an Act of the Imperial Parliament, they say,—“ One of them is the law of God ; the other is no law at all. It pretends to be an Act of Parliament ; but in the ethics of legislation it has no more force or value than a solemn enactment that the moon is made of green cheese. Of these two things we need hardly say which will be obeyed, and which disobeyed. The

law of God—that is, the Pope's command—will be, or rather has been, and is being, carried into effect: the Parliamentary lie will be spat upon, and trampled under foot, and treated as all honest men treat a lie that is rigorously disobeyed." This explicit avowal needs no comment.

The nation, then, is imperilled by Popery. But is it not a most significant circumstance, that at a Church Congress no one thinks of opening his mouth to inquire what the Church is doing to avert the peril? It is not too much to say that, as represented by some of her rulers, she is doing all she can to increase it. And where shall we look for a remedy? To Convocation? Nothing could be more absurd. To the Church Congress? Well, the experiment has been made. In one of the provincial associations of the Protestant Alliance, the Committee instructed their Secretary to ascertain, by private and personal inquiry, whether there was any chance that the resolution, of which we subjoin a copy, would be favourably entertained by the Executive Committee of the Church Congress. He did so, and ascertained that to forward the resolution would be merely to damage his cause. And this he prudently forbore to do. For our own part, we venture to doubt the wisdom of this discretion. We think the Executive should have been boldly challenged to admit the truth of the statements contained in the preamble, or to show cause for their rejection. But our readers shall judge for themselves. The dreaded document is as follows:—

"Considering that the pernicious character and objects of Popery remain unchanged;

"Considering the recent events which have demonstrated the formidable growth and power of Popery in England;

"Considering the National Church as being—by its constitution, its history, its natural position—the national bulwark against the aggressions of the Church of Rome;

"Considering the important advantages, to the Church and to the State, which could not fail to result from a fair discussion of the subject; and the facilities possessed by a Church Congress for promoting such discussion:

"It is resolved,—That this Committee respectfully submit to the Executive Committee of the Church Congress to be held in York in October next, the great importance of securing such a consideration of the prevalence of Romanism, the causes of that prevalence, and the best methods of counteraction, as the gravity of the subject and the speciality of the occasion seem to require.

"January 12, 1866."

Contrast with this language the assumptions and assertions (one hardly knows whether it is to ignorance or to impudence that they should be attributed) which characterized the speeches of the Popish party at the late Congress. Before the assembling of the Congress, the body which calls itself, by a suggestive misnomer, the English Church Union, made a formal and peremptory demand that the name of Dr. Stephens should be removed from the programme of the proceedings; threatening, in case of non-compliance, that if he should attempt to speak, they would take measures to prevent his being heard. On the second day of the session, a deputation of their body waited on the Archbishop, to renew this demand, and to enforce it. They were told, in reply, that rather than yield to their menace, His Grace would resign the presidency. True to their threat, however, notwithstanding this second rebuff, on the following morning they did their best (and their worst) to break up the proceedings of the Section. Here, taken from their own organ, is their own account of the matter:—

“We have received with peculiar satisfaction a telegram, which reached us on the eve of going to press, announcing that, after a fruitless endeavour to induce the Archbishop of York to eliminate from the proceedings of Thursday the paper on Ecclesiastical Law of that ribald practitioner, Dr. Archibald Stephens, the Congress refused to hear him. A scene of confusion ensued, during which the Archbishop and the great bulk of the members left the room, and the irreverent boor was left to read his paper to an extremely select audience. Our Protestant friends will probably think it advisable, after this, to select an advocate less obnoxious to the bulk of decent Christians.”

Now, let our readers observe this language. Dr. Stephens is a “ribald practitioner,” an “irreverent boor.” The head and front of his offending is his “obnoxious” Protestantism. The noisy members of the “E. C. U.” (with their characteristic defiance of constituted authorities) are themselves the decent Christians who compose the Congress. On the platform of this Congress, a prominent representative of this party has referred unchallenged to the “Eirenicon” in support of his own views. What those views are is a matter which admits of no uncertainty. The restoration of monasticism and the conventual system has been advocated without disguise—and without disapproval! One speaker, indeed, anticipating a possible objection on the part of some bigoted Protestant, exclaimed,—“But you will say this is Roman Catholicism; very well, we will adopt it, and make it Church of Englandism.”

The treatment of this one subject may serve to show the animus with which the dominant party regard all kindred sub-

jects. That party has just filled seven large rooms at York with an "exhibition" of ecclesiastical millinery that provokes the mirth of the satirist in the *Pall Mall Gazette*, and the indignation of the censor in the *Times*. It implicitly accepts, and sedulously inculcates, all Tridentine teaching. To bind it with terms of subscription is to bind it with Samson's green withes. To address it in the language of the Articles, or of Episcopal Charges, is to talk to the deaf adder. Why should we expect loyalty from men who have thrown off their allegiance? With traitors to the cause of the Reformation what can loyal Churchmen have in common? How can two walk together, except they are agreed? But we forbear. To exhibit in full array the many proofs of the melancholy fact, that the perilous apostasy is in our midst, and that a Church Congress does nothing to arrest, but much to accelerate, its progress, would occupy the whole of our present Number. Whether this is so of necessity, is a question on which we do not enter. Nor do we venture on any predictions as to the possible results of a combined movement among the friends of Evangelical principles to make good their ground, and turn the battle to the gate. We simply affirm, and that without fear of successful contradiction, that, through the absence of one essential element, a Congress such as that we have just witnessed utterly fails to represent the whole Church; and that, as matters now stand, the cause of true religion is damaged by the *partial* adherence and the (apparently) paralysed condition of the Evangelical party. If this last expression seems too strong, let it be remembered that, in an insidious attempt to assimilate the practice of the Church of England to that of Rome, among an audience of more than two thousand persons, there were not more than a dozen who dared to cry "Question!"

In days like these, with Pastorals from Westminster, and Addresses from Malines, and Eirenicons from Oxford, and Encyclicals from Rome, what shall we say of an English Church Congress that eschews the word "Protestant"? A Congress that is swayed (we have all the proofs before us) by a party which detests and reviles the memory of those Reformers who by their noble dying relit the torch of Truth in England, never more to be put out! A Congress which, with more or less explicitness, ostracises (in a single department) such names as those of a M'Neile, M'Ghee, Alford, Poynder, Blakeney, Armstrong, Seymour; and which so obviously tolerates a minority of the Evangelical party, merely for the sake of the sanction thereby acquired for the general proceedings, that the leaders of that party, absent themselves in greater numbers every year. Is it any wonder that influential laymen should write (we quote the words of one such), "You have got our

bishop, I see, but I miss the names of some of our best men?" Has the mantle of Hugh Stowell fallen on no successor able to "cry aloud and spare not," as he would have cried aloud,— "Consider of it, take advice, and speak your mind"? "Stand ye in the ways, and see, and ask for THE OLD PATHS!"

Σ.

CORRESPONDENCE.

GENESIS AND GEOLOGY.

To the Editor of the Christian Observer.

SIR,—I have been reading with much pleasure and approval the articles in your July number, entitled, *Ecce Homo*, *Genesis and Geology*, and *Antichrist*. At the risk of appearing to favour notions which will probably appear absurdly chimerical to others besides sceptical geologists, I send the following remarks, and must not be surprised should you hesitate to insert them.

The writer of the second of these articles says:—"The phenomena of Geology are established facts. The steps which have led to its conclusions are as rational, clear, and consecutive, as those of a Rule-of-three sum. These conclusions cannot be contradicted. It would be folly to deny them. You cannot persuade a geologist of the untruth of his position, in the face of the physical phenomena presented to the plain cognizance of his senses. His assertions remain to this hour uncontradicted."

Do not these conclusions of Geology rest not only on the view of "the physical phenomena presented to the plain cognizance of his senses," but also on the assumption that the fiat of Omnipotence must not be admitted as the producing or creating cause of some of the most stupendous of these "physical phenomena"?

I turn to the 1st chapter of the Book of Genesis, and find a remarkable fact; viz., that the man Adam was created or made complete at once. No previous stages of the embryo *foetus*, infancy, childhood, youth. At the fiat of Omnipotence, he appears at once in adult manhood. Connected with this is a similar fact: a rib is taken from the man's side; at once, by the fiat of Omnipotence, it becomes a human being in adult womanhood. We infer from these two facts with confidence, that the first beasts of the field and fowls of the air, spoken of in the chapter, were each created at once in an adult and complete state. So also of trees, shrubs, flowers and herbs. Trees of the pine or fir species would spring at once into life with the proper number of annual circles, so to speak, which if a geologist could now see, he would insist that they must have required for their growth and formation as surely a certain scanty number of years, as that enormous stratified masses and huge coal beds demanded millions

of years for their gradual production. He would smile at the notion of the intrusion of the fiat of Omnipotence in all three cases.

Let us not altogether ignore our Lord's miracles. There is one in the 6th chapter of St. John, which deserves our attention. Five thousand hungry persons were fed with five barley-loaves and two fishes. After all had eaten and been satisfied, twelve baskets were filled with the fragments of the five barley loaves; the fragments apparently exceeding in quantity the original five barley cakes. Must not the devout Christian believer regard these fragments (however scepticism may scorn his credulity) as *created* bread. And are we not powerfully taught how perfectly independent God is of time and means. Ploughing, sowing, months of growth, sunshine, breeze, rain, reaping, threshing, all these *media* are triumphantly set aside. Nor is this all. The labour of grinding, and the very culinary process of baking the bread by the aid of fire, are also set aside. Nor did the Son of God alone do this. The Most High was pleased to work a somewhat similar miracle through his servant Elisha. With such facts as these before him, is the devout believer in Holy Writ to renounce utterly all idea of the intervention of the fiat of Omnipotence? Because the eye sees distinctly the separating marks in stratified masses, and the microscope seems peremptorily to dictate the conclusion that huge coal beds were certainly gradually formed from vegetable matter, are we to renounce with scorn the thought that the Omnipotent Creator, who created at once, in a full-grown and complete state, man, animals, birds, trees, ever brought into immediate existence, without the intervention of time and gradual increase, stratified masses, or even huge coal beds?

Nor is it perhaps safe altogether to reject the notion that the Creator, who is Omniscient as well as Omnipotent, may have had certain awful moral ends in view at the time of creation. Did He not, of His own sovereign will, place even in Eden the forbidden tree, as a moral test of Adam's faith and obedience? May not, then, the Omniscient and Omnipotent God have created tests whereby to try the faith and obedience of Adam's descendants in these latter days? It is enough here to allude to, without dwelling upon, so awful a theme.

The writer of the article under our notice gives excellent advice when, after saying that neither the geologist nor the believer in the inspiration of the Pentateuch can yield, he adds,—“What are we then to do? It appears right to do this, We must *wait*, and we must *wait with patience*.”

We may the more readily comply with this advice, if it be both possible and not improbable, that we may not have to wait very long. The article on Antichrist, in your July Number, thus closes:—“We have not the slightest doubt upon our mind, either that the ‘Pope of Rome is Antichrist himself indeed, or that the 1260 years, so repeatedly assigned in the Scriptures of truth for the duration of his reign, are rapidly drawing to a close. And believing this, we desire with reverence, and watchfulness, and prayer, to be waiting for the terrible and glorious things which are to accomplish the approaching fall, and result from the final destruction of Antichrist.”

REV. XVI. 19.

To the Editor of the Christian Observer.

SIR,—At this time the attention of many will be directed to the prediction, in expectation of its fulfilment, “The great city was divided into three parts.” But is it certain that this is the correct rendering? There is nothing in the original that expresses *division*: ἐγένετο εἰς τρία μέρη. May not this mean, ‘became *reduced* to three parts’?

The great city originally, and in its full extent, consisted of ten parts. The earthquake at the Reformation caused the tenth part (England) to fall. But the effect of the greater earthquake which preceded the fall of Babylon, is such, that three parts only are left standing. These may be Austria, Spain, and Portugal, the only three of the ten kingdoms that cordially uphold the Papacy.

L.

ON HUMAN FOSSILS IN AMERICA.

To the Editor of the Christian Observer.

SIR,—As there is much discussion in the present day relating to the existence of human fossils, will you allow me to make some observations on the subject?

Sir Charles Lyell, in his *Travels in the United States*, says that in the museum of the American Philosophical Society at Philadelphia he was shown a limestone from Santos in Brazil, procured by Captain Elliott, of the United States navy, which contained a human skull, teeth, and other bones, together with the fragments of shells. He was informed that the remains of *several hundred* other human skeletons, imbedded in a similar rock, were dug out at the same place about the year 1827. He says,—“The soil covering the solid stone supported a growth of large trees, which covered the face of a hill on the side of the river Santos. I observed *serpulæ* in the rock, a stone which the natives would not have carried inland for food.”

The author of the “*Types of Mankind*,” a well-known American work, says that fossil bones of numerous quadrupeds are found in the alluvial formation which lies *above* the rock in which the human skeletons were imbedded.

If the facts mentioned by Sir Charles Lyell and the author of the “*Types of Mankind*” are correct, as I believe them to be, it is certain that several hundred human skeletons have been dug out of a solid limestone rock, which is covered by an alluvial soil containing the fossil bones of numerous quadrupeds. From this it necessarily follows that the human beings to whom the skeletons belonged must have inhabited some other dry land than the present, before the consolidation of the limestone out of which their bones were dug, and when it formed part of the bed of the sea. This renders probable the assertion of the illustrious Cuvier, that some great catastrophe formerly happened to our globe, which was the effect of an interchange of sea and land, and proved destructive of almost all the human race, as well as of innumerable land and sea animals. He says,—“I conclude with

M. de Luc and M. Dolomieu, that if there be any fact well established in geology, it is this, that the surface of our globe has suffered a great and sudden revolution, the period of which cannot be dated further back than five or six thousand years. This revolution has, on one hand, engulfed and caused to disappear the countries formerly inhabited by men and the animal species at present best known; and, on the other, has laid bare the bed of the last ocean, thus converting its channel into the present habitable earth."

If the opinion of M. Cuvier, of M. de Luc, and M. Dolomieu is correct, then the human race, in accordance with the traditions of all nations, may have been created as early as all the land and sea animals, whose fossil remains are found in the alluvial soils and strata of the present dry land.—Your obedient servant,

THOS. D. ALLEN.

[These discoveries would seem to prove not only the truth of the deluge of Scripture, but its universality, extending over both continents and covering both hemispheres.—EDITOR.]

RITUALISM.

To the Editor of the Christian Observer.

DEAR SIR,—Very lately an article appeared in the *Record*, entitled "Flowers of Ritualism." It consisted mainly of a letter reprinted from the *Somerset County Gazette*, in which a most pugnacious Ritualist, the Incumbent of Northmore Green, descends to a level, in point of coarseness and bad taste, with Mr. Spurgeon and his spittoon.

Leaving the bouquet part of the letter unmolested, I extract the following passage:—"We are insignificant parts of a mighty band of priests, who by their genuine piety and deep learning have become a great power in the Church, and the Bishop of London, and *other Bishops besides*, are now lying prostrate at their feet."

Now, in your September Number is an able notice of Mr. Orby Shipley's 'Church and the World.' We read there, (at p. 666,) "On one of the last days of the recent sitting, the Bishop of Oxford rose, with a grave face, and stated that he had been requested to present to Convocation Mr. O. Shipley's volume on the 'Church and the World.' Upon which the Bishop of Salisbury followed with a remark, that it was a very valuable work; and the Archbishop, as president, announced that the thanks of Convocation would be transmitted to the Editor."

Pray, are the Archbishop, and the two prelates of Salisbury and Exeter, "the other Bishops" who, with the Bishop of London, are lying prostrate at the feet of the Rev. Messrs. Hunt and Shipley? As for the Bishop of Exeter, nobody suspects him of being afraid of Mr. Hunt, or Mr. Baring-Gould; though the latter seems to threaten the occupants of the Episcopal bench, that if they do not come over to his view, he will throw them all over-board. (C. O. Sept., p. 649.)

The reviewer says, (p. 657) "at the celebration of the Lord's Supper, the Ritualists turn to the 'altar,' look at the bread and wine, and deem Christ to be really present there. Richard Hooker looks

outside the rail, regards the worthy receiver, *and there only* can any Real Presence of Christ be found." I will add, that the Bishop of Exeter (agreeing in this respect with Archbishop Cranmer) writes:—"The crucified Jesus is present in the Sacrament of His Supper, not *in*, nor *with*, the bread and wine, nor under their accidents, but in the souls of the communicants." The italics are the Bishop's. Thus Bishop Phillpott agrees with Archbishop Cranmer and Richard Hooker, in *looking outside the rail* for the Real Presence in the Lord's Supper.

Should the Bishop of Exeter think it anything but a compliment to have his name coupled with that of the martyred Archbishop, I shall pity him for his own sake, not for Cranmer's. He cannot surely feel displeased at being associated with Richard Hooker.

Luke Cranmer, Dr. Phillpott has parleyed with Romanism, when he ought to have contended against her with uncompromising firmness. May he too have grace to see, ere he lays down his mitre for ever, the error of his ways, and to make as public a confession and recantation as Cranmer did, though not in a similar manner and in like circumstances. Thank God the stake and fagot are not in use just now. People are beginning to reject and cast out Protestantism, but have not yet ventured to burn Protestants.

Z.

Oct. 16th, 1866.

NOTICES OF NEW BOOKS.

The Rev. M. H. Seymour on the Idolatry of the Church of Rome.—The Rev. M. Hobart Seymour, in his masterly treatise, entitled "*A Pilgrimage to Rome*," gives a graphic account of the "High Ceremonies—the Monastic Institutions—the Religious Services—the Sacred Relics—the Miraculous Pictures—and the General State of Religion in that City."

Mr. Seymour devotes himself to the exhibition of the religion of the Church, and the description of the state of *Romanism at Rome*, where he spent nine months, and accurately noted all he saw. The testimony he bears, as an eye-witness, to the gross and palpable and downright idolatry of the Church of Rome, is exceedingly valuable.

At Chapter VIII. Mr. Seymour describes the ceremony of the Coronation of the Virgin. "This ceremony," he observes,

"Far surpasses the worst imaginings of English Protestants. The subject is not only represented in statuary and carving, and in painting and fresco, but it is also represented in a dramatic way. . . . There is a service performed, there is much music, and the priests approach the image and crown it. In the progress of these services and ceremonies, everything is done that could be done, if deliberate idolatry or image-worship were intended. There is the dressing or decking it; there is the burning incense to it; there is the lighting of candles to it; there is bowing and kneeling before it; there is the utterance of prayer before it; there is the crowning it—everything, in short, that could be done, if the special object was the religious worship or adoration of the image itself, as if the ancient heathens of Rome were again worshipping and

adoring one of the ancient images of their heathen goddesses. And to crown all, the ceremony is officially called, in the appointed service for the occasion, 'The Coronation of the Images.'

Mr. Seymour mentions that

"In this ceremony the Pope himself took the most conspicuous part. . . . There was the same Pontifex Maximus, the same sacerdotal display, . . . and it is not too much to add, the same priestcraft on the part of the priests, and the same idolatry on the part of the people.

"And now all this, borrowed as it is from the customs of the heathen, is celebrated every year at Rome, under the plea of its representing the triumph and exaltation of Christianity and the Church! We saw it in a church in the Corso." . . .

At Chapter IX. Mr. Seymour observes,— "Among the various ceremonies or scenes transacted at Rome, is one that partakes, in a measure, of the symbolical character. It is an exhibition of our Lord under the form of an image, representing his childhood . . . I allude to the 'Benediction of the Bambino.'" Mr. Seymour gives a graphic description of this ceremony, and says,—

"There is no apology and there can be no defence for this, which presents a plain instance of idolatry, as palpable and as gross as the very worst that ever characterized the ancient heathens of Rome. There was bowing, kneeling, and prostration to a little wooden image. And there was in all this the belief that there was divine power in this image to give the divine blessing. . . . The worshippers regarded it as a thing that had miraculous powers, and had actually wrought miracles; and their whole conduct, however excusable in their ignorance, displayed the worst features of the worst idolatry. . . . When the men of Babylon bowed down before 'the golden image which Nebuchadnezzar the king had set up,' it was not a more gross or more authorized idolatry than that which we witnessed before the little Bambino."

Mr. Seymour says,— "The awful and frightful charge of Idolatry is as indignantlly denied as it is resolutely made." He adds,—

"Having undertaken a Pilgrimage to Rome, in order that I might not be obliged to adopt opinions by hearsay, but might be enabled to examine and judge myself as to the state of the Church of Rome, I feel solemnly bound to declare my conviction, that she is liable most fully to the awful charge of Idolatry. . . . From the Pope himself to the humblest friar, and from the proudest noble to the poorest peasant, the whole land is defiled with this Idolatry."

On the subject of Mariolatry, Mr. Seymour writes:—

"The worship of Mary has become predominant; it is absorbing all else. Her pictures, her images, her worship, her patronage, her intercession, her churches, her convents, are all preferred to aught else; and the image of Mary of the Augustinians has absorbed the image of Jesus at the Sopra Minerva. As the serpent-rod of Aaron swallowed all the serpent-rods of the magicians, so the modern devotion for Mary has absorbed all the offerings, prayers, and devotion for Jesus."

In another place Mr. Seymour says:—

"An appeal may be made to the actual experience of any one who has lived much in Italy, and especially at Rome, whether it is not a fact that while he can forget God, he cannot forget Mary and the saints; and that let him go where he will, or live as he may, there is not an hour of his existence in which the Madonna is not presented to his eye and forced upon his attention. This utter oblivion of God along with the warmest devotion to Mary is by no means uncommon among Italians. . . . Too often Christianity is forsaken, and Mariolatry embraced: God is forsaken, and the Madonna worshipped."

Speaking of sacred Relics, Mr. Seymour says :—

"It would occupy a volume to catalogue the various articles said to be relics in the possession of the Church of Rome. . . . A view and careful examination of the relics—I must honestly confess it—not only confirmed every evil suspicion previously entertained, but seemed to me to establish beyond a doubt the very worst I had ever read, charging the system with folly, with imposture, and superstition, so as completely to annihilate every feeling in my mind that could previously have found an apology for the system. . . . In this matter of relics, imposture has done its work. . . . The great mine from which the relics are extracted, is avowedly the catacombs of Rome.

" . . . In the Church of St. Ambrose at Milan, they show among other relics the *brazen serpent* that Moses had made and elevated in the wilderness. . . . I looked at it very intently, and wondered in my heart how men could so wickedly attempt, in such a sacred place, and on so solemn a subject, to impose upon the people. . . . It was originally presented to the Church by Archbishop Arnulph, in the eleventh century. It was presented by him as the true and veritable serpent itself; it was accepted as such, and placed publicly in the church for the veneration of the devout. . . . And yet the fact stated in Scripture, that King Hezekiah had broken it in pieces, to prevent its being worshipped, proves the absolute fiction of the whole matter. But the perfect ignorance of the sacred Scriptures—an ignorance scarcely conceivable—as well as the disregard of their divine authority so prevalent in Italy, deprives this fact of all its weight among the people.

" . . . An extraordinary instance of deliberate, premeditated imposition, and one almost beyond belief, came under my view in a picture of our Lord Jesus Christ. It was said to have been miraculously made by our Lord, and presented by Him to St. Peter; that St. Peter presented it to Pudens, who left it on his death to his daughter; and this invaluable relic is preserved in the church of St. Praxede. . . . What are we to think of the priests and the bishops that lend themselves to a fraud like this, at the altar of their God, and at the most solemn festival of their Church?

" . . . I commenced my researches in a spirit of interest and sympathy, prepared to bear with much, and to excuse more, in those who loved and honoured the memory of the great and the good; but I concluded them with a feeling of indignation against a Church that could sanction such vile impostures, and a sense of deep sorrow and compassion for the deluded victims of imposition.

"Religious worship, adoration, prayer, belong to the *Creator*; and it is a dishonouring of Him who is a 'jealous God and will not give His glory to another,' to render religious worship, adoration, or prayer to the *creature*. . . . 'I speak that I do know, and testify that I have seen,' when I say that I witnessed the priests of Rome exhibit the *Host*, and the people prostrate themselves before it; and exhibit an *image*, and the people prostrate themselves before it; and exhibit a *relic*, and the people prostrate themselves before it. And I never could discover the faintest shade of difference in the posture, in the manner, in the worship of the people; whether to the *Host*, the *image*, or the *relic*. The outward act of worship was one and the same to all."

Mr. Seymour, in Chap. XIII., on Inscriptions in Churches, brings forward several Inscriptions to the Virgin Mary, of a most blasphemous and idolatrous character. The following may be taken as specimens:—"Sancta Maria, libera nos a pœnis infernis."—"Jesu, Josephus, Maria, per quos omnia."

In Chap. XIV., Mr. S. enumerates the various uses of Holy Water, copied from a document in the Church of S. Carlo Borromeo, in the Corso, and adds :—

"To suppose that Holy Water drives away devils, and draws down the Holy Spirit—that it cancels venial sins, and dispels diabolical illusions; that it preserves from sickness, and drives away evil thoughts; that it purifies the air from contagious disease, and remedies barrenness in women; to suppose all this, or

any item of all this, implies either knavery or folly; and the affixing of such a document in such a place, a place so public and so sacred, argues a spirit among the priesthood of Rome, which language must fail to denounce with adequate energy. The sarcasm of Cicero against the priests of pagan Rome, that he knew not how two of them could look each other in the face without laughing, is certainly as applicable to these priests of Papal Rome."

At Chap. XV., on the Use of Pictures, Mr. S. observes:—

"There can scarcely be named an idea more absurd and strange to the enlightened mind of England, than that involved in a *Miraculous Picture*. It seems the last extreme of knavish priestcraft to teach a belief in such things, as well as the last extreme of superstitious credulity to believe in them."

Mr. Seymour describes two classes of *Miraculous Pictures*, and adds:—

"The existence of these pictures thus authoritatively proclaimed to be miraculous by inscriptions on the walls of the churches, where they are enshrined or exalted, is an important fact in forming an estimate as to the state of religion at Rome. They are naturally the favourite pictures among a superstitious people. They prefer presenting their prayers to them. . . . Men of learning and of subtlety may create theories and invent explanations palliative of all this, but the fact will still remain, that among the masses of the people of Rome and of Italy in general, these miraculous pictures are not regarded as mere ordinary canvass and painting, but as things possessing some mysterious power and divine influence which is not possessed by other pictures."

Mr. Seymour gives an account of a miraculous picture of the Virgin Mary which he saw at Bologna, said to be painted by the Evangelist St. Luke!

"On every occasion of earthquake, famine, or pestilence, this picture," Mr. Seymour observes, "has been produced and carried in procession, to stay or mitigate the evil by its miraculous interposition. . . . And these instances run through a period of some centuries, concluding with one so late as the year 1834; thus showing that, even within the last few years, the priestcraft of the priesthood and the superstition of the people are as rife and rampant as ever! And all these details have been published with the signature of the Inquisitor General, in the year 1840!"

At Chapter XVI., on the Use of Images, Mr. Seymour observes,—
"In the religious writers of the Church of Rome, in Italy, there is a large variety of terms employed to express the acts and feelings of her members, in reference to the images of God and the images of the saints. Thus we hear of the *veneration* of images, the *worship* of images, and the *adoration* of images." Mr. Seymour then describes the manner in which this feeling is manifested, and adds,—
"All this is so well known, and so daily and hourly witnessed . . . that no offence is either given or taken, by speaking of it as the *veneration* or *worship* or *adoration* of images. But it is far otherwise in England, where, on account of the strong feeling against the use of images, the members of the Church of Rome are peculiarly jealous, and even captious as to every word that is employed to express their religious acts and feelings in reference to images."

After describing the worship offered to the statue or image of St. Peter, at the church of St. Peter's at Rome, Mr. Seymour says,—
"These scenes, so often witnessed, left a painful impression on our minds, as showing that at Rome 'the whole head is sick and the whole heart faint.' . . . From the Pope himself to the poorest friar, and

from the proudest noble to the poorest peasant, the whole land is defiled with idolatry."

The End of all Things; or, the Coming and Kingdom of Christ. By the Author of "God is Love," &c. Third and Last Series. London: Nisbet & Co. 1866.—Just as we were closing this number, we received the final portion of this laborious work. The author has, no doubt from a sense of duty, turned aside from his more pleasing and popular path, of sound practical theology, to grapple with what seems to him a growing evil in the Church. He has spared no pains, and has brought together, in one view, a mass of unfounded theories and vagrant fancies, which might frighten a young student of prophecy from any further investigation of the subject. So elaborate an exposure we have scarcely ever seen; indeed, we have few modern writers who are able and willing to undertake so irksome a task. As a concentrated view of all varieties of erroneous and rash interpretations of the prophetic Scriptures, this work stands alone, and will probably long continue to do so.

Although such a series of criticisms cannot be as pleasant reading as we expect in Miss Charlesworth's promised "*Sequel to Ministering Children*," we must frankly confess, that when we came to the end we wished that there had been one more chapter. The author seems to have given his whole strength to the refutation of error; we longed for a few more pages devoted to the enunciation of truth. We will not venture to recommend the production of a fourth volume; but we think that a small and distinct work might yet be acceptable from the same pen, on the following topic,—which is, after all, the kernel of the whole question.

In the meaning of Revelations xx. 12, ("I saw the dead, small and great, stand before God,") all parties—those called Millenarians and their opponents—are agreed. We have here the great and final Judgment.

But a question is still in dispute, as to the interpretation of the preceding twenty-two verses (ch. xix. 11—21; ch. xx. 1—11). These passages describe events which are to occur before the Final Judgment, but which have not occurred yet. They tell us of a terrible war; of a tremendous battle; of a setting up of thrones, and of a judgment on the earth. They tell of a First Resurrection, which leaves some of the dead still in their graves. All this agrees fully with Psalm cxlix. It agrees also with St. Paul's desire that he "might attain unto the resurrection of the dead," and to his remark, "Know ye not that we shall judge angels?" (1 Cor. vi. 3.)

The question, then, is, Whether all these momentous events, described to the beloved Apostle, can be limited to a gradual spread of missionary operations, and a "prevalence of Gospel principles in the hearts of men"? The three passages which we have just referred to, would seem, on this interpretation, to have scarcely any meaning. Why should St. Paul have so longed to "attain unto the resurrection of the dead," if he knew that there would be but one resurrection, and that an inevitable one to all men, whether righteous or wicked? And why should St. John be directed to describe a "first resurrection," if, in point of fact, there never was to be any second?

In a word, in the inspired prophecy, given with a special injunction and a special blessing, great, fearful, tremendous, earth-shaking events are clearly predicted; can those predictions mean nothing more, than that "all things shall continue as they are," with an ordinary, quiet progress, until the Lord comes Himself to sit in one Great, Final Judgment?

This is the practical question at issue; and we should have been glad if the writer had given more space to it. Bold and fearless in the dissection of ungrounded theories and imaginative dreams, he has been modest in the enunciation of any views of his own. We still wish that this reticence could be abandoned, and a full and reverent interpretation of Revelation xx. given to the world.

The Rev. James Bardsley, of St. Ann's, Manchester, has put forth a little volume, *Mind your Rubrics*, at once useful and entertaining. He shows into what contradictions and absurdities those men fall who profess a superstitious reverence for the Rubrics, and how far they are from carrying them out to their full effect. We must, of course, leave the reader to peruse the book for himself, and if he be of a candid spirit, whatever school he may belong to, we have no fear of the consequences.

We have a number of the *Church Builder* before us. It is a quarterly journal published on behalf of the Incorporated Church of England Society, by Rivington and Co. It contains much useful information; but it is not altogether to our taste; it takes delight in painted windows, screens for the chancel, and so forth; and is decorated with pictures of ancient stained glass in Great Malvern Church; and quotes with approbation *Durandus* on Symbolism. It is a curious passage, and one of which the editor of this quarterly paper would do well to consider the consequences. The glass windows in a church "are Holy Scriptures, which expel the wind and the rain, that is, all things hurtful, but transmit the light of the True Sun, that is, God, into the hearts of the faithful." We turn from this superstitious nonsense (not to be found in the Homily!) to offer a single remark on our modern Gothic churches. It often surprises us that with such admirable models as our old churches of the thirteenth and fourteenth centuries afford, our architects seem to be unacquainted with some of the plainest lessons in their profession. We must except Mr. Scott and a few others; but in general they do not seem to know that a tower and spire are nothing else than a decorated pyramid, the exterior line of the spire being exactly coincident with the base of the tower; or, which produces the same effect, of the buttresses at its angles. Thus their work always appears top-heavy, and the more ornament they lavish upon the summit of the tower the worse it is. Indeed, all the ornamentation, as they call it, of our modern Gothic churches in the way of pinnacles, whether on the church itself or the tower, if at once removed, would be a vast improvement; and yet what sums have been lavished on them. If the generous founders of our new churches, or our local committees, would insist upon having one of our ancient parish churches exactly copied, which has been done in one or two instances, they would adorn their native place with an admirable structure, at far less expense, while it would be better suited both to the taste and the accommodation of the poor. Some of our

new churches are all slate, and some all pinnacle and finery. The one dingy and melancholy, while the other reminds us of the vulgar finery of an ill-dressed person.

The Life of Wedgwood. Two Vols. 8vo. By Elizabeth Meteyard. London: Hurst and Blackett.—Wedgwood was one of the few great men who create an art which becomes the source of boundless wealth, while it raises the character and purifies the taste of his country. Before his time the pottery ware of England was coarse, and scarcely worthy of a place, either amongst the fine arts, or the important manufactures of England; its highest ambition was to supply plates and dishes of the most ordinary kind, which had scarcely superseded the pewter dishes and wooden trenchers of our forefathers. Everything better than these was imported from Holland, and bore the name of Delft ware. Wedgwood, not by slow degrees, but all at once, produced a kind of earthenware which rivalled the *chayney* of our grandmothers. He made beautiful statuary in close imitation of Parian marble; and he copied successfully the vases of Etruria, from whence he borrowed a name for his new manufactory—Etruria, now a considerable town in the Potteries. Besides this, he was an eminent philanthropist; he was with Wilberforce in the great work of Negro Emancipation, and by his beautiful cast of a negro kneeling and in chains, with the motto, "Am I not a man and a brother," contributed more than many speeches to the grand result. His son trod in his father's steps. He continued the manufacture with great success. He was an accomplished gentleman, and likewise a true philanthropist, at a time when those around him were plain, kind-hearted men, but who had not yet learned to concern themselves about suffering negroes. The life of such a family, fairly told, deserves a place in our general literature. Mrs. Meteyard's book, we observe, is dedicated to Mr. Gladstone, who seems at present to be the popular statesman of the Staffordshire Potteries; but we write chiefly from our own recollections.

Seven Sermons preached in the Time of Cholera in 1832. Together with a Narrative of the Visitation in South Staffordshire. By the Rev. C. Girdlestone, M.A., formerly Vicar of Sedgley, now Rector of Kingswinford. New Edition. Rivingtons. 1866.—The republication of Mr. Girdlestone's seven Sermons at the present crisis is very opportune. They are plain, faithful discourses, calculated to rouse the impenitent, and to encourage the servants of God in a time of great danger. Mr. Girdlestone was Vicar of an enormous parish in the centre of the district most grievously smitten in 1832; and the Narrative prefixed to the Sermons gives a striking account of the impressions produced on the rough population of South Staffordshire, when they found themselves brought face to face with such an awful and devastating plague.

The Schoolmistress of Herondale; or, Sketches of Life among the Hills. London: Seeley and Co. 1866.—This is a well-conceived and well-executed story. The heroine, Lucy Balfour, is the daughter of parents whose whole life had been a struggle. Her mother, the orphan of a clergyman of small income, married an artist; whose uncertain health greatly hindered his advance in fame and fortune. Lucy, the eldest child, soon finds it necessary to seek for some means of self-maintenance; but the want of finish is quickly felt. She has

not studied French at Paris, or German at Dresden, or music in Italy: hence preference is given to foreign-taught candidates, and Lucy bethinks her that the more independent post of a trained village schoolmistress might offer, in several respects, advantages which the private family could never yield. She meets with an advertisement requiring a teacher for a village school in one of the northern counties, obtains the appointment, and is soon settled down in a pretty cottage at Herondale. And here the actual story of her life begins. It is well told, and abounds in useful lessons. The writer evidently feels, with Miss Charlesworth, in "*The Ministry of Life*," that much of the education of the poor, as now carried on, is a great mistake. The village school as managed by Lucy Balfour is, in reality, one in which "useful knowledge" is imparted. A contrast is presented in a "model school" a few miles off, to which some friends of Miss Balfour carry her on a holiday trip. The description of this school, its master, and its appointments, show both talent and knowledge of the subject. We regret that we are unable to find room for a specimen. More important, however, is the narrative of the schoolmistress's own proceedings. This is given with judgment, delicacy, and real Christian feeling. No one will commence the story without following it to its close. The book has a recommendation which to us is a strong one,—it is deeply interesting, without being a love story.

PUBLIC AFFAIRS.

THE war on the Continent is closed. Italy is free from the Alps to the Pyrenees, and the once dreaded Quadrilateral is already in the hands of Italy; all she wants is moderation and political wisdom, which are only to be had by experience. We speak not of that higher wisdom, which God alone can give. But the Bible is abroad; it is read with avidity, and we trust the fruits will appear. She is impatient, too, for the possession of Rome, and determined no longer to submit to the claims of the Papacy to secular authority. If the Emperor of France makes good his engagement, and withdraws his army, great changes are at hand. The conduct of Prussia is overbearing and unjust. She has annexed the smaller states of Germany, and treats them with arrogant contempt. Hanover and other kingdoms have issued their solemn protests, but these have had no effect; all Germany is Prussian as far as the ancient territory of Denmark. Those predictions are freely uttered, with respect to Continental affairs, which generally work out their own fulfilment. Prussia will not long, it is said, be able to retain her ill-gotten territory; and another war, fiercer and more enduring than the last, is soon to come. We believe that come it must; for of nations as well as of individuals it is true, that "the triumphing of the wicked is short;" and an act of spoliation more unjust than the seizure of the smaller States was never perpetrated by the first Napoleon himself.

Mr. Bright and his followers are agitating the country in favour of a Reform that shall include household suffrage. It should be clearly understood that household suffrage would, in our great manufacturing towns, throw the representation entirely into the hands of the working

class; for they are two or three to one compared with the classes above them. As if to give a specimen beforehand of the extreme folly of such a system, we have only to look at the state of the working classes at this moment at Sheffield and Nottingham. At each of these towns there is a *strike*. It is conducted by a working men's league or association, the leaders of which hold not only their followers, but every working man in the town, in abject thralldom. No slavery could be more complete, or more abject. In each of these towns the working man who dares to resist the fiat of the leaders of the conspiracy is threatened with the vengeance of these English Fenians. Vengeance means assassination. At Sheffield and Nottingham houses have been blown down by explosive balls, or gunpowder, in the dead of the night, and the tenants have scarcely escaped with their lives. The leaders of the workmen's league have, it is true, assembled and denounced these outrages; but as they have had the effrontery to suggest at Sheffield that the poor sufferer himself had blown his own house about his ears, we may judge at once as to the value to be placed upon their disclaimer. It will be no uncharitable conclusion, that the men who set forth the insolent document are themselves the leaders who contrived the outrage. In these towns it is the reign of terror, both to the workmen and their employers, who receive letters threatening them with a similar fate, when they have attempted to introduce workmen from other towns. We perceive that the advocates of Mr. Bright's opinions are extremely angry with those who, with ourselves, infer the complicity of many in the wickedness of few; and ask with an air of triumph if we dare even to suggest that the great body of the men who strike for higher wages are assassins. We answer that no Englishman entertains any such suspicion; but the bondage of the whole working class is the question to be considered. How many of these at Sheffield, or at Nottingham, at this moment would dare to resume their employment? Further, who amongst them ventures to give such information as would lead to the detection of the guilty parties? These are the real points at issue. At an election, when party spirit ran high, the representation of a whole town would be in the hands of a few such conspirators.

Our readers will see, on another page, what our views are on Conventions. We believe the bishops, as a body, are opposed to them. But if they can do no more, the time is surely come when they should publish their solemn, emphatic, and united protest against Congresses, or at least against Popery and Popish vestments. If the rulers of our Protestant Church do not act with decision and without delay, these questions will soon be taken out of their hands, and settled by the laity.

We regret that the Archbishop of Canterbury has been so ill-advised as to lay the foundation stone of a cathedral at Perth. The newspapers comment upon his Grace's conduct with much severity, and in a way which it distresses all true Churchmen to be compelled to hear in silence. The proceeding is beyond all question illegal. The Scotch Episcopal Church is a schismatical Church by the law of Scotland; and if the General Assembly think proper to resent his Grace's conduct, they have it in their power to place the Primate of England in, to say the least of it, a very painful position.

TO CORRESPONDENTS.

A WRITER, who signs *Anonymous*, writes to us, without giving any clue to his name or residence, except that his letter bears the Madras post-mark, to complain that our reviews "are written in a manner which cannot fail to cause pain to those against whom they are directed," and he asks if this is true charity? He gives but one instance, and therefore we suppose he has selected what he considers to be the worst. It is from our review of "*Ecce Homo*," and more particularly to the words contained in page 501, in our July Number, commencing with, "The vulgarity and the bad taste," &c. Now we cannot help fearing that our censor is one of that school, rapidly increasing in numbers, who seem to hold that

"Black's not so black, nor white so very white."

Here is a book which has distressed the minds of thousands, and overthrown the faith of some; and it is a breach of charity, it seems, even to speak of its vulgarity and bad taste. Was our Lord thus anxious not to "hurt the feelings" of those who despised His message, when He told the people of Chorazin and Bethsaida, that the day was coming when it should be more tolerable for Sodom and Gomorrah than for them? Or the Scribes and Pharisees at Jerusalem, that publicans and harlots should enter into the kingdom of heaven when they were shut out? Or St. Paul, when he did not satisfy himself with what our Indian instructor calls "a protest in the name of the Bible, beyond which no man's right ought to extend," when for a fault which shrinks into insignificance compared with those of "*Ecce Homo*," he "withstood Peter to the face," brother Apostle as he was, "because he ought to be blamed? We might cite more instances, such as his command to Titus, a very young minister, to rebuke the Cretan Church "sharply," that is, as Scott and others have remarked, "with cutting severity."

Our controversial reviews are invariably written by elders of the Church, who are well known and have long been held in high esteem; or by laymen whose character both for literary attainments and Christian consistency are well established. If, as we have some reason to suppose, our anonymous friend is a missionary, we entreat him to make himself more deeply acquainted with his Bible, and to take heed that he be found at last a faithful and fearless minister of Christ; in a word, to be less afraid of giving offence to men, and more courageous in doing the work of God. A courteous protest will not save the soul of a devil-possessed Fakir, no more than of an English profligate or infidel.

WE have received, as we expected, replies, protests, and explanations from Plymouth Brethren, enough to fill one of our Numbers. Now we are not conscious of the slightest ill-feeling towards the Plymouth Brethren, or any one of them, any more than towards the unhappy nuns in an Italian or an English convent. But we must live and die protesting against the errors both of the one and the other. In one respect, we extend the same pity to both alike. Gentle natures, too timid to face the world, they fly to similar retreats, the convent or its counterpart behind this Plymouth breakwater. Both break at once with the world, and believe they are safe:

"rupes, geminæ minantur
In cælum scopuli: quorum sub vertice late
Æquora tuta silent:"

but this is to shun the battle, not to brave the contest, and receive the victor's crown. With regard to what we write, and shall write hereafter, we have only to say, that every writer who publishes a book must expect to have it read, not through his own spectacles, but in the sense which it seems to bear to other readers; and that our papers on this subject, as well as on all controversial subjects, are written by contributors who have at least this qualification, that they are well known and have a character to lose.

THE

CHRISTIAN OBSERVER.

NEW } No. 348.
SERIES.

DECEMBER.

[1866.

"AND THE EARTH WAS WITHOUT FORM, AND VOID; AND DARK.
NESS WAS UPON THE FACE OF THE DEEP."

RATHER more than thirty years ago, the late Dean Conybeare, in one of his contributions to the "Christian Observer," gave the following valuable piece of Biblical criticism:—

"I regard Gen. i. 1. as an universal proposition, intended to contradict all the heathen systems, which supposed the eternity of matter, or polytheism. And verse 2. I regard as proceeding to take up our planet in a state of ruin from a former condition." "The sacred historian then goes on to describe a succession of phenomena, effected in part by the laws of nature (which are no more than our expression of God's observed method of working), and in part by the immediate exercise of God's creative power."

This position, be it observed, is precisely that taken by us in our last Number. It satisfied the powerful and searching intellect of Chalmers; it satisfied Dr. Buckland, and Archbishop Sumner, and Dr. Pye Smith, and it has, more recently, obtained the concurrence of Archdeacon Pratt. No valid argument has ever been brought against it. Unhappily, however, one earnest and enthusiastic enquirer, Hugh Miller, in his latter days, and probably while suffering from the inroads of that mental disorder which finally destroyed him, yielded to the temptation of a new hypothesis, and made a schism in the ranks of the believers in the Divine Word, by propounding a novel theory of interpretation. According to this theory, the whole first chapter of Genesis was to be read as one connected and continuous narrative, from verse 1 onwards to the close, and the "six days" were, of necessity, interpreted to be six geological periods of vast duration. But Hooker's wise and solid maxim

rejects poor Miller's novel theory. "Wherever the literal construction will stand, the farthest from the letter is commonly the worst." In this case the literal interpretation presents no difficulty. The purpose of the Holy Spirit was, before beginning the history of the human race, to state, briefly, but plainly, the origin of man ; and how he came to be where he is. In doing this, Moses, the penman, might have been instructed to begin where verse 3 begins : "God said, Let there be light : and there was light." But had the story here commenced, there would have been room for Mr. Herbert Spencer's cavil : "If we suppose suns, and planets, and satellites to have been similarly formed by a Great Artificer, we suppose merely that certain pre-existing elements were thus put into their present arrangement. But whence the pre-existing elements ? The comparison helps us not in the least to understand that ; and unless it helps us to understand that, it is worthless." (p. 34.)

Therefore, to silence all questionings of this kind, the broad and comprehensive declaration is placed at the opening : "In the beginning, God created the heaven and the earth."

Still, it was not the purpose of God to give to Adam and his children a course of instruction in geology. To have described the successive stages through which the earth passed, and to have depicted the Azoic, the Palæozoic, the Secondary, and the Tertiary Periods, might have excited the ignorant wonder of the earlier members of the human race ; but it would have been to most of them quite unintelligible, and to all destitute of utility or personal interest. Hence the Divine Author passes over this unnecessary part of the story, and proceeds, to use Dean Conybeare's words, "to take up our planet in a state of ruin," from some past convulsion, and then to describe how it was restored to life and beauty by the wondrous six days' work. A translation proposed by Dr. Dathius of Leipsic, probably gives the actual sense of the original a little better than our own :—"In the beginning, God created the heaven and the earth. But afterwards the earth became waste and desolate."

Of the first of these verses we have already spoken. With the larger portion, or rather with the whole body, of devout and earnest students, we adhere to Paley's argument, that if a traveller, passing over a heath, and finding a watch, would be unable to think otherwise of it than that it was a contrivance, and must have had a contriver,—much more must any candid and thoughtful enquirer, "considering the heavens, the work of God's hands," or his own physical and mental constitution, adopt Napoleon Bonaparte's belief, that "somebody made all these," and come to Stuart Mill's conclusion, "that the eye must have been made by One who sees, and the ear by One who hears."

The modern evasion of this argument, by those who wish to remove Creation and the Creator to a far remote antiquity, was considered in our former paper. The semi-atheists of Cowper's days have their descendants in our own time.

"Some say that in the origin of things,
When all creation started into birth,
The infant elements received a law
From which they swerve not now."

Thus the author of the "Vestiges," and Mr. Spencer, and the late Mr. Baden Powell, were willing to admit that, millions of years ago, in the beginning of all things, something was created by a great First Cause, and upon that something a law was impressed, which law, shewing itself in "Development," has produced, at last, elephants and whales, eagles and lions, and finally, men and women.

We rejected this supposed Development, mainly on the matter-of-fact ground, that if mollusks had grown to be squirrels, and squirrels to be apes, and apes to be men, some traces of these transitions must have been found among the tens of thousands of fossils which have been already taken out of the earth. The fact, that nowhere has any instance of development been met with, is proof enough, to our minds, that the theory is baseless, and that no such thing as Development ever existed.

We ought, perhaps, to have added the further remark, that an eternal, unchangeable law, impressed, ages ago, on all created things, must have been in operation, and must have been visible and perceptible, during the last three or four thousand years. It cannot, on Mr. Spencer's or Mr. Combe's theory, have been arrested; it must always have been at work among us.

But what says history? Are not our loftier intellects very much like, and certainly not superior to, the Jobs and Isaiahs, the Homers and Aristotles, of ancient times? The animal creation, too, the oxen and horses, of ancient days, were just the same oxen and horses that exist now. In a word,—just as it was in old geologic times, so has it been during the last four thousand years,—Development is a thing dreamed about, talked about, but nowhere to be found, neither "on the earth, nor among the things under the earth." A recent writer of some authority among geologists has plainly said,—"All that we know of existing nature is against this doctrine of transmutation;—species and genera remaining as fixed and permanent now as they were known to the Ninevites and Egyptians four thousand years ago."* And if "Science," then, when worthy of its name, deals only with things *known*, what business has it

* Page's *Life on the Globe*, p. 203.

with such a figment as “Development,” which is utterly unknown, and non-existent?

We pass on, then, from the first declaration of Genesis i., to the second. It was necessary, in the simplest and most direct form, to assert God’s majesty and power as the Creator of all things. This having been done, the Inspired Historian hastens on to the story which he was about to tell. But one thing more it seemed needful to premise. The Spirit of God was about to begin His work ; the Word of God was about to give His command, “Let there be light.” But what was the state of the world upon which a new series of Divine operations was about to commence? Clearly, it was necessary that this should be stated ; otherwise the Herbert Spencers would have declared the whole narrative imperfect and unintelligible. With the utmost brevity, therefore, and yet with distinctness, we are informed, that the world which was about to be fitted for man’s use was, just before the beginning of the six days’ work, “*tohu va bohu*,” “without form, and void.” It was in a state of ruin and confusion, dark, and empty, or void of inhabitants. It was a wreck ;—but a wreck resulting from what? From some vast and prodigious convulsion, the particulars of which, as it had no bearing upon the history or the affairs of man, the Holy Spirit forbore to give.

Now, upon this point, what does Science say? We are often told, now-a-days, that “Science is in irreconcilable opposition to Scripture.” What, then, had Science informed us, on the particular point into which we are now enquiring?

Thirty or forty years ago, the voice of all the leaders of Science was fully and emphatically in accordance with the statements of Moses. Baron Cuvier then wrote,—“Life has often been disturbed on this earth by terrible events ;—calamities which have moved and overturned to a great depth the entire outer crust of the globe. In these catastrophes the existing races of living beings have become extinct.”* Similar statements were made by Sir R. Murchison, by Dr. Lardner, by M. De Luc, and M. Dolomieu, and by M. Elie de Beaumont, —probably the first geologist on the continent of Europe. And several of these writers agreed in estimating the date of this last great convulsion at about 6000 or 7000 years ago. So far, then, Science, or rather Geology, might be appealed to, as distinctly confirming the statements of the Inspired Historian. Scripture and Science were not “at variance,”—they entirely, on this point, agreed together.

But this agreement was not pleasing to all students of the book of Nature. That class of philosophers who are bent on

* Cuvier, p. 17.

pushing back the one and only date of Creation which they will admit, to a period of enormous distance from the human age, could not tolerate a view which acknowledged a Divine work, on this globe, some 6000 or 7000 years ago. And hence among the Spencers, Combes, and Baden Powells, we have seen an unusual energy and activity, during the last twenty years, in trying to suppress, and keep down, all ideas of "convulsions," or sudden outbreaks, in the world's history; and to set up a theory of "Continuity," according to which all appearances are to be so interpreted as to agree with the idea, that "all things continue as they were from the beginning of the Creation;"* such idea of Creation being limited to "the beginning" of all things, which is thrown back, no one can tell how many millions of years ago.

Such, then, is the controversy which now exists, as to a fact which has an important bearing on the verse before us. The prevalent view among men of Science thirty years ago, was one which agreed with, and helped to confirm, the statements of Scripture. The verse we are now considering described the world as lying in a state of confusion and emptiness; just before the Creative week, which we date some 5860 years ago. And the leading geologists had found visible proofs, in the rocks and mountains, that about 6000 years ago some terrible convulsion had occurred on this planet. But a party has recently sprung up which questions the views of Cuvier and of Murchison, and tries to discredit all ideas of "convulsions" and "catastrophes," as ungrounded and absurd. This is the question into which we must now inquire.

And surely it ought not to be one presenting much difficulty. Sir R. Murchison and Baron Cuvier appealed to facts which cannot easily be glossed over or obscured. They said,—

1. That the earth's crust presented evidence, in many places, of violent upheavings, of terrible convulsions, of explosive outbreaks, of prodigious catastrophes of some kind; and,
2. That the agency of fire, or intense heat, melting rocks and mountains, was plainly visible in many places?

Now, how stand the facts of the case? There are those of no mean name, who have been struggling for years past to overthrow this belief, and to lead us to suppose that "all things continue as they were from the beginning of the Creation." Their chief effort seems to be to prove that causes now in operation, such as earthquakes, volcanoes, the subsiding of seas, &c., are sufficient to account for all that the rocks and mountains tell us of extensive changes, which have taken place in ancient times upon this globe.

It will shorten the controversy, perhaps, if we go first to the testimony of these very men—the advocates of Continuity, of gradual change,—and see what they themselves tell us of the things visible in "the everlasting hills." Foremost among these we must place Sir Charles Lyell, the friend of Bishop Colenso, and the persevering advocate, for many years past, of the theory which rejects all idea of "convulsions" and "catastrophes," and can see nothing but what, in their view, may have been wrought by an earthquake or a volcano ; or even by some gradual means, such as we have known in modern times. Let us take up the works of this eminent geologist, and see what facts we can there find bearing upon the present question.

On the first point—that of great convulsions or catastrophes, which have occurred in former stages of the world's history—Sir Charles furnishes us with the following facts :—

1. "Fossil shells, of forms such as now abound in the sea, are met with far inland, both near the surface, and at great depths below it. They have been observed at elevations of more than 8000 feet in the Pyrenees, 10,000 in the Alps, 13,000 in the Andes, and above 18,000 in the Himalayan mountains."*

This last and loftiest of all mountain-ranges is hundreds of miles from the ocean. Now, had these marine deposits been found in only one or two of the chief mountain ranges, the fact might have seemed too strange and too isolated to bear the weight of an argument. But when they have been repeatedly met with, and when the fact is testified by many men, in various lands, what can we say, but that it hath pleased God to make it evident, by the plainest of all proofs, that this globe of ours has passed out of some former state, into its present condition, by means of some convulsions of a prodigious and tremendous kind ?

2. But not on the top of great mountains only are these former inhabitants of the sea to be found. We penetrate, in search of coal, down into the bowels of the earth, and there, hundreds of feet below the surface, we again meet with vast numbers of fishes. Sir Charles Lyell tells us that "Agassiz, in his great work on fossil fish, described 162 species of ichthyolites from the coal, 94 of which belonged to the shark and ray families."† A second and a most convincing proof of mighty changes, both of land and sea, which nothing less than some vast catastrophe can have produced.

3. Another fact, abundantly evident, is that of prodigious violence having been used in effecting these changes. Thus, Sir Charles tells us of "the most stupendous monuments of mechanical violence, by which strata thousands of feet thick have been bent, folded, and overturned." "Masses have been

* Elements, p. 4.

† Principles, p. 136.

upheaved to the height of 12,000 feet above the level of the sea."*

Sir Henry De la Beche, writing on the same point, says,—
 "Some of these great fractures have thrown the portions of once continuous beds, not less than 8000 feet asunder."†

Sir Charles Lyell himself (Geology, p. 62) says that, in Colebrook Dale, "deposits of sandstone, shale, and coal, several thousand feet thick, and occupying an area of many miles, have been shivered into fragments, and the broken remnants placed in very discordant positions, often at levels differing several hundred feet from each other." "In Tyndale and Craven, in the north of England, the fracture has extended for thirty miles or more." (p. 64.)

4. Another fact, concerning which there is no difference of opinion, is, that great heat has, at various times, shown itself, and exerted its power on the crust of the earth. In his "Principles of Geology," Sir Charles Lyell, taking notice of the combustible elements of which the earth is composed, speaks of it as a "matter of astonishment that a single day should pass without a general conflagration." (p. 545.) But of past times he says, in accounting for the absence of fossil remains in plutonic rocks, that "the intensity of heat required to reduce the mineral ingredients to a fluid state, must have destroyed all organic bodies."‡ In another place he says that "an action existing in the interior of the earth reduced strata thousands of yards thick to a state of semi-fusion."§

Here, then, we have, fully admitted, these three important facts:—

First, that portions of the earth's crust, which once lay beneath the ocean, are now found on the top of the loftiest mountains, hundreds of miles from any sea, and 10,000 or 16,000 feet above the sea's level; while other fossils, also formerly belonging to the sea, are met with in the coal-measures hundreds of feet below the surface of the earth. Changes such as these cannot be reconciled with any theory of Continuity, or gradual change. They speak of vast and almost inconceivable convulsions and upheavals of the earth's surface. Secondly, that proofs abound, in all parts of the globe, of great violence, of vast and volcanic convulsions, in the course of these changes. And thirdly, that the most intense heat, reducing mountains to a state of fusion, is equally perceptible and beyond all doubt.

Thus, just as clearly in the pages of Sir Charles Lyell as in those of his opponents, do we trace the most important facts of the case. We find them summed up in the closing pages of Sir R. Murchison's "Siluria," in the following words:—
 "The primeval state was followed by outbursts of great volumes

* Elements, p. 621.

† Principles, p. 45.

‡ Geol. Obs. p. 644.

§ Elements, p. 603.

of igneous matter from the interior, the extraordinary violence of which is made manifest by clear evidences. Fractures in the crust of the earth, accompanied by oscillations that suddenly displaced masses to thousands of feet above or beneath their previous levels; gigantic masses were inverted, and strata forming mountains, so wrenched, broken, and twisted, as to pass under the very rocks out of whose materials they were constructed. Each of these catastrophes resulted from convulsions utterly unmeasurable by any reference to those puny oscillations of the earth which can be appealed to during the times of history. . . . Thenceforward was continued that long series of emissions of volcanic matter from within, of elevations of the sea-bottom, and depressions of the land, by which our planet was eventually brought to possess the climatal relations which have for so long a time prevailed.” *

Here, then, we stop. If Mr. Groves, or Sir Charles Lyell, or any other of the advocates of “Continuity,” shall still object that we have no evidence of any miraculous interposition—of any Divine interference with the course of nature—of any catastrophes or cataclysms—we answer, that at present we have no occasion to enter on that part of the question. We do not assert, because the Bible does not assert, that the several stages in the world’s history, before man was placed upon this planet, were ushered in by any direct Divine interpositions. The one point to which, and to which alone, we are now directing our attention, is this—that, before the Creative week recorded in Genesis, there were periods, one or many, in which the crust of the earth was broken up, and that in such sort as to destroy all creatures then existing upon it. And when we are reminded that volcanic action still exists, and that portions of the earth which, a thousand years ago, were covered by the ocean, are now dry land—we reply, that nothing which has occurred in historic times bears any comparison with the immense changes which took place in the geologic ages. Earthquakes now may shake our houses, and cause a brief alarm, or once in a century they may lay a city in ruins, and cause the sacrifice of many lives. But the earthquakes and volcanoes of the pre-Adamic times, while they may have been like in kind, were altogether different in degree and extent from those of which human beings have had experience. They raised that which had been the bed of the ocean up to the top of lofty mountains. They buried whole families of fish and marine animals beneath the mines of coal in the bowels of the earth. In all these works the agency of fire was employed, melting whole mountains of solid granite, and making the ocean to “boil like a pot.”

Two circumstances must have attended these convulsions.

* Siluria, c. xx.

First, all living things must have perished. When mountains were thrown up where seas flowed before, when internal fires broke forth, bursting asunder the everlasting hills, and melting the ancient mountains,—it is abundantly clear that neither beasts nor birds nor fishes could continue to exist. They all perished. And from the boiling seas there rose up thick clouds of vapour, wrapping the whole globe in one dense mantle of darkness. Milton has well depicted the scene, when he speaks of

"The vast, unmeasurable abyss,
 Outrageous as a sea, dark, wasteful, wild,
 Up from the bottom turned by furious wind
 And surging waves."

A Jewish translator gives this verse thus:—"The earth was dreariness and emptiness, and darkness was upon the face of the deep."

Another of the same nation thus translates it:—"The earth was desolate and void, and darkness was upon the face of the murmuring deep."

But the main facts upon which we wish to dwell, are these:—That the earth, considered as a habitable globe, was, at this period of its history, a ruin. It was empty or void, because the myriads of mighty beasts and other creatures, which had roamed its forests or played in its rivers, had perished. And it was dark and dreary, because the thick mantle of vapour with which the boiling seas covered it, effectually shut out the light of day. In all these chief circumstances of the case, then, Geology, by its researches, has merely placed the truth of Scripture on a new foundation,—shewing it to rest, not only on our belief in its Divine authorship, but also on the corroborative proof of actual investigation. It is the opinion of M. D'Orbigny, one of the first of geologists, that "the disruption of the earth's crust, by which the chain of the great Alps was forced up to its present elevation, and which was simultaneous with that which raised up the Chilian Andes, terminated the Tertiary age, and preceded immediately the creation of the human race, and the present animal tribes."* He adds, that "the waters of the seas and oceans, lifted from their beds by this immense perturbation, swept over the continents with irresistible force, destroying in a moment the entire fauna and flora of the last Tertiary period, and burying its ruins in the sedimentary deposits which followed." Any candid and reasonable man, reading this vivid sketch of a portion of the earth's history, will be ready to exclaim with admiring wonder,—"I see, then, how true were the words of Moses, 'THE EARTH WAS WITHOUT FORM, AND VOID; AND DARKNESS WAS UPON THE FACE OF THE DEEP.'"

* Lardner's Geology, p. 153.

We cannot conclude without adding a single remark. It is this:—

The cuckoo-cry, by which our ears are often pained, is that "Science and Revelation are irreconcilable." But even a short and serious investigation of the subject shews, that, so far from Science (or Geology) being opposed to God's Word, it yields great and important testimony to its truth; and casts light on many difficult passages of Holy Writ. We have only space, at present, to speak of two points, respecting which Geology casts great light on Scripture; and lends to its statements important confirmation.

1. In former times, students of Scripture, ignorant of all that Geology has since taught us, and imagining that "in the beginning" meant a short time before Adam's creation, were naturally possessed of the belief, that this globe was about 6000 years old. In such a state of mind, what practical sense could they put upon such language as, "One day is with the Lord as a thousand years, and a thousand years as one day"? Or how could they reconcile such language as—"Behold, I come quickly," uttered eighteen hundred years ago, with the fact that no such coming had been seen? Disguise it how they might, this language did present a serious difficulty, when 1800 years of absence was compared with only 5800 years of the earth's supposed whole duration.

But before the researches of Geology this difficulty at once vanishes. Men who have spent whole lives in the examination of the earth's crust, tell us of hundreds of thousands of years spent in the formation of this or that strata, and of millions of centuries which have apparently passed since the Azoic or granite period. In the face of such alleged facts as these, the language of Scripture is seen at once to be simple, natural, and true. If millions of years have passed, in the Azoic, Palæozoic, Secondary, and Tertiary periods,—if twenty-nine vast convulsions of the earth's crust took place before that *one* convulsion which threw up the Alps and the Andes, and prepared the earth in some measure for man's habitation,—then how can we regard the short period which has passed since Christ's Ascension, but as "a little while"? and what will be His expected return but a coming "quickly"? The extension of the life of the earth to a thousand times its supposed duration, makes that an intelligible fact, which before seemed an hyperbole.

2. One more point, and we have done. There are many passages of Scripture, which describe the past history of this earth, and of God's dealings with it, which, until Geology began her investigations, were simply unintelligible. To a student of Scripture, who supposed that this earth was created out of nothing about 6000 years ago, and that all its subsequent

changes are recorded in sacred and profane history, what meaning could be attached to such passages as the following?

"The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." (Ps. xcvi. 5.)

"The mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." (Micah i. 4.)

"He rebuketh the sea, and maketh it dry, and drieth up all the rivers: the mountains quake at him, and the hills melt." (Nah. i. 4.)

"The Lord God is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt." (Amos ix. 5.)

"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." (Isa. lxiv.)

"God removeth the mountains, and overturneth them; he shaketh the earth out of her place, and the pillars thereof tremble." (Job ix. 6.)

We repeat,—If a student of Scripture, of the Reformation or Puritan days, had been called upon to expound such passages as these, believing that the earth's whole history was included in the lives of Adam, Noah, Abraham, Moses, and their successors, what could he say, but that these remarkable expressions partook of Eastern metaphor, and that any real melting of the mountains or cleaving asunder of the hills must either be looked upon as poetical hyperbole, or must relate to the future; since nothing of the kind had been recorded of the past.

But Geology comes in with its researches, and a flood of light is poured on such passages. We now learn, that whole ranges of mountains, which seem the most solid things that this earth can exhibit,—were once "flowing down" and "melting," like "wax before the fire." We find, also, that, by some tremendous forces, in ages past, these "everlasting hills" have been "rent asunder," have been "overturned," and shaken to pieces. We discover, in short, that all the great and astonishing facts concerning the history of this globe during the last 500,000 years, which it has taken Geology almost a century to discover, were known to some illiterate Hebrew prophets, who lived nearly three thousand years ago. What stronger proof could we have, that the real author of these prophecies, which were uttered by "holy men of old,"—was that same Eternal Spirit, who, at the time we are now considering, began to "move upon the face of the waters," and to renew and regenerate the earth for its coming inhabitants?

THE PLYMOUTH BRETHERN.

WE can none of us see ourselves as others see us. We look at ourselves, so far as we *can* look at ourselves, from within—others look at us from without, and by a direct view of our persons. Thus it is that their judgment of us is usually much more correct, or according to truth, than our own.

What is thus true of men's persons, is true of their systems; those who stand in the centre of them, where their eye at every turn meets their concave surface, can never see them as others see them, who view them from without, and see them as a whole by one glance of vision. To those, they look like the universe; to these, they appear as a single point in the infinity of the great world of Truth. They who in this way make their observations of any given system, are alone capable of taking its true measure, determining its relation to other parts, and ascertaining (if there be any) its eccentricities.

We were quite prepared to expect that our late article on "Plymouth Brethrenism" would disturb the self-satisfaction of the Sect—more particularly of its leaders. It seems indeed (and here it has exceeded our expectations) to have gone, like a Palliser shot, right through all the iron coating of their system, and to have caused much fright, even within the vessel, by the scattered splinters. The "Brethren" must forgive us this wrong, if it be a wrong to them to tell the truth. It was not to be supposed that we should see their system as they see it. We have looked at it from *without*, free from all prepossessions, and with the advantage of a judgment unbiassed either for, or against, by what we may term self-deceiving sympathies. For the first time in our life we took their books, and subjected them to a thoughtful examination; and in our review, we honestly gave the results, in the evidences we adduced, and the convictions we expressed. From the judgment thus arrived at, we see no reason to depart.* It is easy for the "Brethren" to complain that we have misrepresented them, just because they cannot see themselves as we see them. Strong opinions, such as the leaders of the Sect admit they hold, have always a very blinding effect. If the features that make up the face of any one of us could be all scattered, (sup-

* The only exception to this is the mistake into which we were led, by the vagueness of the language used, respecting the doctrine that "Jesus did not bear the curse of the law for

us." It appears that this is not held by the Plymouth Brethren in general, but only by one former leader in their body. We are glad to be able to correct such a mistake of ours.

posing such a thing to be possible,) for so long a time that every one of them, taken separately, should be forgotten; and then, (supposing this also to be possible,) they could be all brought together again, and presented before us as a whole, which of us would believe that it was his own true face? We leave our complainants to apply the illustration, and will now proceed to show them somewhat more to themselves; not indeed, in the expectation that they will see themselves as themselves, but that others may see them in the entirety of their true character.

One of the gravest charges we have to make against the Plymouth Brethren is, that they take the *most extraordinary liberties with God's Holy Word*. While professing the most entire subjection to every word of the Lord, and chiding all who do not join them with the want of that subjection, they set aside the far greater part of Scripture as not applicable to the present age of the Church, and as of no present authority or obligation. Here we shall be met again with the charge of misrepresentation; but we assert that this is no misrepresentation in the *sense we mean*. Their great knowledge of Scripture, and their readiness in applying it in its spiritual sense, is one of the things we continually hear advanced in favour of the Plymouth Brotherhood. We fully admit that they are most of them well up with the contents of the Bible; that they are very ready with quotations; that they can find a spiritual sense for almost every word of it: but here lies our complaint. They *spiritualize* it till they *pulverize* it all into fine dust, which any one's breath may blow clean away. Now for the proofs. They condemn us of the Church of England for repeating the Psalms of David in our Christian service; these, they say, are *Jewish*, expressing feelings belonging to the old Dispensation, and altogether unsuited to the new: thus the whole Book of Psalms goes aside, except in the spiritual sense in which parts of it may be thought to relate to the person or work of Christ. With this aside goes the whole of the Old Testament, except so far as that is prophetic, or can be spiritualized. But worse still; it is not the Old Testament only that is thus made null and void as respects authoritative instruction, but also a great part of the New Testament. The Gospel of St. Matthew, for instance, it is assumed, was written specially for the Jews, and contains peculiar Jewish phraseology, such as the expression, "the Kingdom of Heaven:"—therefore it is ruled that it relates specially, if not only, to the intermediate dispensation, or period between the birth of Christ and the descent of the Holy Ghost on the day of Pentecost, when, according to the Plymouthites, and not before, the Church of God came into existence. In their view God never had a

"Church" in the world before. On this point, W. Kelly is again our authority. "But whatever might be the number of the Brethren throughout the land, or of the names in Jerusalem, there was no such thing as 'the Church,' the assembly of God, until the Holy Ghost was sent down to give unity." Again: "If the Word of God be thus explicit" (he has not shown that it is so anywhere) "that now, for the first time, we have 'the Church,' formed by the baptism of the Holy Ghost vouchsafed to believers, and that those who were destined to salvation, 'such as should be saved,' were taken out of Israel, and added to that assembly; then I say that the Church, in the New Testament sense of the word," (he has before asserted that there was no such thing as 'the Church' under the Old Testament,) "never did, nor could exist before—that it began there and then." Mr. Kelly fails to see that he has fallen into the absurdity, in his interpretation of the words—"The Lord *added* to the Church daily such as should be saved,"—of making them to be *added* to a thing that, according to him, did not exist; or rather, to go a little further back, the three thousand souls converted on the Day of Pentecost, respecting whom the word "*added*" is first used, must thus have been added on to *nothing*, if the Church had no existence before! He finds the word "Church" for the first time in those words of Christ to Peter—"Upon this rock I will build My Church"; and because the future tense is here used, "*I will build*," he infers that this must have had reference to what was to take place at the future period of the Pentecost; and because he never meets with the word "Church" in the New Testament before, that no such thing was before known of! He thus falls into precisely the same mistake as the Baptists, in arguing that baptism was altogether a new ordinance when John came baptizing, overlooking the fact that the Jews are presumed to have known what "Baptism" meant, when they were invited by him to come and "be baptized." Had Peter not known what the word "Church" denoted, (and he could not have known this if he had never heard of any such thing before,) he most assuredly would have asked our Lord to explain what He meant by "My Church." Is Mr. Kelly really so ignorant as not to know that the word *ἐκκλησία* is constantly used by the Septuagint translators for the Hebrew word which in our English translation is rendered "congregation" or "assembly"? The idea of the "Church," then, was no new thing. Mr. Kelly makes a great parade of his knowledge of the Greek, and of the various readings of the New Testament, where it suits his purpose; he could even tell us that "the Holy Ghost" used the singular "the Church" where our version has "Churches" (Acts ix. 31); but how is it that he has not discovered that

the word, "the Church," in the passage "the Lord added to the Church daily such as should be saved," is not found in the ancient MSS., but is an unauthorized interpolation; and yet upon this *groundless* basement he has built his grand fabric, that now for the first time God's Church came into existence.

We have been led to wander from our main argument, to which we will now return.

By relegating the Gospel of St. Matthew* to the transition period of the Jews, between the beginning of our Lord's ministry and the development of the Christian system, the Plymouthites get rid of the application of the parables which describe, under the phrase "the kingdom of heaven," the mixed condition of the Christian Church till the Lord comes again, and confine that to a very limited period. They make a distinction between the expression "the kingdom of heaven," as used by St. Matthew, and "the kingdom of God," as used by St. Luke, though these are only equivalent terms, the former being best understood by the Jews, and the latter by the Gentiles. The Church of God with them does not begin till the descent of the Holy Ghost, and then it is altogether a different thing. Upon this ground there is little applicability, in the greater part of our Lord's instructions, to our own circumstances. His teaching was a sort of *semi-Judaism*; and it is to the Epistles we must go, and more especially to the Epistles to the Corinthians, to learn what the Christian Church is really to be for all places and all time. But here arises the awkward question, "What do all the rules about ministry and Church government mean that are laid down with such specific fulness in the Epistles to Timothy and Titus? Are they not for all time? O! no: these two men were only substitutes for the Apostle in the discharge of apostolic functions to which he could not personally attend; and as all apostolic power ceased with the Apostles, so the office of ordaining fit men, &c., ceased, and there is to be no such thing now as the ordaining of "Elders" (Presbyters or Priests) "in every city." Thus another important part of Scripture is practically set aside. We do not say that all "ministry" is denied in the Plymouth Brother sense of the term; but that all ministry is denied in any sense *but their own*. All the Churches of Christ, of whatever denomination, are here, and ever have been, in error; and the Plymouth Brethren alone have got the true ideal both of the Church and of the ministry! If the instructions that were given to Timothy and Titus about the Church, its offices and its services, were not thus to be treated as a dead letter, the question would very naturally arise, How do the Plymouth

* For this statement, our authority is "Papers on the Gospels," reprinted from the "Christian Witness," by one of the Brotherhood.

Brethren, in their "assemblies," carry out such injunctions as these?—"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." Again; "I will that men pray *everywhere*, lifting up holy hands, without wrath and doubting." This relates, surely, to the general Church, and is of general obligation. There is nothing here about waiting till the Holy Ghost sensibly moves us to do these things; they are to be done as a matter of Apostolic ordainment. Or if, on the other hand, they are not to be done in the Church as here ordained, then is it not obvious that this part of Scripture also is made void? If there are to be neither bishops, priests (called elders, presbyters, in the New Testament), nor deacons now, then of what use to *us* are all the qualifications for those offices, so very particularly described in the Epistles to Timothy and Titus? Is it not evident, then, that these Epistles are of no more utility, because of no more applicability to existing institutions, than would be a similar description of the qualifications of Roman officers, if found in Cicero's letters? We repeat our assertion, then, that the Plymouth Teachers, most presumptuously, to make way for their own system, set aside, as of no present force, a great part of God's holy Word.

As this is a heavy charge, we must make it good by express proofs, or it will not be believed. Our authority again shall be Mr. Kelly. Upon this point he is most positive and dogmatical. This is one of his statements:—"In fact, as far as the New Testament speaks—and it speaks fully and precisely"—(the italics in the following are his own)—"*no one was ever ordained by man to preach the Gospel.*" Now this is asserted, be it remembered, in the face of the fact that each of the elders, whom Titus was "to ordain in every city," was to have this qualification,—that he was to be one "holding fast the faithful word, in teaching, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers." One is quite astounded at Mr. Kelly's boldness of assertion, and we can hardly divest ourselves of the idea that we are listening to the voice of the Vatican. But he has a way of his own of satisfying himself that his assertions are true. The ground he takes is this, as given by himself, that "the Scripture allows of no valid appointing power except an Apostle, or an envoy who had from an Apostle a special commission for the purpose." From this he proceeds to argue, that as we have no Apostles on the earth now, and no envoys, such as Timothy and Titus, from Apostles, that all ordaining power has ceased! These are his own words:—"Where is there such a delegate now that can produce an adequate (that is, an Apostolic) commission

for the work of ordaining." "The fact is, the Word of God nowhere hints at the continuance of an ordaining power." Again: "None but an Apostle, or an apostolic delegate, was warranted to nominate the elders to their office, and *not a word about perpetuating that power of appointment after the Apostles left the earth.*" Is not this to argue in a circle? Because we are not told in so many words that the mode of proceeding is to continue and be perpetuated through all time, we are to infer that the ministry in the Church, after this form, died with the Apostles! For what purpose, then, we ask again, *as respects us*, were the Epistles to Timothy and Titus written? Is not this taking extraordinary liberties with God's written word? Because Mr. Kelly, with all the positiveness of a pope, declares "the present practice has not the smallest foundation in Scripture," we are to believe it without a question, or to be ridiculed after the following fashion:—"Are they to neglect what was written to the assembly at Corinth, or to the saints at Ephesus, and to ape what was not written to the Church, but to Timothy and Titus!" Well would it be, if Mr. Kelly were to take heed to his own words only two pages beyond this: "Beloved friends, it is a grave thing to trifle thus with the Spirit of God."

One "chief man among the Brethren," whom we need not name, has published "Six Lectures on" what he terms "*Fundamental Truths connected with the Church of God.*" To our view, his "*Fundamental Truths*" are so many *fundamental errors*. It would be easy to demonstrate, had we space for it, that he is wrong, most egregiously wrong, upon every one of his points. He may well be afraid of mathematics. By his method we would undertake to prove anything whatever out of the Bible. For wherever he wants Scripture to be explicit, he finds it so; and wherever it would be inconvenient if it were explicit, to him it is not so; and both ways it is "this *precious truth*," or "this *precious provision* for God's children." Thus on one page he writes: "It is easy to settle matters after a sort where this is allowed to pass; but, beloved friends, we want the word of God. Let me ask for a plain answer to the question, Do you believe that the Word is perfect?" &c.—when his object is to urge subjection to some principle of his own; and then, on another page, where the reverse is his object, he can write,—"It is not at all in the manner of Scripture, or of the Lord, to furnish a mere formal list; for the truth is not written in the word of God so as to satisfy human curiosity, or form a system of divinity." And that this teacher knows how to put things in the true sectarian style, so as to convince the weak-minded of both sexes, without their tender hearts, will appear from the following quotation:—"I appeal to

you as Christians. Do you value the word of God? Do you cherish that word only for the salvation of your souls? Or do you confide in that same word and Spirit for guidance as to ministry and Church office?"

Dealing with Holy Scripture as they do, it is not to be wondered at that "the Brethren," as we always hear them call themselves, should slide into error with regard to God's Church. We have shewn what the principle is that they lay down, namely, that God had no Church on the earth till the Holy Ghost descended on the Day of Pentecost to form it by the bestowment of special gifts. They assume that there could not possibly be such a thing as "the Church," till our Lord Christ, as its Head, had actually taken human nature, died, risen again, ascended, and taken His place again in heaven. A continued, but enlarged Church, to consist of Jews and Gentiles, formed into "one body," is what they cannot comprehend. It is something wholly different from what God had before sanctioned; they must have to constitute the Church, or (and here we suppose is the hitch) they will have nothing to justify their separation from all existing communions of Christians. Now it does seem a most strange thing, looking very much like a wilful blindness, that these same men, who make so much of what is said about the Church in one part of the 1st Epistle to the Corinthians, should altogether have overlooked what the Apostle has written in the tenth chapter of that same Epistle, of which he tells the Corinthians (and through them he tells us) he would not have them "ignorant." We must quote his words, that the point may be seen:—"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat *the same spiritual meat*; And did all drink *the same spiritual drink*: for they drank of that spiritual Rock that followed them: and that Rock *was Christ*." Surely here is the *continuity*, and the essential *identity*, of the true Church of God shewn. Here, at all events, is Christ recognised as the Spiritual Head of the Church, long before he took upon Him the form of man. And this sort of recognition is of frequent occurrence in the New Testament. We have it again in the 9th verse, in the words, "Neither let us tempt *Christ*, as some of them" (the Israelites in the wilderness) "also tempted." The same mode of speaking occurs in the 11th chapter to the Hebrews, where it is said of Moses, that he esteemed "the reproach of *Christ* greater riches than the treasures in Egypt:" while that same chapter concludes with the remarkable words,—“God having provided some better thing for us, that they without us should not be made perfect;” a statement this which plainly shews, that we

are to be added on to them, not constituted a distinct and separate body. Christ, as "the angel of the Covenant," was "in the Church in the wilderness," as Stephen says (Acts vii. 38), before He actually became its human Head, because His incarnation was an anticipated fact in the Divine purposes. He existed *in posse* before he existed *in esse*, as logicians say. How utterly obfuscated by their sectarian theory the senses of the Plymouth Brethren must be, that they cannot see and understand this distinction. Have they never read, that "Jesus Christ is the same yesterday, to-day, and for ever"? Have they never observed what our Lord told the Jews, in regard to the transfer of Church privileges from them to others, in the words,—“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof”? But it is not always convenient to see. The leaders of the Plymouth sect want to constitute a peculiar Church of their own, in which they may exercise their fancied "gifts;" and it would prove to be only the "baseless fabric of a vision," if the *full light of Heaven* were let in upon it; so they take the one only part of Scripture that seems to suit their purpose, and ignore or pervert all the rest.

The first Epistle to the Corinthians is the stronghold of "the Brethren." Because they find at the beginning of this the expression, "the Church of God which is at Corinth," they conclude that that, as set in order by the Apostle, must have been intended to be a pattern Church. But was the Church of God to be found only at Corinth, because this expression is used here? It is a gratuitous assumption, that what is there written respecting the Church was intended to exhibit that, so corrected, as the model for all Churches. The Apostle speaks of several things in that Church as *exceptional*, or only of *temporary* purpose. And if that Church were designed to be made the model for all Churches, in all countries, and in all ages, the Epistle to it ought obviously to have been the very first Epistle St. Paul wrote. But the first Epistle to "the Church of the Thessalonians" at least is of earlier date; so is that to the Galatians; and that to the Romans is coeval, even if not somewhat earlier. The Apostle of the Gentiles seems to have had no idea of conforming the Churches, as established in different countries, among people with different habits, to exactly the same type. That would have been *Judaism* indeed. There is a certain *pliancy* in Christianity in this respect. The Churches planted by the Apostles were, so far as we can discover, differently endowed as to gifts, and so they had prescribed for them different rules of action. The Plymouthites admit that the age of miracles has passed away, so far as the supply of "Apostles and Prophets" is concerned. By what kind of

logic, then, can they contend for its permanence in the supply of "Evangelists, Pastors, and Teachers"? If the Plymouth Brethren can exhibit the miraculous gifts possessed by the Corinthian Christians, we, for our part, will not object to their acting by the same rules; but to enforce the rules for their exercise, where the gifts do not exist, would be obviously Pharisaic and foolish. The laws of the first creation of the world were exceptional: the laws of its continued existence are fixed and uniform. Is not the same true of the Church?

There is a note of Calvin's, on the first Epistle to the Corinthians, to which the Plymouth Brethren would do well to give heed. Their avowed object is to establish a perfectly pure Church on earth, and one in which, if they could accomplish it, there certainly would be unity; for it is to consist only of all the good taken out of all other Churches. This is what Calvin, who, on the whole, is a most judicious divine, says with regard to the Church:—

"Mirum forsā videri queat, cur eam hominum multitudinem vocet Ecclesiam Dei, in qua tot morbi invaluerant, ut Satan illic potius regnum occuparet quam Deus. Certum est autem, eum noluisse blandiri Corinthiis: loquitur enim ex Dei Spiritu, qui adulari non solet. Atqui inter tot inquinamenta qualis amplius eminet Ecclesiæ facies? Respondeo . . . utcunque multa vitia obrepsissent, et variz corruptelæ tam doctrinæ quam morum, extitisse tamen adhuc quædam veræ Ecclesiæ signa. Locus diligenter observandus, ne requiramus in hoc mundo Ecclesiam omni ruga et macula carentem: aut protinus abdicemus hoc titulo quemvis cætum in quo non omnia votis nostris respondeant. Est enim hæc periculosa tentatio, nullam Ecclesiam putare ubi non appareat perfecta puritas. Nam quicumque hac occupatus fuerit, necesse tandem erit, ut discessione ab omnibus aliis facta, solus sibi sanctus videatur in mundo, aut peculiarem sectam cum paucis hypocritis instituat. Quid ergo causæ habuit Paulus, cur Ecclesiam Corinthi agnosceret? Nempe quia Evangelii doctrinam, Baptismum, Cænam Domini, quibus symbolis censeri debet Ecclesia, apud eos cernebat."

These remarks read as if they were written, by anticipation, purposely for the Plymouth Brethren. They are attempting what the Donatists attempted in the first century, and attempted in vain. It is as clear as anything can be, that there never was "the one body" in the sense the Plymouth Brethren would put upon the words, that is, a Church consisting exclusively of true saints, in perfect unity one with another, since the day that the three thousand, along with the previous hundred and twenty true disciples, assembled with one accord at Jerusalem, and had all things in common. The Corinthian Church certainly exhibited the reverse of this: and, indeed, in all the Apostolic Churches, as described in the Epistles, we

find precisely the same evils, more or less, and still greater moral evils, prevailing, than can be found now in any communion of Christians. Are there no similar evils, even among "the Brethren" themselves, with all their pretensions to oneness, and to exclusive purity?

Of all the intolerant sects that ever arose, the Plymouthites are about the most intolerant. These spiritual Ishmaelites turn their hand against all their brethren, and make war upon all other communions of Christians alike. With an assumption of spiritual judgment, that goes even beyond that of the Pope, they unchurch all the Churches in Christendom. This they will not themselves deny. But as most of them were previously members of the Established Church, they hate this Church above all other Christian bodies, and pour out upon it the bitterest of their abuse. Is this grace? or is it not rather nature? Having taken up a false position, it must be maintained at all hazards, and so they give us a new version of the Scriptures under the title of "A Synopsis of the Books of the Bible," which is *their* "Douay Version." With the most daring dogmatism, (we must use strong words to describe their acts truly,) they undertake to tell us precisely why each Book of Scripture was written, and upon what exact point it bears. Thus Mr. Kelly tells us that the Epistle to the Romans was written for the "Children," but that to the Corinthians was written for "the Church." We are not to be left to judge for ourselves any more than the poor Papists. The worst of it is, that they all write in such a *foggy* style, that it is almost impossible to attach to their sentences any definite meaning; they can be crisp and clear enough, indeed, where they want to be so, but elsewhere they are misty and vague. One thing, however, stands out everywhere in painful prominence: under phrases of the most luscious piety there peep up the horns of an intolerant spiritual tyranny.

Our witnesses to this shall not be what they say of us,—but the way in which they treat members of their own schism who dare to differ a hair's breadth from them. It is not long since Plymouth Brother No. 1, Mr. Müller, the founder of the Orphanage at Bristol, published an account of his institution, in which he recorded several extraordinary answers to prayer, when he was in want of funds to carry it on: whereupon Plymouth Brother No. 2, published an answer to Plymouth Brother No. 1, telling him that it was probably the devil who answered his prayers, in order to punish him, as it would appear, for disobedience to those Plymouth Brethren who, like No. 2, "stood on another platform." Our second case is the following statement made by one of their own body:—

"The excitement and confusion," says Mr. Culverhouse in his statement as to the "Jersey, Guernsey, and London Case," (pp. 5—10,) "which prevailed at the Conference," precluded, I regret to state, all sober investigation. It is impracticable, dear Brethren, to describe the true state of things, either in the gatherings or at the Conference. Every remonstrance is unheeded. Insinuations, slanders, insolence, threats, and violence, are resorted to. I designate it an Inquisition. At the meeting of the 21st inst. the doors were guarded and locked. A brother, on applying for entrance, was seized by the throat and thrust back. Our brethren, Mr. Darby, Mr. Wigram, Dr. Cronin, and Mr. Lean, are the ruling members." This statement is confirmed by Dr. Carson, of Coleraine, who says, "I have received a long letter from the person alluded to by Mr. Culverhouse as having been seized by the throat. He says, 'On entering the meeting one Saturday night, I was seized by the throat by Mr. —, and nearly strangled; and I bore for several days the marks of this old gentleman's talons on my neck, and yet this old gentleman is allowed still to preach.'" (p. 62.) A third case of unchristian intolerance that has come to our knowledge is the following:—A dear Christian lady's only son married a Plymouth "Sister," who, as might be expected, soon brought him to her way of thinking. What has followed from this? They will no longer join their aged mother at her family worship, but treat her as if she were a convicted heretic. Thus is their schismatic spirit brought even within the family circle without any just occasion. We have even heard of cases of their separating the wife from the husband, where the husband is admitted to hold all the essentials of the faith, thus violating that great first law of union which God instituted, and which is so close and sacred that it is made in Scripture the type of the union betwixt Christ and His Church. Though our Lord foretold that His religion would set the nearest relations, in some instances, one against another, such as the father against the son, and the son against the father; yet it is worthy of notice that, while He specifies several of these relations, in which this unhappy result would be produced, He never sanctions in any way the carrying of it so far as to divide between husband and wife.

It is the *essentially schismatical and sectarian spirit* of the Brethren that, in our view, condemns them. The large measure of good that is in them, and in their writings, we willingly admit; but this does not excuse their acts. The members of other dissenting bodies are often Schismatics or Sectarians only from accident; it is no part of their creed to be so: sometimes the Church herself has been the cause of it; but

"the Brethren" are Schismatics upon principle. They profess to deprecate the Schisms and Sects they find in Christendom, and to regard them as sinful; and then, with a strange inconsistency, to avoid the sin and remedy the evil, they go and create a *fresh Sect*. Their avowed purpose is to draw away disciples after them. Their mode of doing it, too, has been aptly described by the Apostle by anticipation thus,—who "by good words" (by "*good words*" be it observed, not by *bad words*) "and fair speeches deceive the hearts of the simple." (Rom. xvi. 18.) Well would it be if all Christians would act upon the advice that precedes this: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

We would not speak thus strongly, if it were not demanded by the occasion. We hate all intolerance wherever it is to be met with, except the intolerance (essential to its nature) of "*the truth*." We can make large allowance for differences of opinion, and for differences in modes of worship, in other communions, so long as all things are done with charity. But the presumption that sets itself up against the judgment of the wise and good of all generations, and the Pharisaic spirit that causes men to separate from all others, and the schism that *needlessly* rends the Church—that we cannot endure. We hold it to be the part of *true* charity here to tell "the Brethren," with all plainness, their fault.

The way in which Mr. Kelly, for example, presses people, by every variety of appeal and urgency of expression, to "come out" from the existing communions in Protestant Christendom, and to place themselves on his "platform," reveals a thoroughly sectarian object at the bottom. It is not the salvation of their souls only, he plainly tells them, they ought to consider, but the unalterable plan which, according to him, God has laid down for His Church, or "the Assembly." This is made by him an article of the *Faith*. He has got so possessed with his own figment about the Church, (for a mere *figment* it is, as we have shewn,) that this fills the whole sphere of his imagination, and constitutes, in fact, *his* creed, which he would constrain all others to adopt as essential to their Christianity. If he could shew us the place in Scripture, where it is written, "He that believeth not *this* shall be damned," we might be brought to listen to him ourselves. But we read in our Bibles many things which Mr. Kelly, and others of his sect, seem not to see, such as, "But foolish and unlearned questions avoid, knowing that they do gender strifes." (2 Tim. ii. 23.)

"Doting about questions and strifes of words," is one of the things that the great Apostle of the Gentiles expressly con-

demns (1 Tim. vi. 4) ; only this happens to be in the Epistle to Timothy (remember that, reader), and not in the Epistle to the Corinthians. To *us*, however, it has as much authority in the one place as in the other. In this particular department of theology the Plymouth Brethren appear to excel all others. They raise questions about the difference (as if the one did not involve the other) between confessing our sins and praying for the pardon of them ; between acknowledging the Holy Ghost as given, and praying that he may be given ; and various other points about which simple-minded people see no difficulty at all. To the Services of the Church of England, too, they raise some most absurd objections ; to wit, they object to the general confession in the Communion Service, on the ground of these words,—“The remembrance of our misdoings is grievous to us ; the burden of them is intolerable.” This, they say, dishonours our Saviour, who has taken away our sins. But would not the burden of them be intolerable if we had to bear them alone, which is all that these words mean, and not that Christ has not fully atoned for them, so that by faith in Him we may be relieved of that burden. Since our last article appeared, we have been asked by a Plymouth Brother to give an answer to such a question as this,—“The migratory character of the Holy Ghost as to the Church of England?” The way in which we can imagine St. Paul would answer it, would be simply and curtly,—“Avoid foolish questions.” “The wind bloweth where it listeth.” This writer evidently thinks that he has caught the Church of England in an inconsistency in praying at each returning Whitsuntide, that God would “send to us His Holy Ghost,” which implies, he thinks, that He goes away every year during the interval ! We can only say, that we pity the man who cannot understand that a gift made once is no reason why we should not ask for the same gift again, or rather, for a larger measure of the same gift.

We sincerely wish we could certify that the Plymouth Brethren were sound in all their doctrines. But they have some strange fancies even here, which they press as if men’s salvation depended upon their distinctions. Their doctrine of the Atonement differs from that generally received by Evangelical Christians. They confound atonement with pardon, on the conditions of repentance and faith, and make faith a mere assent of the mind to a fact, not a moral power that is to exercise its control over all the feelings. Your feelings, or the moral condition of your own mind, according to them, has nothing to do with your salvation, forgetting that salvation, as completed by Christ, and salvation as realised by ourselves, are two very different things. Believe, only believe, that

Christ died for your sins, and that is all that is needed, is their doctrine. The death of Christ, too, apart from the obedience of His life, they hold is all-sufficient for our justification, overlooking the fact that the obedience of His life was *the very basis* of the merit of His death as our substitute. It is true, we admit with them, that Scripture dwells almost exclusively upon His death as the meritorious ground of our free justification; but then that, obviously, is because His death was the grand consummating act of His obedience. Had He not obeyed the law perfectly in His life, would there, we ask, have been any merit in His death? The answer to this settles the whole question, without making any curious distinction, such as "the Brethren" would insist on. But the point in which they seem to us to slide into the most dangerous error, practically, is, in their doctrine of imputed sanctification. If sanctification is imputed to us, as well as righteousness, for our justification, then personal holiness is no longer required, and this makes way at once for the Antinomian doctrine, that we are in no sense under the law as our rule of life. The better-minded among the Plymouth Brethren may not intend this; but this is what it comes to *practically*, as others will apply the doctrine. It is the same thing as Mr. Kelly argues for, when he asserts that the words, "They that are Christ's have crucified the flesh with the affections and lusts," mean that these were crucified "on the cross of Christ," and that the thing is "done already."* The flesh crucified by substitution! Is not this "*religion made easy*"? The way in which the Plymouth teachers, who assume that they write everything under the infallible guidance of the Holy Ghost, deduce their doctrine of imputed sanctification from Scripture, is palpably absurd. Because Christ is made our righteousness by imputation, therefore, as He is said to be made our sanctification in the same connection, He must be made that also by imputation, as if the difference in the things did not of necessity imply the difference in the mode. If I say to a person,

* It was not to Mr. Kelly's translation of the words, *ἵνα μὴ ἂν θελήτε ταῦτα ποιῆτε*, in Galatians v. 17, "in order that ye may not do the things that ye would," we objected, but of his constant habit of endorsing this and similar things with the name of the Holy Ghost, in the words, "This, I believe, is what the Holy Ghost wrote and meant." Why could he not content himself with saying, "This is the true and proper translation of the Greek"? He denies that Apostles, or Apostolic powers, any longer exist,

and yet he himself assumes to speak in the Apostolic form of—"It seemed good to the Holy Ghost and to us." We may have "much to learn about the action of the Spirit in the Assembly;" for we certainly have yet to learn that the Holy Ghost is bestowed in any special degree upon Mr. Kelly, or any others of the Brotherhood. This we do know, that the Spirit of God is never the mover or author of *sects*; for these are "works of the flesh," and not of the Spirit. (Gal. v. 20.)

"I will be to you both food and clothing," I surely shall not be understood to mean that I will be food to him *in the same way* in which I will be to him clothing! The clothing is to be external as respects his person, the food internal; the one is to be put on him, the other within him. So of Justification and Sanctification. Are we to renounce all common sense directly that we step within the province of Religion? Our sanctification, the Plymouth Brethren assert, is perfect now, as our righteousness is perfect in Christ. "There is no such thing as progressive sanctification," says Mr. Mackintosh. "Whom He justified, them He also glorified," it is written. Are the Plymouth Brethren glorified already, personally and actually?

The truth is, we have here, if the truth may be spoken, a specious and subtle heresy, all the more dangerous because it is so well disguised. Under the form of the most blessed truths, we have some very pernicious errors. These "foolish questions" are Satan's snares, in which he catches unwary souls. We are always in more danger of being imposed upon by him when he comes as an angel of light, than when he comes as an angel of darkness. Would that we could make others see the danger there lies hidden in these new principles. It is not to be wondered at, that they "lead captive silly women," as St. Paul calls them, "laden with sins" (that is, burdened in their consciences), "led away with divers lusts" (not "lusts," as we take it, in the ordinary sense, but rather *ἐπιθυμίας ποικίλαις*), with the *varying desires*, the *ever-shifting fancies* (*passions*) for new doctrines and new teachers, which are characteristic of the sex, "ever learning, and never able to come to the (thorough, settled) knowledge of the truth."

We have been charged with uncharitableness in the way in which we have spoken of the Plymouth Brethren. Our answer is, we would rather be uncharitable with St. Paul than charitable with the world. It is the fashion now to be charitable towards everything *except the Truth*. The world cares not for truth so long as it can have peace. We do care. We care *for the sake of mankind*. We care, because we know that with the loss of the truth comes, sooner or later, the loss of the liberty wherewith Christ hath made us free. The doctrine of the Plymouth Brethren may give liberty to the flesh, but it brings bondage upon the spirit. It is "touch not, taste not, handle not;" have no creeds; join in no written prayers; submit to no system of Church government; hold no communion with any that worship not in our way, or you will sin against Christ; and so, under the professed intolerance of all forms, this sect would shackle us under a negative form of their own, which involves the forfeiture of all Christian liberty.

To shew that we are not partial in our judgment in charging

the leaders of the sect with being sectarians, and guilty of *mental idolatry* in setting up their own peculiar opinions as all-important, and so essential to the very being of the Church as to justify *schism*, we will avow it as our own deliberate conviction, that all persons are guilty of unjustifiable schism who leave the established Reformed Church of this land to join sects upon any such points as a difference of opinion about the mode of baptism, or the nature of the ministry, or about rites and ceremonies of any kind. These are all the *accidents* of religion, not its *essentials*. If we may separate from communion with our fellow Christians on *such* grounds, there never can be either "one body" or "one Spirit," in any practical sense of the words. This has been the great practical error among Christians who hold the Reformed Faith. Though Dissent may have been overruled in this country to the production of much good, even to the Established Church, yet who shall say that infinitely more good might not have been produced, if, without abandoning their principles, the faithful in Christ had kept within the Church? In the place of making the good the minority, they might thus have made them the majority, and have prevented much of the "pernicious nonsense" with which the Church has become afflicted. The true evangelical members of the Church would not then have had to contend against such fearful odds. Every allowance must be made for those who are Dissenters by birth, or who have become so by the force of circumstances which they could not control. But separation from a Church like that happily established in this land, which we may designate as "the Church of the English," just as St. Paul uses the expression "the Church of the Thessalonians," in which the true doctrine of Christ is delivered to us free from any required conjoint idolatry, and the Sacraments be administered in all that is essential to them, according to Christ's ordinance, is nothing less than needless schism, in the indulgence of self-will, instead of submission to the declared will of the Lord, that we should all "endeavour to keep the unity of the spirit in the bond of peace," even when we cannot be "perfectly joined together in the same mind and in the same judgment."

It seems to us so plain, that we wonder it is not seen at once by all others, that if any man sets up an opinion of his own touching religion, upon which his own salvation confessedly does not depend, and separates from communion with all his fellow-Christians on account of that opinion, it is, practically, that opinion he makes his god and bows down to, and so, *practically*, his religion is *mental idolatry*. The man worships his own will embodied in his own fondly-adored opinion. It is manifestly not Christ he goes to his church, or chapel, to wor-

ship,—for Him he could worship elsewhere,—but his own particular crotchet. But every Christian man, if we read our Bible aright, is to hold his own private persuasion about “meats and drinks,” and all things indifferent, in *subordination* to the good, in the healthful unity of the whole body of Christ, which is his Church—a body which is on no account to be rent member from member, but is to act together as a whole. To “cause divisions” in it, to tear and rend it into sects, is to make ourselves the agents of Satan in the commission of “spiritual wickedness,” which, according to Scripture, is the worst of all wickedness.

We have said that “Plymouth Brethrenism” engenders a *singular obstinacy*, that renders its converts impervious to all conviction. And so it does. All reasoning, or argument, or proof is vain against their opinions when once they get possessed. And to produce this obstinacy in the converts is the great aim of the teachers. This comes out most palpably in the writings of Mr. Kelly. To instil this spirit into them seems clearly to be his main object. After he has stated the plausible reasons which he is able to make out in favour of what, by a bold assumption, he calls “God’s fundamental principles with regard to His Church,” he proceeds to urge, in the strongest way, that his hearers *must* receive this his ideal, if they would be “subject to God’s word,” and that they must on no account, cost what it may, give it up to join in communion again with any of the Churches, “so called,” existing now in Christendom. In shorter terms, he tells them that to be faithful to the Lord, they must be as obstinate as himself. Thus all the Churches of Christendom are put on a level with the idol temples of the heathen, where, as idols were worshipped, the first Christians were not to enter, and were to suffer martyrdom rather than bow down to the idols; in which case obstinacy was, we admit, a real virtue. But we challenge all the Plymouthites in the world to produce a single decisive proof from Scripture that it is the duty of any Christian to withdraw from a Church where the prescribed form of service, as in our own Church, is as simple as that of the Jewish synagogue, if Christ is preached there. All Christians should hesitate before they make themselves guilty of the sin of *Schism*.

There is a passage of singular significance, bearing upon this question of religious obstinacy, in St. Paul’s second Epistle to Timothy. Speaking of the last days, when “perilous times shall come,” he proceeds to give the moral characteristics of those who shall have a “form of godliness, and yet deny the power thereof;” and in this list he mentions the ἀσυντόνοι—the *irreconcilables*, as the word properly means—the *mentally obstinate*. It must be borne in mind, that throughout this passage.

the Apostle is speaking of *professors of religion*, and he classes these obstinates in a religious sense, these "*irreconcilables*," with the most wicked of characters. Surely this ought to be a warning to all to be on their guard against the indulgence of a sectarian spirit.

Admitting, as we readily do, that the Plymouth Brethren have got hold of a good deal of Scripture truth, and have, most of them, no deliberate intention of doing wrong; believing, as we easily can, that some of them possess considerable gifts, which they are anxious to use in the service of Christ, but use now to the injury of His Church, we would fain shew unto them "a more excellent way." The English Church has just resolved, through her rulers, to allow of a class of helpers, to be called "readers," who shall be authorized to hold assemblies of Christians in any suitable place, there not only to pray with them and read the Scriptures to them, but also to give an exposition when they are capable of doing so to edification. Here is just the very thing for "the Brethren," if real usefulness is their object, and not the creation of a sect. Here a door is opened for the exercise of their gifts, under the sanction of those whom God has set in authority in the Church; and here they may, if they will, set forth Truth, robed in the beautiful vest of charity, which is her proper dress and adornment. "Knowledge puffeth up, but charity edifieth." Need we say another word to commend this as *the more excellent way*?

AN HISTORICAL SKETCH OF THE CANONS.

I.

To trace the authority by which the discipline of the Established Church is regulated, it is necessary to go back to the Ecclesiastical Synods of the Anglo-Saxon Church. These are to some extent still in force. Since, although William the Conqueror dispossessed many of the Anglo-Saxon bishops, in favour of Norman Prelates more devoted to his interests, and probably more under the influence of the See of Rome, than their Anglo-Saxon predecessors, it is evident that he never intended wholly to suppress Ecclesiastical Synods. The powers of the Anglo-Saxon Bishops, and the functions of their Synods, were found too useful to be discarded. When the Norman Bishops succeeded them, they applied the machinery theretofore in use, in enforcing the discipline of the English Church; while the laws of the Conqueror confirmed many of the Ecclesiastical

regulations, which upon his arrival he found in force. At the Reformation, the sources of Ecclesiastical regulations, so far as regarded the ordinance of its ministers and ceremonies, underwent a change. The authority of the whole of the then existing regulations depends upon the provisions of an act passed in the reign of Henry VIII., entitled, "The Submission of the Clergy and Restraint of Appeals Act." It defines the limits of ecclesiastical authority to regulate the discipline of the Church, and confines it within the bounds which still restrain it from exercising independent functions upon matters ecclesiastical. After reciting that the Convocation of the Clergy is, and always has been and ought to be, assembled only by the *King's Writ*, and also that the clergy, submitting themselves to the King's Majesty, had promised, *in verbo sacerdotii*, that they would never henceforth presume to attempt to allege, claim, or put in use, or enact, promulge, or execute, any new canons, constitutions, ordinance provincial or other, or by whatsoever other name they should be called in Convocation, without the King's royal assent and licence,—it is enacted that henceforth no such canons or ordinances, whether provincial or synodical, should be made, promulgated, or executed without the King's royal assent and license. By the same Statute thirty-two persons were appointed to examine the canons theretofore made, and to expunge such as were contrary to the royal prerogative, or the customs, laws, or statutes of this realm. But it is provided "that such canons &c. being already made which be not contrariant or repugnant to the laws statutes and customs of this realm, nor to the damage or hurt of the King's prerogative, shall now still be used and executed as they were before the making of this Act, till such time as they be viewed, searched, or otherwise ordered and determined by the said two-and-thirty persons, or the more part of them." Thus some uncertainty necessarily arose as to what Canons were or were not "contrariant or repugnant to the laws, statutes, and customs of this realm," at the time when this Act was passed. The Commission appointed under this Act never having completed its report, a later Act (27 Hen. VIII. c. 15) continues the power to the King, but limits the sittings of the Commissioners to a term of three years next after the dissolution of the then Parliament. A still later Act (35 Hen. VIII. c. 16) renews this power, and continues it for the King's life. By the second Section, it is enacted, "That till such time as the King's Majesty and the said thirty-two persons have accomplished and executed the effects and contents before rehearsed and mentioned, such canons, constitutions, ordinances synodal or provincial, or other ecclesiastical laws, or jurisdiction spiritual, as yet be accustomed and used here in the Church of England, which, necessarily and conveniently, are requisite to

be put in use and execution for *the time*, not being repugnant, contrariant, or derogatory to the laws or statutes of the realm, nor to the prerogatives of the Royal Crown of the same, or any of them, shall be occupied, exercised, and put in use for the time being, within this or any other the King's Majesty's dominions." These words, it will be observed, are more comprehensive than those of the first Act. Commissioners were appointed under this Act, but no revision was accomplished before the death of the King. The validity, therefore, of the Canons depends upon the construction of those Acts of Henry VIII. which gave the King power to have a revision made of the old Canons, and conferred on them an interim sanction until such revision was accomplished. This point, which is ably discussed by Mr. Shaw in a recent number of the "*Contemporary Review*," deserves consideration; since the Ritualistic party rest their claims upon the rubric in our Prayer Book, which prescribes "that such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained as were in this Church of England, *by the authority of Parliament*, in the second year of the reign of King Edward the Sixth." If, then, the power to revise the Canons came to an end at the death of Henry VIII., it seems to follow as a legal consequence, that the temporary sanction given to the Canons expired with the Act that conferred it; and therefore was not in force during any part of the reign of Edward VI. For in his reign, although a Commission was appointed, which prepared a revised code known by the name of the "*Reformatio Legum Ecclesiasticarum*," this work, never having been ratified, is of no legal validity. The principle upon which the validity of ancient usage, and the authority of the earlier Canons, was to be determined, underwent another important modification in the year 1662. At this time another Act of Parliament was passed, which materially affects the question. For, according to every rule of interpretation, an Act of Parliament supersedes every usage and custom repugnant to its express provisions; so that we may safely take it that every one of the earlier Canons, customs, or ecclesiastical usages which are repugnant to this Statute, are thereby abolished and of no effect. This Statute is the foundation of Church discipline. It is the 13 and 14 Car. 2. chap. 4, and is intitled "*An Act for the Uniformity of Public Prayer, and Administration of the Sacrament and other Rites and Ceremonies, and for establishing the making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.*" This Statute includes the Book of Common Prayer which we use every Sunday in our churches. The authority of the Canons is thus reduced to three sources. First we must ascertain what was the nature and character of the

internal legislation of the Church in Anglo-Saxon times. Secondly, we must observe how far the former discipline was adopted at the Conquest, and what modifications were introduced to regulate the promulgation of future ordinances. And, thirdly, we have to trace the progress of these ordinances down to the commencement of the Reformation, to see how far the restraints imposed by Henry VIII. sanctioned the authority of former usages.

An attempt was made to determine the many controversies and disputes to which these questions gave rise, by the last Act of Uniformity, that is, by the Book of Common Prayer. In the face of this, every point of doctrine and discipline not allowed thereby must be taken to be absolutely abolished and illegal; "though it is certain," says an old writer on the Canons, "that the very worst part of our ecclesiastical constitutions, I mean those of Archbishop Langton and his successors, down to Chicheley, are partly yet in force." For he adds, "The words of this Statute of Henry VIII. are so understood as to confirm not only these Constitutions, so far as consistent with Statute law or prerogative Royal, but even so much of the Pope's Canon law as was here commonly received. As for instance, it passes as good law in our temporal courts that the Lateran against pluralities is of as great force as an Act of Parliament. What part of the Canon law was received in England, and the manner of putting that and our domestic institutions in practice, is to be learned from Lyndwood; for, by the common consent of lawyers, what he delivers as the Common law of the Church is so to this day, excepting where it is annulled by the Statute. And the Legatine Constitutions of Otho and Othobon are to be reckoned among our own domestic Constitutions. Lyndwood everywhere speaks of them as in force."

But to return to the origin of the Canons. As the Anglo-Saxon Church was a missionary institution, so the first of its regulations are formed in the shape of advice or instruction for the guidance of those who were its founders, and who consequently had to provide a constitution for the members of a community as yet incapable of constructing regulations best adapted to carry into effect the objects of a new faith, to which, indeed, they had been but recently converted. The first of such missionaries was Augustin. After having been the head of a monastery at Rome, he was sent over by Pope Gregory, about the year 596, to convert the English to Christianity. He arrived at the Isle of Thanet, and under the patronage of Ethelbert, king of Kent, influenced probably by his queen, a French lady, who had been bred in the Romish faith, he became shortly afterwards Archbishop of Canterbury, which was then the seat of the government.

Before long, Augustin thought it desirable that his authority should receive the sanction of the Pope, and the first evidence we find of any regulation for the discipline of the Anglo-Saxon Church occurs in the answers of Pope Gregory to certain questions put to him by Augustin. In order to establish some uniformity in the discipline and worship of the Church which he had come over to establish, Augustin naturally appealed to the authority of his superior. The answers to his questions, which are called the Rescripts of Gregory, in point of date are generally attributed to the year 601. They have been collected, and commented on, by Bede, Spelman, and others; and a translation of them is contained in Johnson's "Collection of the Canons." The first bishop of the English Church acknowledged their authority, and its early disciples readily yielded obedience to them. These answers of Gregory are but few in number; but some of them still retain their importance, and are not without a peculiar interest, especially to those who are disposed rather to reverence the antiquity, than to regard the use, of the earliest records of our ecclesiastical polity. The questions of Augustin were but nine in number. They chiefly related to matters of discipline concerning the conduct of bishops towards their clergy, and the way in which bishops of other Churches were to be received. They refer, also, to the reception of the Sacrament by persons who, under the Levitical laws, are declared unclean; and they prescribe the rules of affinity within which marriages are prohibited.

The rescripts of Gregory in answer to these questions are remarkable in two particulars. In the first place, they are distinguished by the great deference they pay, in respect to doctrine, to the Apostolical precepts of the Bible; and in the second place, to the desire they evince to accommodate the discipline of the Church to the requirements of its disciples rather than to impose ordinances by virtue of their antiquity or ecclesiastical authority.

Of this the following Rescript of Pope Gregory is a sufficient example. It is an answer to Augustin's first question, "How should bishops deal with their clergy, and how should the oblations which the faithful bring to the altar be divided?" The answer is as follows:—

"The Holy Scriptures, and especially the Epistles of the blessed Paul to Timothy, in which he endeavours to instruct him how he should behave himself in the Church of God, do expressly declare this:—It is the custom of the Apostolical See to charge bishops, when they are ordained, that the whole income be divided into four parts; the first, for the bishop and his family, that he may be able to keep hospitality; the second,

for the clergy ; the third, for the poor ; the fourth, for the repairing of the churches. But because you, my brother, have not been trained up in the monastic rules, you ought not to live apart from your clergy in the English Church lately converted to the faith, but as our Fathers did in the infancy of the Church, when no one said that aught which he possessed was his own, but they had all things common. But if there be any of the inferior clergy who cannot contain, they ought to marry, and receive their dividend apart from the rest."

The fifth question of Augustin was,—“ At what distance may the faithful that are related in blood marry with each other? or whether it is lawful to marry mother-in-law or cousin german?” The answer given to this question still retains its interest, not only on account of its antiquity, but also because it refers the determination at once to the provisions of the Levitical law, without the slightest reference to the dispensations or indulgences of the Church. It is unnecessary to give it at length. But it certainly forbade the marriage of cousins german in these terms :—“ A certain sordid law in the Roman Republic allows either the son and daughter of a brother and sister, or of two brothers and of two sisters, to be married together ; but we have learned by experience that the offspring of such a match cannot thrive, and the holy law forbids us to uncover the nakedness of those that are near akin ; therefore the distance of three or four generations is necessary to make a marriage lawful among Christians. But to lie with a mother-in-law is a horrible crime.” He goes on : “ It is also forbidden to marry a brother's wife, because by her former marriage she was made one flesh with thy brother.”

This sort of pastoral advice appears to have been received by the English Church with respect and obedience long before the pride of priests claimed for it the authority of law, and fulminated excommunication against those whose conscientious scruples or convictions refused canonical obedience to the arbitrary dictates of synods, and ventured to prefer the authority of the Bible to the vacillating mandates of the officers of the Church.

Augustin, and his successors in the See of Canterbury, seem to have wholly employed themselves for a period of nearly seventy years, down to the time of Theodore, archbishop of Canterbury, who first assumed the authority of Metropolitan, in converting the people to Christianity, and settling the regulations of Divine worship.

Until Theodore assembled the Synod of Hertford, about the year 673, the ordinances of the Church consisted mainly in the directions of the bishops and clergy, whose authority appears to

have then, in a great measure, depended on their personal influence.

Theodore had lived at Rome as a private monk, and was sent over to fill the See of Canterbury. He was, Bede tells us, the first archbishop to whom all England submitted ; for the bishops of York at this time did not exercise the authority of Metropolitans. It may be said, that before this time there was, properly speaking, no discipline in the Church ; and even in the best regulated churches abroad the discipline was loose. In fact the secret influence of auricular confession had begun to supplant the wholesome authority of public discipline. Theodore wrote a Penitentiary, which was to direct confessors how to conduct themselves in hearing confessions and enjoining penances. They made confession to the priest necessary, not in order to obtain his absolution, but to be informed what sort of penance was required for every offence, and for the several degrees and circumstances of it. The chronicles of the period contain some curious admissions as to the working of this system. They complain, naturally enough, that the most difficult part of the priest's office was to know how to proportion the private penance to the crime. The chief authority upon such questions was Theodore's Penitentials.

It soon became apparent that the growth of the Church required the authority of some generally recognized rules to maintain its discipline and good order. To this end Theodore, as Archbishop of Canterbury, convoked a council of "bishops and of many masters of the Church, who loved and knew the canonical statutes of the Fathers." It appears from his address to the council, that this synod was assembled not so much to give validity and authority to its ordinances, as to procure the consent of the assembly to observe them. This point deserves notice, since it involves the conclusion that only those who agreed to the Canons then promulgated were held to be bound by them, and this perhaps is as accurate a definition as could well be given of the original obligation of the so called Canon law, upon the authority of which in modern times Christian churches are converted into ritualistic spectacles ; and instead of supplying the comforts of religion to the devout, have become places of amusement for the vain and frivolous.

This synod met at Hertford on the 24th September, 673. Theodore presided. There were present his reverend brother, Bise, bishop of the East Angles, together with Wilfred, bishop of the Northumbrians ; Putta, bishop of the Castle of the Kentish called Rochester ; Luthenus, bishop of the West Saxons ; and Winfred, bishop of the Mercians.

The authority of this assembly, and the obligations which its

members attributed to their canons, may best be gathered from the terms in which the Archbishop addressed them. We give his own account of it:—

“When we were assembled and had taken our proper places, I said, I beseech you, most beloved brethren, for the fear and love of our Redeemer, that we may faithfully enter into a *common treaty* for the sincere observance of whatever has been decreed and determined by the holy and *approved* Fathers.” (This is sufficient to show that the decrees of the Fathers were not recognized as having any authority *per se*.) “I enlarged upon these and many other things tending to charity and the peace of the Church. And when I had finished my speech, I asked them *singly and in order*, whether they *consented* to *observe* all things which had been of old canonically decreed by the Fathers? To which all our fellow priests answered, ‘We are all well agreed, readily and cheerfully to keep whatever the canons of the holy Fathers have prescribed.’ Whereupon I presently produced the Book of the Canons, and pointed out ten particulars which I had marked as being in a more especial manner known by me to be necessary for us, and proposed that all would undertake diligently to observe them.” These ten particulars are the earliest Canons of the English Church. They are as follows:—

The first appoints the time of keeping Easter-day.

The second prohibits a bishop from invading the parish of another.

The third and fourth prohibit bishops from molesting monasteries and monks.

The fifth declares that “No clerk leaving his own bishop go up and down at his pleasure, nor be received, wherever he comes, without the commendatory letter of his bishop.”

The seventh ordains that a synod should be assembled once a year at the place called “Cloves-hoo” (by some supposed to be Hoo, near Rochester).

The eighth Canon seems to imply that the synods of old exercised the right of creating new parishes. It runs thus:—“We had a conference together concerning increasing the number of bishops in proportion to the number of the faithful; but we determined nothing as to this point at present.”

The ninth Canon contains some regulations prohibiting unlawful marriages, and forbidding persons divorced to marry again.

But these Canons were intended to bind the clergy only. This appears from the concluding sentence: “Whoever therefore shall attempt to oppose this sentence, confirmed by our consent and the subscription of our hands, as agreeable to the

decrees of the Canons, let him know he is forbid every function of a priest and all society with us."

In treating of the Canons, we refer only to those ecclesiastical ordinances which were self-imposed by the Church, and therefore, as we understand them, legally binding only upon those who consented, directly or indirectly, to submit to their obligation. We must draw a distinction, at each period of ecclesiastical history, between legal obligations and those which the coercive powers of the Church rendered it dangerous to repudiate, or scandalous to deny. The former do not fall within the province of this sketch, though they form part, and a very large part, of the ecclesiastical laws of the Anglo-Saxons down to the time of the Conquest, duly sanctioned by the legislature, and involving secular penalties for their disobedience. The latter branch of the enquiry comprises many regulations imposed by the bishops and clergy, some of which were even then resented as encroachments upon the civil rights of the people and the constitutional rights of the sovereign; and others, though introduced without any sufficient authority, partly by the force of custom and long usage, and partly from having been adopted by subsequent laws, have since acquired a degree of importance that renders their provisions a fit subject for consideration. That the Romish Church exercised great influence over the mission to Britain, cannot be denied. Indeed, the chief functionaries of the Anglo-Saxon Church, if they were not directly appointed by the Pope, were consecrated by Romish bishops, and received from Rome the pall as the badge of their authority. It was therefore but natural that, in cases of doubt and difficulty, they should appeal to the source from whence they derived their authority.

Thus we find that when Theodore, Archbishop of Canterbury, assumed the prerogative of Metropolitan for the purpose of consecrating more bishops, to serve not only in his own diocese, but also in that of York, thereby invading the jurisdiction of the Bishop of York, Wilfred, Bishop of York, appealed to the Pope for redress, and made a long and tedious journey to Rome, in order personally to advance his claim to the Pope's interference.

The Pope did what he could to maintain the authority of a suppliant who had appealed so confidently to his authority, and to that end, in the year 680, he summoned the "Roman Council about British affairs." The result was in favour of Wilfred's claims. From the fourth article of this Council it appears that "Agatho, the most holy and blessed Bishop of the Holy Catholic Church of the City of Rome, said the petition which Bishop Wilfred, beloved of God, hath offered, gives no small satisfaction to the hearers on this account, that whereas

he conceived himself undeservedly ejected from his episcopal see, he made no resistance by contumacy and secular force, but with an humble sentiment of our principal, blessed Peter, the prince of the Apostles, professing that he would submit to whatever was determined, like an humble suppliant waiting for what our principal the blessed Apostle Peter (whose place we officiate) should think fit to be ordained."

It thus appears that such humble supplications from the bishops of foreign churches were in those days a somewhat unusual compliment to the authority of the Pope. However, in strict conformity with the benevolent intentions to be gathered from the foregoing article, the next one records that "the whole sacred Synod definitely pronounces thus, among other particulars: We ordain and decree that Bishop Wilfred, beloved of God, do take the bishoprick which he lately had, and let such bishops as he shall chuse, with consent of a synod there to be assembled, when they have first been ordained by the most holy Archbishop, be promoted to be his adjutors, after the expulsion of those who in his absence have irregularly been put into possession of his bishoprick, with an et-cetera in which they lay those who receive not these decrees under an interdict." With his decree in his hand, Bishop Wilfred returned to England to present it to the King, and at length, as we are told, "he escaped all dangers through God's protection, and arrived at his own country." His reception will show how much the Pope's decrees were revered by our Anglo-Saxon sovereigns. "And obtaining access to the King, though not without difficulty, he showed him the sealed decrees of the apostolic Pope. But he, when he had first caused them to be read to the bishops of his own faction, who were then in the room with him, was so void of reverence toward the Roman See, that he committed the blessed Pontiff to a certain reeve to be put into gaol, after he had stripped him of whatever he had, and sent his attendants some one way, some another."

This is Bede's account of the matter; and he says, "Theodore of Canterbury was the first archbishop to whom all the Church of England submitted." In the council of Hatfield, it may be observed, Theodore is styled Bishop of Britain.

Such was the position of the Church down to the time of the Conquest, when, although no doubt the condition of the clergy was somewhat changed, the then existing power of self-government appears to have been recognized, and in a great measure confirmed. The Conqueror destroyed many of the churches, and stripped most of them of their furniture. He taxed the lands of the bishops and prelates, and compelled them to perform secular services unknown to their predecessors. He also converted many churches, with their tithes, into lay fees, and

bestowed them upon his followers. The tithes of other churches, which were served mostly by English priests, he appropriated to abbeys which were governed by Normans. He deposed Stigand, the Archbishop of Canterbury; or, to speak more correctly, he caused him to be deposed in synodical form, and filled his see with a Norman successor. Thus Lanfranc became Archbishop of Canterbury. But, before long, the struggle for the Primacy was renewed, and the agitation continued until the question was settled by a synod of fourteen bishops and eleven abbots, with the consent of the King, the Queen, and the Pope. In this synod it was declared that York must be subject to Canterbury in all things relating to religion, and obey his summons to a synod; that the province of York should contain all Britain from the Humber to the borders of Scotland, and that all the rest should be the province of Canterbury. It was also determined that the Archbishop of York, with the rest of the bishops of that Church, having received his archbishoprick as a gift from the King, should receive consecration from the Archbishop of Canterbury, and go to Canterbury, or wherever else that archbishop should require his attendance, for that purpose.

II.

THE state of Church discipline at this period may be best judged of by some of Lanfranc's Canons, which throw considerable light upon the usages of the early Church. Of these we give the following examples:—

The heads of Lanfranc's Canons at Winchester, A.D. 1071.

1. That no one be allowed to reside in two bishopricks.
2. That no one be ordained by means of Simoniackal heresy.
3. That foreign clergymen (*i. e.*, clergymen from another diocese) be not received without commendatory letters.
4. That ordinations be performed at the certain seasons.
5. Of altars, that they be of stone.
6. That the sacrifice be not of beer, or water alone, but of wines mixed with water only.
7. Of baptism, that it be celebrated at Easter and Whitsuntide only, except there be danger of death.
8. That masses be not celebrated in churches before they have been consecrated by bishops.
9. That the corpses of the dead be not buried in churches.
10. That the bells be not tolled at celebrating in the time of the secret.
11. That bishops only give penance for gross crimes.

12. That monks who have thrown off their habit be neither admitted into the army nor into any convent of clerks, but be esteemed excommunicate.

14. That tithes be paid by all.

15. That clergymen either live chastely, or desist from their office.

16. That chalices be not of wax or wood.

In the ninth year of William the Conqueror's reign, A.D. 1075, Lanfranc summoned a council, which assembled at Paul's Church in London. It was attended by the Archbishop of York, and many other bishops and abbots. The Bishop of Lindisfarne, or Durham, sent a canonical excuse for his absence. At this council Lanfranc presided. He is described in the Canons as Archprelate of the holy church of Canterbury, and Primate of the whole isle of Britain.

Many usages which had been prescribed by former Canons were here renewed, among others the following rules were imposed :—

Lanfranc's Canons of London.

"That monks observe their order according to the rule of Benedict and the dialogue of Gregory, that the young monks be kept under masters in proper places appointed for this purpose ; that all of them carry lights by night, unless such as are not allowed by their prelates to have anything of their own. If any without license are discovered to have anything of their own, and do not with repentance confess and discard it before they die, let not the bells be tolled, nor the salutary sacrifice be offered for such an one, nor is he to be buried in the church-yard.

"That no one marry any of his own kindred, or of the kindred of a deceased wife, or the widow of a deceased kinsman, within the seventh degree, according to the decree of Gregory the Great and the Less.

"That no one buy or sell orders, or any ecclesiastical office wherein the cure of souls is concerned. For Peter forbade this to Simon, and it is forbidden by the holy Fathers under pain of excommunication."

Among Lanfranc's Canons passed at Winchester, A.D. 1076, are these :—

"That no canon have a wife ; that such priests who live in castles and villages be not forced to dismiss wives, if they have them, but such as have not are forbidden to have any ; and for the future let bishops take care to ordain no man priest or deacon unless he first profess that he hath no wife.

"That no clergyman or monk be received without his bishop's

letters ; and if a monk be canonically received, yet let him not publicly serve in the churches.

“ It is decreed that no clergyman, either in the city or country, pay any service for his ecclesiastical benefice but what he paid in the time of King Edward.

“ Farther, it is ordained that no man give his daughter or kinswoman in marriage without the priest’s benediction. Other marriage shall be deemed fornication.

“ We forbid all supplantation in churches.”

Down to the time of Henry II. the government of the Church was regulated entirely by the bishops and clergy. Indeed, the Articles of Clarendon are the first instance of ecclesiastical laws in which the bishops did not concur. The council by which these articles were confirmed was clearly a parliamentary assembly. Its object was to prevent the disputes which had arisen between the King’s justices and the clergy, where the claims of the Church clashed with the civil rights of the laity, as well as to preserve the prerogative rights of the Crown. The council was held at Clarendon, 11 Henry II., A.D. 1164. And the Articles were proposed for the purpose of compelling the Church to observe such of the customs and liberties of the kingdom as had been in use at the time of the King’s grandfather, Henry I. They defined the jurisdiction of the Church, and rendered the clergy amenable to the common law, confining their authority to the determination of spiritual matters and questions of discipline.

By the 12th Article it is provided that,—

“ When an archbishoprick, bishoprick, abbacy, or priory is vacant, it ought to be in the King’s hand, and he shall receive all the rents and issues as of his own demesnes ; and when the church is to be provided for, the King is to send his mandate to the chief persons of that church, and the election ought to be made in the King’s chapel, and by the advice of the King’s parsons, whom he shall call for this purpose. And the elect shall do homage and fealty to the King as to his liege for his life and members and earthly honour (with a saving to his order), before he be consecrated.”

The constitution and powers of the provincial and diocesan Synods is a subject which still retains its interest, and much of its former importance. For the following researches upon this point, we have largely availed ourselves of the learned opinion of Mr. A. J. Stephens, Q.C., LL.D., on the provincial Synods of Armagh, published by Parker, London, 1864.

In *Stavely v. Ullethorn* (Hardres, 101), it was decided that the third council of Lateran was a general law received in England, and that “ this council is as forcible as an Act of Parliament which concludes all parties.” So also in *Edes v. Bishop*

of Oxford (Vaughan, 21), it was resolved that, "if canon law be made part of the law of this land, then is it as much the law of the land, and as well, and by the same authority as any other part of the law of the land."

Stillingfleet makes general *practice and allowance* the main foundation of our ecclesiastical legal constitution; that is, "When things of themselves do not oblige by the authority of those that made them, yet being generally received and allowed, they thereby become law to us." (1 Eccles. Cas. 244. Ed. Lond. 1702.)

The statute 25 Henry VIII., c. 21, s. 1, and the seventh section of the Act of Submission, taken together, contain an express parliamentary declaration that "long use and custom," without the authority of parliament, is sufficient to incorporate foreign laws into the English constitution; i.e., to make them part of the common law of the land. (See Stephen's Ecclesiastical Statutes, 153, 161, in. not.) In fact, the ecclesiastical laws may be now described in the language of our statutes (25 Henry VIII., c. 21, preamble) as "laws which the people have taken at their own free liberty, by their own consent, to be used amongst them, and not as the laws of any foreign prince, potentate, or prelate." (Ecclesiastical Commissioner's Report, February 15th, 1832. p. 10.)

From an early period of the Christian era, synods, provincial and diocesan, were convened for the maintenance of sound doctrine, the preservation of unity, the exercise of wholesome discipline, and for promoting generally the interests of the Christian Church.

The power of a metropolitan to convene his provincial synod, is attested by the usage of the Church, by the Council of Nice and other succeeding General Councils; and such right is recognised by Eusebius, the apostolic canons, and by the canon law of Christian countries in general, not only as being universal, but being of the essence of the office of metropolitan.

In the fifth Canon of the Council of Nice, it is ordained that provincial councils be held once or twice a year.

Prior to the Act of Submission, the English metropolitans convened provincial synods "when and where they pleased, and the king allowed the practice as a common custom of his Christian realms." (Kennett on Synods, 157; see Atterbury on Convoc., 64, 65, 121, 122, 132, 175; Gilbert (Chief Baron), Treatise on the Court of Exchequer, 48, 49, 55; 1 Stillingfleet, Eccles. Cas., 259.)

"There was not," writes Kennett (on Synods, 57), "one canon or constitution before Henry VII. among all those collected in the second volume of Spelman, that was made in a parliamentary convocation or provincial synod assembled at the

king's motion to attend a parliament. No ; all those old canons and constitutions were made in distinct ecclesiastical assemblies, which were proper provincial councils, summoned by immediate will and pleasure of the archbishop, without any reference to the king's mandate or desire."

In the Year Book of 20 Henry VI., 13, the following passage occurs: "L'Ordinar' per sa Convocation ad pourvoir de faire Holydays et Fasting dayes mes nemy de allower ou disallower les Patents du Roy, mesque ils ont pourvoir de faire Constitucions provincials per que ceux de Saint Egl' sera lies: unc' ils ne poient faire asc' chose qui lier' la temporalte." (See also Year Book of 21 Edw. IV., 44.)

In *Bird v. Smith* (Moore, 783), the court stated, "Que per le common ley chescu' Evesq' en son Diocess' Archevesq' en son province, et convocation meason en le Nacon', poit faire Canons de lier deins lour limits."

"The metropolitans had," remarks Kennett (on Synods, 158, 162), "an ordinary right to convene their synods, and the King had not an ordinary right to forbid the meeting of such synods." These assemblies were not only always convened by the metropolitans, but they were likewise dissolved by them. (Atterbury on Convoc., 17.)

The Crown, however, always had, and still retains, the power to direct a metropolitan to convene, at any time, a provincial synod. Thus, in 1226, the King directed a provincial to be called by the Archbishop of Canterbury, in order to obtain money for the relief of his necessities. (1 Wilk. Conc., 603.)

The provincial synods, which were convened in 1257, 1277, and 1283, and held in London, were not assembled by the King's writ, but they were convened by the Archbishop of Canterbury, *ex mero motu*, for the spiritual needs and affairs of the Church; their legality has never been questioned; and the only objection which, it is said, exists against the Archbishop of Canterbury now exercising similar rights, is the Act of Submission. (Wake's State of the Church. 2 Wilk. Conc., 93.)

The absolute right for a metropolitan in England to convene his provincial council was never successfully questioned, although abortive attempts were made to oppose it.

When Archbishop Stratford, in 1481, held a provincial synod, to which the lower clergy were invited, in order to oppose some arbitrary proceedings of Edward III., the crown ordered such synod to refrain from treating and agreeing upon such things as were in derogation of the royal prerogative, but did not prohibit the members of the synod from assembling. (Atterbury on Convoc., 19; see Wake's State of the Church, 290.)

Kennett observes,—“I never hit yet upon a formal prohibition sent by the King to any one national or provincial convocation

called by the King's writ, and sitting concurrent with the Parliament, no sort of prohibition in writs or messages, and no need of them: for the clergy, in these parliamentary convocations, did not yet establish any canons or constitutions wherein they might have trespassed upon the King's prerogative, or the subject's liberty, and, therefore, no occasion to restrain them in a power which they did not here and now execute. Royal prohibitions were only proper when the clergy met in a true ecclesiastical synod, independent of the civil magistrate, convened by the archbishop or legate only, without any reference to King or Parliament.

"And therefore to contain them within the just bounds of pure ecclesiastical jurisdiction, the King sent his prohibitory writ, directed to the synod, and commonly delivered by the King's messengers in it, that they should not presume to do, or ordain, or attempt (the phrase varied in various writs) anything that might prove to the prejudice of the King, his crown or dignity. Scarce any one ecclesiastical synod out of Parliament but was thus expressly inhibited not to exceed their bounds of Church."

"All parliamentary convocations, whether nationally called by the general Præmunientes, or provisionally assembled by the King's particular writs to the two metropolitans, meddled only with parliamentary matters, petitions for redress of grievances, and aids to supply the King in his public wants." (Kennett on Synods, 154, 156.)

These views are mainly corroborated by Bolingbroke, in his *Treatise on Ecclesiastical Law*, who thus writes (p. 1196): "That the bishop of every diocese had here, as in all other Christian countries, power to convene the clergy of his diocese, and in a common synod or council with them to transact such affairs as specially related to the order and government of the churches under his jurisdiction, is not to be questioned. These assemblies of the clergy were as old, almost, as the first settlement of Christianity amongst us, and, amidst all our other revolutions, continued to be held till the time of King Henry the Eighth.

"What the bishop of every diocese did within his own district, the archbishop of each province did within his proper province. They called together, first the bishops, afterwards the other prelates of their provinces, and, by degrees, added to these such of their inferior clergy as they thought needful.

"In these two assemblies of the clergy (the diocesan synods and provincial councils), only the spiritual affairs of the Church were wont, for a long time, to be transacted. So that in this respect, therefore, there was no difference between the bishops and clergy of our own, and of all other Christian churches. Our metropolitans and their suffragans acted by the same rules

here, as they did in all other countries. They held these assemblies by the same power, convened the same persons, and did the same things in them."

It therefore seems clear, that, before the 25th of Henry VIII., c. 19, the archbishop of each province was at liberty to assemble his provincial suffragans and clergy, not only at such times as the King by his writ commanded him so to do, but whenever he thought it would be necessary for the good of the Church that they should be called together. In both cases, whenever the metropolitan sent out his mandates for their assembling, they were obliged to obey, and to attend at the time and place which he assigned for that purpose. (Wake's State of the Church, 439; Joyce on Synods, 257, 259, 363, 364; Potter on Church Government, 272, 273. Ed. Lond. 1852.)

By the general law of the Church, every bishop of a province has a right to be convoked by his metropolitan to the synod of such province. (15th Canon of Nice; 9th, 19th, and 20th Canons of Antioch; 19th Canon of Chalcedon.)

In the earliest times, it seems that bishops brought some of their clergy to attend on them at synods, yet the bishops only were members of the synod. (Potter on Church Government, 279, 282, ed. Lond. 1852; Kennett on Synods, 110.)

By degrees the clerks who attended the bishops to the synod, came to be admitted to consultation, not as a matter of right on their part to be consulted, but as a right in their superiors to have their advice when it was desired. Thus, A.D. 816, abbots and presbyters attended the provincial Synod of Challock. (1 Wilk. Conc., 69.)

So likewise the Council of Tarragon, in Spain, decreed, "That such letters should be directed to the bishops from the metropolitan, that they may carry with them not only some of the presbyters of their cathedral church, but also of their diocese; and that they should bring also some of the secular sons of the Church along with them." (Wake's State of Church, 100.)

In the Roman Church, about 1200 years after Christ, the inferior prelates and capitular bodies were thus far taken into their synods, that they were to be invited to them, and if they came, were to be allowed to treat in them, and so were some select presbyters too, such as the metropolitan thought fit to call, and admit to such a privilege. (Ibid. 102.)

The Canon law, indeed, prescribed that the dean and chapter of the cathedral of the metropolitan should be called to a provincial synod, and their proctor permitted to take part therein. In the Decretals of Gregory IX., lib. iii. tit. x., the tenth chapter begins as follows:—"Ad concilia provincialia vocari debent et admitti cathedralium ecclesiarum capitula."

In the ancient order of holding these councils in the Church

of Rome, collected not long after the time of Pope Innocent III., the following rules were prescribed:—

“First the bishops were to enter into the place of meeting and sit, then the presbyters who had any cause to be there; but these were not to mix with those whose order required them to be there. And a circle being made of the seats of the bishops, let the presbyters (says the order) sit behind their backs, that is, such of them as the metropolitan shall chose to sit with him, and who (therefore) may both judge and define anything with them.”

“This,” observes Wake (*State of the Church*, 103), “is one of the most early, as well as the most authentic, evidences that I have met with for the presbyters acting in these kind of assemblies, and this, at the same time, allows a liberty to some of them to sit and act in the synod, yet excludes all colour of right, and leaves the metropolitan to determine whom he will admit to such a power and privilege with him.”

From about the year 1282, “Presbyters,” writes Wake, “have been commonly thus received into our provincial councils, yet have they not for all that been accounted any necessary or authoritative part of them. The synod has always been looked upon to have had its full compliment and power without them; and that neither did their presence add anything to it, nor their absence detract at all from the authority of it.”

“Let me for this,” he says, “appeal to the determination of our two great Canonists, Io de Athon and Wm. Lyndwood, who both agree and are both express to this purpose. The decision of the former is this: ‘That to such provincial councils, where anything is to be established which touches the state of the province, the bishops are to be cited, and the other subjects to be invited, not compelled;’ and for the latter, he tells us, if possible, yet more plainly, ‘That true it is to the provincial council the bishops are to be called, but no others of necessity; but if others come, they are to be admitted, and such others shall be called too, of whose affairs anything is to be done.’” This was his account both of the law and practice in this matter.

What he had said here, he again repeats in his fifth book: That to the provincial council none but bishops were necessarily to be summoned; yet if others came they were to be admitted, and to be called, too, when their own facts were to be treated on, or because their counsel was necessary. (*Wake’s State of the Church*, 107, 108; *Kennett on Synods*, 41, 42, 110, 144; *Potter on Church Government*, 338; *Paul on Benefices*, 53; 2 *Johnson’s Canons*, 1279, 1342; 2 *Spelman Conc.* 320, 581; 2 *Wilk. Conc.* 33, 702.)

At this day, on the trial of a bishop, and perhaps in some other matters, bishops only can be members of a provincial synod.

Respecting the question under consideration, the provincial synods that were convened in London, A.D. 1257, 1273, 1277, and 1283, are important.

In 1257, Archbishop Boniface issued his mandate (Hody on Councils, part iii., 109; Wilk. Conc. 723; Wake's State of the Church, 204) to the prelates of the province of Canterbury to treat of the common affairs of the Church of England, commanding them to cite the deans and priors of their cathedral churches, the abbots and other independent priors, and the archdeacons, each of them bringing letters procurational from their several congregations and subject clergy, for the ratification of those things which, by the help of God, should be treated of in common to the honour of God and the Church.

In 1273, presbyters, chosen by their bishops, sat in the provincial Synod of Canterbury. In that year, Archbishop Robert Kelwarby issued a writ to the Bishop of London, directing him to summon a provincial synod to meet at the New Temple. (2 Wilk. Conc. 26.)

The mandate commanding the Bishop of London to convene the suffragan bishops to this synod, states,—“You are to direct, on our part, each of the suffragan bishops of our church to call and bring with him, to the aforesaid synod, three or four of the greater, more discreet, and prudent persons of his church and diocese, that by the assistance of their common counsel such important affairs of the Church of God, by His aiding mercy, may be brought to a happy conclusion.”

In 1277, Archbishop Kelwarby convened another provincial convocation; but the mandate essentially differed from that which he had issued in 1273. Instead of directing the presbyters to be chosen by the bishops, he desired that they should be elected by the diocesan clergy, and accordingly the clergy-proctors were specially summoned.

The bishops were ordered to meet in London, together with some of the greater persons of their chapters, the archdeacons of the several archdeaconries, and the proctors of all the clergy of each diocese, in order to treat with the archbishop more effectually on the aforesaid and on other business.

In 1283, a provincial synod was convened by Archbishop Peckham (2 Wilk. Conc. 93; State of the Church, 222) to meet at the New Temple, London, a privileged and exempt place (not in the King's Court), within three weeks after Easter, 1283, when no Parliament was sitting. (Kennett on Synods, 136.)

They were called to treat and agree upon such things as the whole clergy should deem profitable for the honour of the Church, the satisfaction of the King, and the peace of the kingdom.

In the mandate sent by the Archbishop to the Bishop of

London, the synod was to be composed of the bishops of the province, abbots, priors, deans of cathedrals and collegiate churches, archdeacons, two proctors for each diocese, and one for each chapter.

Such were some of the gradual steps by which the inferior clergy came to be represented by proctors in provincial synods, and this precedent was subsequently applied to parliamentary assemblies.

In the reign of Elizabeth various sets of Canons were framed by Convocation. Some of these, however, never received the royal assent, so as to be binding at the present day; and those which obtained it are, generally speaking, less important and less frequently cited than those of the reign of King James. These were passed in the Convocation of Canterbury, in 1603, and were afterwards received by that of York. They were formally sanctioned by James I., and have, therefore, a legal validity. It has, indeed, been solemnly decided that they do not bind the laity, inasmuch as the laity are not represented in Convocation (*Middleton v. Crofts*; *Strange's Reports*, 1056), but they bind the clergy, as has been admitted frequently, even by the temporal courts. Yet their validity is only of a qualified kind; for, even in ecclesiastical matters, they are of no force as against an Act of Parliament, or if contrary to the Common Law of England. (*Pender v. Barr*, 4 Ell. and Black., 105.)

It is by these Canons of 1603 that the internal discipline of the Church is now mainly regulated, and with this remark our space compels us to conclude the subject.

POETRY.

"WE ALL DO FADE AS A LEAF."—(Is. lxiv. 6.)

(*From the German.*)

Sad Autumn's moan returneth;
My pensive muse, too, mourneth
In sympathetic tone;
Sweet Summer's bloom decayeth;
In this world nothing stayeth;
Man, with the rest, is quickly gone.

By constant change of seasons
God's wisdom with us reasons,
And points to lasting rest;
His voice on all sides preaches,
This lesson sweetly teaches:
Whate'er He does is right and best.

The rose, in meek submission,
 Yields to her life's condition,
 Existence brief though sweet ;
 The apple, for our uses,
 Its hold spontaneous looses,
 And gently falls before our feet.

O man! God's favour'd creature,
 Wilt thou, beyond all nature,
 Resist thy Maker's will,—
 His will, who sets before thee
 Eternal life and glory,
 Joys which immortal spirits fill.

If He send grief or losses,
 Ill-health, pain, worldly crosses,
 His rod is love in truth ;
 Be still, endure with meekness,
 His strength supports our weakness ;
 Be still, whate'er He doth.

What if, for loss of heaven,
 For gain, the world were given !
 Help us, Thou Son of God,
 Ev'n here to heaven belonging,
 To look with earnest longing
 To Thee, the only Good!

E. M.

"SO HE GIVETH HIS BELOVED SLEEP."—(Ps. cxxvii. 2.)
 (*From the German.*)

O what an autumn day! so still the air ;
 One scarce dares breathe or make the faintest sound ;
 And all the while, unshaken, here and there,
 The ripest fruit keeps dropping to the ground.
 Wise Nature thus would have us understand
 How Christians one by one receive their call :
 No rude wind tears them off, no ruder hand,
 The Sun, which ripens, makes them gently fall. E. M.

"THE CRUCIFIED SAVIOUR."

Long with his fancied virtues satisfied,
 Man casts no look upon "the Crucified."
 No stir within provokes one anxious cry,
 No thought of guilt calls out one deep-drawn sigh.
 "A sinner,—yes, but such are all around,
 No worse than others surely I am found.
 A sinner, wandering—others wander too :
 What more than others need I care to do ?"
 —Yet, sick with others, would the common ill
 Unneeded make the wise physician's skill ?

Are *ten* content while leprous, *one* distressed ?
 Will *many* troubled therefore be *at rest* ?
 Will *hundreds* whelmed beneath the yawning deep,
 Without one cry of anguish sink to sleep ?
 What consolation then to know, that I,
 If die I must, shall but with others die ?
 What joy, if with the father, brother, friend,
 I take such course as must in ruin end ?
 Oh, wiser sure to seek the narrow way—
 Though few are found to enter it, all *may* ;
 Oh, wiser far, where God invites to go,
 And, taught by Him, His real joy to know :
 'To turn away no longer from the thought
 Of what I *care* to be, and what I ought :
 The word of Life, which falls upon my ear,
 As God's own voice, within my breast to hear.
 What, if it wake within me anxious dread :
 What, if at once my former peace have fled :
 What, if my soul alarmed and tempest-tossed,
 Has but one cry to utter now—"Lost, lost ;
 Lost, wandering ;"—but hearken, o'er the wave
 Comes there the voice of One, who wills to save.
 "Heard before uttered was thy bitter cry,
 Seen from before all time thine agony ;
 Thy sins, thy sorrows brought me from my home ;
 To seek and save thee, lost one, am I come.
 I died, I live for thee ; for thee forth flowed
 Freely the sin-atoning stream, my blood :
 For thee my prayer is ever heard on high,
 Nor shall it now for thee be death to die.
 Banish all fear, all sorrow from thy heart,
 Bid carking care, bid anxious fear depart :
 Saved by my grace, thy heavenward-journeying feet
 From Heaven's wide opened portals joy shall meet :
 Joy, for I come : I come within thy breast
 To dwell a willing, if a welcome guest.
 Joy, that shall be thy strength : that no decay
 By time shall know, or ever pass away.
 Joy in my presence now, in sin forgiven,
 Joy with thy Lord eternally in Heaven."

Ω.

Poems. By the Rev. E. S. Wilshire. London : Hatchard & Co. 1866.—Mr. Wilshire, the author of these Poems, is a missionary stationed at Somerset East, at the Cape. His congregation being poor, and his church not nearly large enough to accommodate them all, he has published this little volume of original poetry, in the hope that the profits arising from its sale, or the kind interest of those into whose hands it may fall, will contribute to provide him with sufficient means adequately to

enlarge the edifice. Although we cannot speak of all these compositions in very glowing terms, we gladly bring the publication before the notice of our readers, trusting that a minister who has laboured so effectually amongst his flock, may at least have the satisfaction of no longer seeing his work crippled for want of church accommodation, which he himself is unable to provide. With this object in view, we make the following short extract from what appears to us to be one of the most beautiful of these poems :—

“FAREWELL.

“HEAVEN! underneath whose gleaming fires vigils alone I keep,
And those whose cold unpassioned rays trail o’er the surging deep;
Your orbs I’ve watched in varied moods, thoughtful, or sad, or light,
But never yet with poignant grief, as this drear parting night.

“But yesterday, and home, and friends, dear as my life were mine,
And gladdening daily walks and haunts, affection’s tones divine.

“But now, farewell my fatherland, farewell beloved home,
With willing though too wavering heart, across the world I roam;
Christ’s gracious Gospel on my lips, a fire within my breast,
Until that blessed tale be told, ne’er may my spirit rest.

“Such drew not,—but an inward voice would gently lead me on,
Whispering in each religious hour of Christ’s sweet favour won;
Or if awhile this voice was hushed,—my world I loved too well,
Soon sorrow, or some fleshly cross, chased earth’s delusive spell.

“Thro’ many a scene, thro’ many a year, that hope grew in my heart
With longings, like God’s earlier saints, from all for Christ to part;
Life to my pondering fancy seemed travail and sore unrest,
Where might one find untroubled peace, save in His favour blest?”

THE PROPHECY OF NOAH.

THE first of what may be termed the historical prophecies of Scripture is the prediction which the patriarch Noah uttered respecting his three sons after the Flood; which reads in the Authorised Version as follows:—“Noah said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.” (Genesis ix. 24—27.)

A very slight consideration of this prophecy warrants our belief that there is an omission in the text. Else, how are we

to account for the sudden change from Ham the father, whose peculiar offence towards his sire was the cause of such a curse having been uttered, and whose name is twice mentioned in the context as "the father of Canaan," to the comparatively innocent Son? The Arabic version reads, "Ham the father of Canaan" in the three branches of the prophecy, instead of "Canaan" singly. A few copies of the Septuagint version read Ham in the place of Canaan simply, as if the latter word was a corruption of the text. And if we regard the metre, that the line "Cursed be Canaan" is much shorter than the rest, it is apparent that something is wanting. Accepting the Arabic version, then, as the correct text, the prophecy of Noah would read in metre as follows:—

I. Cursed be Ham, the father of Canaan ;
A servant of servants shall he be to his brethren.

II. Blessed be Jehovah, the God of Shem ;
And Ham, the father of Canaan, shall be his servant.

III. God shall enlarge Japheth,
And shall dwell in the tents of Shem :
And Ham, the father of Canaan, shall be his servant.

Amongst the descendants of Shem, Ham, and Japheth, the three sons of Noah, the earth was divided ; and it may be well to note how this division appears to have been effected according to the geographical nomenclature of the present day.

I. The Sons of Japheth "the elder."

1. From Gomer sprang the Armenians, Cimerians, Cymry, Celts.
2. " Magog " the Scythians &c.
3. " Madai " the Medes &c.
4. " Javan " the Greeks and Latins.
5. " Tubal " the Tartars &c.
6. " Meschech,, the Muscovites &c.
7. " Ivias " the natives of Mount Taurus &c.

II. The Sons of Ham.

1. From Cush sprang the Ethiopians, Chaldæans, and tribes of Africa.
2. " Mizraim " the Egyptians &c.
3. " Phut " the Libyans &c.
4. " Canaan " Canaanites, Phœnicians, Sidonians &c.

III. The Sons of Shem.

1. From Elam sprang the Persians &c.
2. " Assur " the Assyrians &c.
3. " Arphaxad,, the natives of Mesopotamia.
4. " Lud " the Lydians &c.
5. " Aram " the Arabians &c.

Speaking generally, it may be assumed that the descendants of Shem have colonized Asia ; Ham, Africa ; and Japheth,

Europe and America. The following curious commentary on the 10th chapter of Genesis, which records the primitive settlements of the three great families sprung from Noah, is given by the historian Abulfaragi, in his "History of the Dynasties," p. 11.

"In the 140th year of Phaleg the earth was divided among the sons of Noah.

"To the sons of Shem was allotted the middle of the earth; viz., Palestine, Syria, Assyria, Babel, Persia, and Arabia Petræa.

"To the sons of Ham—Africa, Egypt, Nubia, Ethiopia, Scindia, and India.

"To the sons of Japheth—the North, Spain, France, the countries of the Greeks, Sclavonians, Bulgarians, Turks, and Armenians."

The subject of Noah's prophecy may be thus summarily expressed:—

1st. That the descendants of Ham should serve those of his brethren.

2nd. That a peculiar blessing should be with the descendants of Shem.

3rd. That the descendants of Japheth should possess great temporal dominion.

Let us see how far history has confirmed the truth of this prophecy.

I. The name "Ham" signifies "burnt" or "black," which was peculiarly significant of the regions allotted to this family, as we have already seen in the names of the countries of Africa and Southern Asia which they possessed. The kingdom of Egypt, the kingdom of Babylon formed by Nimrod, "the mighty hunter," and the first empire of Assyria with its ancient capital of "Nineveh," as well as the later republics of Sidon, Tyre and Carthage, were all formed by the descendants of Ham; and their condition at the present day (Egypt from having been one of the first empires on earth has become literally "the basest of the kingdoms," as foretold by Ezekiel xxix. 15), compared with what they once were, and what the kingdoms and empires formed by the descendants of Japheth now are, tells with sufficient clearness its own tale.

The mention of Canaan by name so oft repeated in the prophecy, who appears to have been the youngest of the sons of Ham, proves that it was uttered long after the deluge, and probably near the end of Noah's life. Whether Canaan was mixed up with the peculiar offence of Ham towards his father, according to the tradition of the Hebrew doctors, is uncertain from the Scripture narrative; but his descendants seem to have been distinguished from the other sons of Ham on account of the earlier abominations of the Canaanites, which first drew

down the vengeance of Heaven on the cities of Sodom and Gomorrah, and ended in the expulsion, extermination, or subjugation of the rest by Moses, Joshua, and David. So great, indeed, were the impieties of these descendants of Canaan, that "the land itself," to use the forcible language of Scripture in Leviticus xviii. 25, "vomited out her inhabitants" in order to make room for the children of Israel.

The Mosaic narrative of the Israelites, after the Exodus, conquering the Canaanites and taking possession of their land, is confirmed by the Egyptian historian Manetho. Although the fragments of his history which have come down to us present a sad jumble, from his mixing the expulsion of the Shepherds from Egypt with the Exodus of the Israelites, yet sufficient remains to show that his history is in perfect harmony with the inspired record of this important event. There is a very happy synchronism between the histories of Israel and Egypt at this period, which is worth noting. The rise of the "new king which knew not Joseph," in other words, the commencement of the 18th Dynasty (as important an event in the history of Egypt as that of the Norman conquest in English annals,) appears from Manetho to have taken place B.C. 1706. The building of Solomon's Temple must be dated, on both Scriptural and secular authority, B.C. 1014. The Tyrian Annals, which are most unexceptionable witnesses, relate that the building of the Temple took place 556 years after the Exodus of the Israelites from Egypt. This would make the date of the Exode B.C. 1580. It may be computed from Scripture, that between the rise of the "new king which knew not Joseph," and the Exode, 126 of the 430 years from Abraham to the Exode were unexpired. By adding 1580 and 126, we obtain B.C. 1706 for the commencement of the 18th dynasty, which exactly agrees with Manetho's date for that event. Josephus, to whom we are indebted for these remains of the history of Egypt, says that "Manetho professed to interpret the Egyptian history out of their sacred writings, and premised this, that 'our people (the Israelites) had come into Egypt, many ten thousands in number, and subdued its inhabitants;' and he further confesses that 'we went out of that country afterward, and settled in that country which is now called Judea, and there built Jerusalem, and its temple.' Thus far Manetho followed his ancient records; but after this he permits himself, in order to appear to have written what rumours were spread abroad concerning the Jews, and introduces incredible narratives, as if he would have the Egyptian multitude of lepers to have been mixed with us, as he says they were; and that they were condemned to escape from Egypt together." Josephus further quotes Manetho as relating that those who then left Egypt elected as their leader "one of

the priests of Heliopolis, whom they swore to obey, and who made this law for them, that they should neither worship the Egyptian gods, nor should abstain from any one of those sacred animals which they have in the highest esteem, but kill and destroy them all: that they should join themselves to nobody but to those that were of this confederacy. When he had made such laws as these, and many more such as were mainly opposite to the custom of the Egyptians, he sent ambassadors to those shepherds who had been driven out of the land by Jethmosis to the city called Jerusalem. It was reported that the priest who ordained their polity and their laws was by birth of Heliopolis, and his name Osarsiph from Osyris, and who was the god of Heliopolis; but that when he was gone over to these people, his name was changed, and he was called Moses."

The phrase "a servant of servants," which Noah foretold the descendants of Ham would become to those of his brethren, signifies the lowest of servants, even that despised "chatel" called slaves. And how remarkably has the prophecy been fulfilled of the slavish subjection of Ham's posterity in general to the descendants of Shem and Japheth, from the time when the Israelites, on their entrance into Canaan, made the Gibeonites "hewers of wood and drawers of water," even to the present generation, which has witnessed the horrors of the African slave trade, though now, blessed be God, it seems so nearly to have come to its end.

We should not, however, forget that this curse, as contained in Noah's prophecy, did not affect individuals, or even nations, so long as they continued righteous, and walking in the light of truth so far as God had revealed it to them. In the days of Abraham, which was about four centuries before "the iniquity of the Canaanites had come to the full," Melchizedek, whose name was expressive of his character, "being first by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace," is called "The Priest of the Most High God" (Genesis xiv. 18.) And so likewise Abimelech, whose name denotes "paternal king," pleaded in the matter of Abraham and Sarah "the integrity of his heart, and the innocency of his hands" as well as "the righteousness of his nation" before God, and his plea was admitted by God assuring him in a dream—"Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me." (Genesis xx. 4—6.) Yet both Melchizedek and Abimelech appear to have been descendants of Canaan.

II. The word Shem in Hebrew signifies "renown," which was peculiarly characteristic of that Patriarch's descendants, both in a temporal as well as spiritual sense. The finest regions of the most fertile portion of the globe, viz. all South Asia,

including Arabia, Assyria, Mesopotamia, Hindostan, and China, were allotted to this family. Hales supposes that it was in allusion to the meaning of Shem that the Cushites of the family of Ham under Nimrod, when according to Josephus they journeyed from the East to occupy their allotted settlements southward, found in their way a plain in the land of Shinar or Mesopotamia, which belonged to the family of Arphaxad the son of Shem, and proposed to fix their habitation there contrary to the Divine decree, saying: "Let us build a city, and a tower whose top may reach unto heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth." But instead of this procuring them "a name" and a permanent dwelling place, it proved to be their disgrace and confusion. Their language was confounded, and they were scattered abroad on the face of the earth; and Sennaar in Abyssinia, at the present day, supposed to have been built by the Cushite shepherds, records the original scene of their dispersion.

The chief renown, however, of Shem was of a spiritual nature. Jehovah was the God of Shem after a peculiar manner, just as he was the God of Abraham because of the gracious covenant made with him; for Shem was destined to be the lineal ancestor of the blessed "seed of the woman," in other words, the future Redeemer of mankind, who was the subject of a still earlier prophecy delivered on the occasion of Adam's fall. And to this glorious privilege Noah, to whom it was probably revealed, might have alluded in that devout ejaculation: "Blessed be Jehovah, the God of Shem!"

Such, several centuries later, was the privilege of Jacob, when the blessed "seed" was limited to the tribe of Judah, which caused the dying Patriarch to exclaim, "I have waited for Thy salvation, O Jehovah!" (Genesis xlix. 18.)

And how accurately that portion of Noah's prophecy, concerning the blessing of Jehovah as the God of Shem, has been accomplished, let the condition of the nations which profess Christianity in the present day, as compared with their state before the promulgation of the Gospel, tell its own tale.

III. The third branch of Noah's prophecy refers pointedly to the enlargement of Japheth, whose name in the Hebrew tongue has that signification: "God shall enlarge Japheth; and shall dwell in the tents of Shem, and Ham, the father of Canaan, shall be his servant." And how wonderfully this has been accomplished in each separate detail.

History records the amazing enlargement of the boundaries of the descendants of Japheth. His posterity diverged eastward and westward through the whole extent of Northern Asia as far as the Eastern Ocean; whence they probably crossed into America by Behring's Straits; and in the opposite direction,

throughout Europe, to the Mediterranean Sea and the Atlantic Ocean. Thus they gradually enlarged themselves, till they literally encompassed the earth within the precincts of the Northern temperate zone. For being a more hardy and enterprising race, with habits of a roving nature, they continually encroached on the settlements of Shem, whose pastoral and agricultural occupations rendered them comparatively peaceable and unwarlike; and they may be said to have fulfilled the prophecy of "dwelling in the tents of Shem," when the Scythians invaded the kingdom of the Medes, and subdued Western Asia as far as Egypt, in the time of Cyaxares; when the Greeks, and afterwards the Romans, conquered the Assyrians and Persians in the East, and the Syrians and Jews in the South, as Balaam had foretold: "And ships shall come from the coast of Chittim, and shall afflict the Assyrians, and afflict the Hebrews; and he (the invader) also shall perish himself at the last." (Numbers xxiv. 24.) In a similar manner Daniel, xi. 30, predicted that "the ships of Chittim shall come against him." Chittim is supposed to denote the Southern parts of Europe bordering on the Mediterranean, called the Isles of the Gentiles in Genesis x. 5; and the Isles of Chittim, by Jeremiah xi. 10; and the land of Chittim, from which Alexander the Great came, by the author of 1 Maccabees i. 1. In modern times the Tartars, sprung from Japheth, have repeatedly subdued the Hindoos and Chinese, the descendants of Shem; while the enterprising genius of the greatest of "the Isles of the Gentiles," viz. the Anglo-Saxon race, has spread its colonies, language, literature, arts, and to some extent its religion, in all parts of the earth; so that the proud boast has been literally fulfilled in our own times, that "the sun never sets on the possessions of the British Crown." Thus He who was emphatically "the God of Shem" in the olden times, is now especially become the God of Japheth in these last days; and Europe has been long blessed with the light of the Gospel, while Asia has sunk in the darkness of idolatry and superstition. It is, however, worthy of note, that, of the four great monarchies of antiquity, the Assyrian, Persian, Grecian, and Roman, the two former sprang from the descendants of Shem, and the two latter from those of Japheth.

The Exodus of the Israelites from Egypt, and the subsequent conquest of Canaan, proved a serious blow to the power and greatness of the race of Ham. Egypt, which was once the leading nation of the ancient world, gradually sunk into that condition which was predicted of her, that she should be "the basest of the kingdoms" of the earth; whilst the Canaanites were all but exterminated by Joshua's victorious sword. But

Joshua was a son of Shem, and the time had not arrived for "the enlargement of Japheth." Nearly 2000 years elapsed from the time when Noah and his family emerged from the ark, before this can be said to have commenced. He first passed into Asia, appropriating to himself the inheritance of his brother Shem; from thence he passed on to Egypt, subduing the descendants of Ham. The long career of conquest on the part of Japheth, in the person of the Greek and Latin races, over the descendants of Shem and Ham, could never have been foreseen by human sagacity. Many circumstances concurred, such as the superiority of wealth, power, and numbers of Shem, to expect encroachment on Japheth, rather than the reverse. Nor was this unattempted. The great struggle between the Persians and Greeks was an attempt on the part of Shem to dwell in the tents of Japheth; and how truly history records his discomfiture. Three hundred of the sons of Japheth stopped at Thermopylæ the legions of Persians who sprang from Shem. Marathon, Plataea, and the great victory of Cimon at the Eurymedon by land, Salamis and Mycale by sea, alike tell the same tale of myriads of Asiatics falling before the avenging sword of Greece. And when in later years the Greeks became united under one head, Alexander the Great, they poured with incredible celerity from the Hellespont to the Indus, and from the Indus to the outer border of Egypt. And Greece, which presents so small an appearance on the map of the world, may be thus said to have made Asia and Africa her own. Here was the enlargement of Japheth indeed! Here was a dwelling "in the tents of Shem." Moreover, the permanent success of Alexander's conquests presents a striking contrast with the ephemeral ones of Napoleon, whose rapid rise, and still more rapid fall, can only be compared to the gourd of Jonah, which "came up in a night, and perished in a night." Whereas large portions of Asia and Africa have been permeated for ages by the laws and institutions of Greece. Greek was the language of the court, of the government, and the world of letters; and there was spread over Asia, from the shores of the Ægean to the Indus, and back again to the Lybian desert, an outward covering of Greek civilization and character, and the first step, never to be recalled, was taken of Japheth's foretold supremacy over the descendants of both Shem and Ham.

But if "the enlargement of Japheth" was very great through the victories of Alexander, still greater, still more important and enduring, were the conquests of the Romans, sprung from the same race, and destined in the course of time to rule the world. In the old range of ancient history there is probably no subject so replete with interest as the three prolonged struggles between Rome and Carthage. At the commencement of the contest,

Carthage was a great city, containing nearly a million of inhabitants, possessed of a fertile country at home, and mistress of Sicily and Sardinia abroad. She was able, after the contest had commenced, to add Spain to her other colonies; so that, had she been permitted, in the providence of God, to have added Italy to her dominion, Carthage, and not Rome, might have achieved the conquest of the world. But it was ordered otherwise; and notwithstanding the wonderful abilities of Hannibal, one of the greatest generals the world has ever seen, who delayed her fall for a time, the end came at last. Nearly half a century after Rome's greatest enemy had passed away, came Scipio Africanus the younger, who, though he knew not, like Cyrus of old, the God of Israel, was yet, like him, His chosen instrument of vengeance. The resistless sword Joshua had once yielded was placed in his hands, and the remnant of Canaan, from whom the Carthaginians were descended, which had escaped fourteen centuries before, now fell beneath its edge. Carthage was destroyed as completely as ever Jericho and Ai had been, and made, like them, a perpetual desolation. And the words which the Roman historian* puts into the mouth of Hannibal, "*Agnosco fatum Carthaginis*," were fulfilled to their bitter end.

History records that, no sooner was Rome delivered from the only rival able to compete with her, than she rapidly advanced to Universal Empire. Corinth was destroyed the year in which Carthage was taken; and Macedonia, the hereditary kingdom of Alexander the Great, submitted at the same time. Soon all Greece owned her sovereignty; and after Greece, Asia; and after Asia, Egypt. So that when, after the lapse of between one and two centuries, Augustus Cæsar shut the Temple of Janus, Rome was mistress of the civilized world. The words of Noah were then literally accomplished, "God shall enlarge Japheth; and he shall dwell in the tents of Shem, and Ham, the father of Canaan, shall be his servant."

If the enlargement of Japheth be an unquestioned historical truth in ancient times, it has been still more so in modern; as Christendom in general, and the Saxon race in particular, so clearly testify. We are of Japheth. And how wonderful has been the enlargement of Britain. Superior to Rome at the height of her glory in extent of territory and population, the words of the Christian poet, in his Ode to Boadicea, have been more than realized:—

"Regions Cæsar never knew
Thy posterity shall sway;
Where his Eagles never flew,
None invincible as they."—*Cowper*.

* Livy, lib. xxvii. in fine.

Let us take a glance at one single dependency of the British Empire, on which it has been so truly observed "the sun never sets." It is scarcely two hundred years since our merchants began to trade with Hindostan, the empire of the Great Mogul, and possessed by many races, all of whom had originally sprung from Shem. The utmost extent of their ambition at that time was to establish a lucrative commerce, as Tyre had done with Britain three thousand years ago. In prosecution of this object, they were compelled by force of circumstances to conquer and annex kingdom after kingdom, until at length we have become masters of an empire in Asia alone which extends from the Himalayas in the North to Cape Comorin in the South, from the Indus in the West to the Burumpootar in the East, including a population of between one and two hundred million souls. And what has been already said of Alexander's victories in ancient times is still more true of our conquest of Hindostan in the present day. It is not only an "enlargement of Japheth," but it is a "*dwelling* in the tents of Shem" according to the literal meaning of the prophecy. We have begun to leaven India with our arts and sciences and customs, and above all with our religion, and its progress is irresistible. Even bigoted Brahmins have begun to prophesy the downfall of their vain idols, and the complete triumph of the Cross. The following remarkable testimony appeared not long ago in the "*Friend of India*," a most unexceptionable witness, respecting the progress of Christianity in Hindostan:—

"We do not often notice missionary efforts; and our silence is deliberate. It is time, however, to mention a few plain facts. We are tired of listening to the small results of missionary work. In the midst of the mighty events now passing over Asia, there is no event more wonderful than the progress of the mission power. Within one poor half century the unregarded effort of a few fanatics has become the strongest of social levers. Is it nothing that one entire race eagerly embraces Christianity, maintains its own pastors, builds its own churches, and, when called upon to suffer for the cause, dies calmly with Christ upon its lips? Those who know the Karens know that they have done all this. Is it nothing that at this very moment, in the jungles of Chota-Nagpore, among a race wild as our painted forefathers, three thousand men have declared their eagerness to be baptized; that Government, with another wild race to tame, and that race recently in rebellion, can find no civilizers so efficient as Christian missionaries? Is it nothing that among one of the most degraded populations of India 100,000 men have embraced the faith, and do, as far as the human eye can see, live according to it? It has been evident for years to all men with eyes, that the old fabric of Hindooism is breaking up. Who believes in Hindooism? Some few Europeans, but certainly not the Hindoos. Suttee and widow celibacy are abolished. Polygamy is doomed; and what Hindoo, knowing all this, raises a hand?

There is no heart left in the creed; and though it may exist for generations, yet, as the corpse of Roman paganism did, its downfall is assured. This has been accomplished by Missionaries, and is not the greatest of their achievements. For years their influence, and that of the class which supports them, has been permeating Indian society. That society is consequently changed utterly. We have not spoken of souls saved, for we are not writing to religious men, who know these things without our guidance. We address those who will only look at the social aspect of the question, and we ask them whether the result does not justify the cost? But the greatest hope of all remains in this. Our schools and colleges, among the thousands they turn out, may yet produce a native Apostle. He will ring the knell of Hindooism. We chatter about caste and prejudice, as if Chaitonyo had not flung caste to the winds, and died with 8,000,000 followers. A Christian Chaitonyo, with the clear brain of a Bengalee, the knowledge of the West, and a faith tending to asceticism, would have thousands round his feet. We have ourselves seen 2000 natives losing all their apathy at a song. The power of preaching among such a race has yet to be understood."

If the presence of the heathen Greeks and Latins, when they dwelt "in the tents of Shem," proved a blessing to the Egyptian and Assyrian of old, surely the presence of English Christians should prove the very fulness of blessing to the Mahomedan and the Hindoo now. And well will it be for us if we lay to heart the Apostolic exhortation respecting our reponsible duties towards British India. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Rom. x. 14, 15).

There is another important point in Noah's prophecy, to which we must again refer. As well as the "enlargement of Japheth," it was foretold that "Canaan should be a servant of servants to his brethren." If the history of the ancient world, as we have already noticed, proves the stern reality of the curse pronounced upon the descendants of Ham, the history of modern times demonstrates it more clearly than ever. Since the time when Egypt in the East sank to the condition of being "the basest of kingdoms," or the day on which Carthage was annihilated in the West, what people or what state of Africa has been anything save one long continued series of misery, degradation and crime? And if there be one thing in the history of this world of sin and sorrow more truly horrible than any other, or which more exactly fulfils the conditions of the prophecy, it is that of the African slave trade. When the European, three centuries ago, found that the con-

stitution or the negro fitted him for hard labour under a burning sun, he eagerly coveted his services in the newly discovered field of commercial enterprise. Thus the white man made the black man his victim, sending the kidnapper to entrap him, establishing slave depots on the coast of Africa, treating him in all respects as an article of ordinary commerce, as was formerly the case in the United States of America, where he used to be reckoned as "chattels," and reducing to a regular system an accumulation of horrors which are almost too foul for history to repeat. But the wickedness of man illustrates the truth of God, by accomplishing His faithful word. And a more exact fulfilment of the prophecy which foretold Ham's descendants becoming "a servant of servants to his brethren," than that which the slave trade affords, it is impossible to conceive. Whilst the Egyptian has long groaned under the oppression of the Saracens and Turks, who belong to the family of Shem, and the inhabitants of the eastern coast of Africa have suffered from the Arabian slave dealers, who are similarly descended; the negro, in whom the prophecy appears to have had its chief accomplishment, has been for the last three centuries the victim of the relentless cupidity of the sons of Japheth. The prophecy which the Holy Ghost has delivered to us by the mouth of Noah has thus been completely fulfilled. Divine goodness has enlarged Japheth; he dwells in the tents of Shem; and he is lord over the children and heritage of Ham.

SCOTCH EPISCOPACY.

. "WE must mend our own windows!" Dead and cold as the words seem now, those who heard them at York a month ago will remember them as living, glowing words, struck out of the heat of debate, and flying, like sparks from the anvil, to burn wherever they fell. The words themselves, however, are less remarkable than the special application with which they were uttered. Mr. Meyrick had just addressed the Congress on the subject of the evangelization of Italy. But Mr. Meyrick, by his previous defence of the Foreign Aid Society, had roused the wrath of "the Catholic party." True, he was in good company; but his foes know no distinction of persons. Was the A. P. U. C. to be put down by a few bishops, or even by the whole bench? Not very likely. The Bishop of Ely, for having dared to take the same side, fared little better than Mr. Meyrick; and hastened to make his escape as best he could. It was in this posture of affairs—not indeed quite fresh from

the fray, but yet "nursing his wrath to keep it warm"—that Dr. Lee appeared on the platform of the Congress, to do battle for the "Eirenicon," to denounce the projects of Mr. Meyrick, to maintain the supremacy of the Pope, and to promote, as far as possible, the assimilation of the Reformed Church of England to the Apostate Church of Rome. But he had made the grand mistake of reckoning without his host. He had forgotten to remember the firmness of the President. Three times did he shift his ground, and alter the terms of his proposition, in order to avoid the ruling of the chair, but all in vain. There was Mr. Meyrick's noble picture of the future Reformed Church of Italy, and Dr. Lee, in the interest of the Vatican, regarding it with as much affection as the Roman conclave may be supposed to entertain for the cabinet of Florence, and yet unable to touch it. It was very provoking. But there was no help for it; and so, with a few rapidly uttered sentences, in which more was meant than met the ear, he was compelled to abandon the attempt. "I may not say what I mean, but you understand what I mean; we have no business to be meddling with foreign churches: let us look at home: we must mend our own windows." Nor was it in vain that the speaker reckoned on the sympathy of his audience. His party was too numerous, and too unanimous, to let these words be lost for lack of emphasis. They were immediately taken up by the Archdeacon of Taunton, who, while endeavouring to disarm the opposition to which Dr. Lee had succumbed, and to that end carefully disavowing all complicity with that gentleman's particular enterprise, proclaimed himself on the same side, by the adoption of the same motto. "Disagreeing as I do with much, very much, that has fallen from the preceding speaker, there is one point in which I thoroughly agree with him—We had better mend our own windows!"

Now, will it be believed that the very party by whom this declaration was so rapturously applauded should come forward within a month to applaud, not less rapturously, a flagrant violation of the principle which it involves? Yet such is the fact. The rule laid down for Italy has been broken at Inverness; and the sermon on caution and glass-houses has been followed by a pæan for the success of an expedition for throwing stones. It would be incredible, were it not true.

How the *Times* was the first to draw attention to the fact; how severely it was assailed therefore; how inconsistent were the allegations of the delinquents; how incongruous the arguments of the defenders; all this need not be repeated here. It is by no means unimportant to observe, however, that, abundantly as they have been caricatured, those who have thought it necessary to censure the Archiepiscopal expedition

to Inverness have not yet been answered. Their facts are still unchallenged; their arguments unrefuted. The replies of their opponents are distinguished by their ingenious variety, rather than by their consentaneous force. One enlists on his side all the power of ridicule; another, on imaginary grounds, assumes himself to have ascertained the authorship of the obnoxious article, and then proceeds to the indulgence of insulting personalities; while a third, with a show of argument, takes good care that it shall be argument on some minor point, and not on the main question. What that question is, and what its true answer, will be more clearly perceived if we briefly review the principal facts on which our judgment must be formed. Episcopacy, Presbytery, Church Establishments—all these are involved; and because they are so, we must begin at the beginning.

In Scotland, from the reign of Malcolm Canmore to that of the ill-fated Mary, the supreme power in matters ecclesiastical was papal; but from the beginning it was not so. Primeval Christianity dawned upon Britain, not from Rome, but from Iona, "that illustrious island" celebrated (in the words of Johnson) as "the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefit of knowledge, and the blessings of religion." But the light diffused from Iona was itself received from Ireland, a fact of no slight importance to our subsequent investigation. Without, then, minutely inquiring into the agency which brought about the baptism of Donald I., his queen, and court, at the beginning of the third century, or that which induced Cratiliath to afford his effective protection to the refugees from the Diocletian persecution,—without detailing the subsequent successes which in the fifth century attended the labours of Ninian, Kentigern, and other evangelists,—we may date the general prevalence of Christianity in North Britain from the establishment of the Culdees at Iona, in 563. Of the piety of these men there is no question. Whether "Culdee" be derived from "Ceil-de," "Ceili-de," or "cultor Dei," it was an apt designation, and abundantly deserved. Their doctrines, however, it must be confessed, are not regarded with a like unanimity of opinion. A recent writer says,—“Late investigations shew that they did not differ in any material point of faith, discipline, or ritual, from the other Catholic clergy of the period;” and he adds, that “ultimately the Culdees generally became known as Canons Regular.” Now, whether the points of difference were or were not material, it is important to remember that such points did exist. The Culdee “Rule” was devised by Athanasius. Their office was the Greek, and not the Roman. It differed from the latter in the Eucharistic Office,

the prophetic lessons, the sermon and offices after it, as well as in various other particulars. These primitive evangelists "rejected auricular confession, as well as authoritative absolution." They confessed to God alone, and taught that "God alone could forgive sins." They neither prayed *to* dead men, nor *for* them; so little did they believe in the intercession of angels and saints. They had no images in their churches; for they denounced the use of them as "heathenish and idolatrous." They knew nothing of transubstantiation, and had no need of the sacrifice of the mass. For, in its stead, they received the Lord's Supper in both kinds, and they called it "the communion of the body and blood of their Lord and Saviour." They had no dispensation of indulgences, and were in happy ignorance of purgatory. They made no use of consecrated chrism in baptism, and they rejected the Romish form for the solemnization of matrimony. They even sinned (as Erasmus would have said) still more grievously; for they would neither give to the Church of Rome the tenths nor the first fruits, nor acknowledge any allegiance to its bishop. No wonder that the Papal writers, by whom these facts are recorded, should stigmatise the Scoti as "schismatics and heretics;" and as being in reality "Pagans, while calling themselves Christians." The point to be specially noticed, however, is this: that although recorded only to be denounced, still the fact of their being thus recorded by distinguished Roman writers (a saint like Bernard, an historian like O'Connor, an antiquary like O'Halloran), makes it indisputably certain that these peculiarities did exist, and did most effectually distinguish, from those of the Romish communion, all those to whom they pertained. With these facts before us, when we find a Pope (Celestine) admitting that the Scoti were a people "in Christo credentes," we can afford to smile at the censure appended to the admission—"sed non recte."

As to the other statement, that the Culdees "ultimately became known as Canons Regular," it is not one which calls for any lengthened remark. The arrogant tyranny which changes times and laws makes it no conscience to "wear out the saints of the Most High." But although they themselves were at length worn out, the fruit of their labours, and the influence of their example, remain to this day. Bede, sincerely as he was attached to the Church of Rome, has pronounced a eulogium on their purity of faith and life, which not even their warmest panegyrist could exceed.* Innet, in his learned "*Origines Anglicanæ*," bears similarly honourable testimony. Gibbon (in this matter an unexceptionable witness) says, "It was not

* See his *Eccl. Hist. lib. iii. passim*.

a doubtful ray of science and superstition that these monks diffused over the northern regions ; superstition, on the contrary, found them her most determined foes." This was their only crime, but it was enough to seal their doom. After the Whitby Conference, they were driven out of England, to be replaced by the Benedictines. At the beginning of the eighth century, they were expelled from Iona. Their general treatment may be seen in such particular instances as that of Lochleven, where their deprivation and rejection (in the reign of David I.) was solely the result of their deliberate and persistent refusal to adopt the customs of Rome. But, after all, it was found that religious vitality such as theirs is in no danger of sudden death. Lanigan himself (a Romish historian) has shown that Iona was still the seat of a flourishing Culdean community so late as 1203. Nor was their light extinguished in the densest period of the Papal darkness ; for Archbishop Usher tells us that in his time (four centuries later) they existed, in considerable numbers, around the greater churches of his diocese. At last, however, seduction succeeded where coercion had failed. The Culdee abbots were made bishops ; and to those who had parishes their benefices were preserved during life. Their president was made precentor ; "he was to have the most honourable seat at table, and every respect from the chapter." Thus Gregory, abbot of the Culdees' monastery at Dunkeld, was made bishop of that see ; and Andrew, his successor, consecrated bishop of Caithness. The success of this scheme was perfect. The men who had conquered at Cannæ were vanquished at Capua ; and the remnant of the Culdees "ultimately became known as Canons Regular."

The reign of Popery in Scotland was inaugurated, at the end of the eleventh century, by the division of the kingdom into the five dioceses of St. Andrew's, Glasgow, Moray, Caithness, and Aberdeen ; to which David I. (Saint David) added those of Ross, Brechin, Dunkeld, and Dumblane.* It received its final overthrow in 1560, when, in compliance with the petition of "the barons, gentlemen, burgesses, and other true subjects of the realm, professing the Lord Jesus, praying that the doctrines and ceremonies of the Church of Rome might be abolished, that the profanation of the sacraments might be prevented, and the Church governed after the manner of the primitive Christians," the "Confession of Faith," drawn up chiefly by Knox, "was approved and solemnly ratified by

* Educated in England, his liberality to the priests knew no bounds. In endowing these bishoprics, and the many monasteries which he established (e. g., the famous abbeys of Jedburgh, Kelso,

Melrose, and Holyrood House), he alienated a great part of the royal patrimony. It was this which caused James I. to say that "St. David had been a sore saint to the crown."

Parliament." Seven years later, by the first Parliament under "the Good Regent" (Murray), "all the acts of the year 1560, in favour of the Protestant religion, were ratified; new statutes of a similar kind were enacted, and nothing which could contribute to extirpate Popery, or establish Protestantism, was neglected." For the next one hundred and thirty years, the battle of "presbytery" against "prelacy" raged as fiercely as the previous conflict with Popery. The declaration of the General Assembly, that the Episcopal order should be abrogated throughout the kingdom, was the declaration of war. It was answered by "the Black Acts" of 1584, by which the Parliament enjoined all ministers to acknowledge the bishops as their ecclesiastical superiors. In 1592, the King and Parliament annulled the Black Acts of 1584, and passed an Act ratifying the government of the Church by "kirk-sessions, presbyteries, provincial synods, and national assemblies." In 1603, when taking leave of his people to ascend the English throne, the same king assured them in the strongest terms that he would not change the presbyterian form of Church government established in 1592. Of the long catalogue of misfortunes and miseries, that followed the violation of this royal assurance, there is no need to speak particularly. Suffice it to say, that in 1689, after almost a century of suffering, "prelacy," having been denounced in the Claim of Rights, was abolished by Parliament as "a great and insupportable grievance to the nation, and contrary to the inclination of the majority of the people." This abolition of Episcopacy was followed by the restoration of Presbytery, which in the month of April, 1690, was declared by Act of Parliament to be the established religion of Scotland. To say merely that that Act is still in force, is not to state the whole case. In subsequent legislation, every conceivable device for maintaining it in perpetuity has been adopted. It was the "Act of Security" (1703) which necessitated the "Act of Union"; and in that Act of Security the guarantee of the sovereign to maintain "the Presbyterian religion" was a cardinal point. The twenty-fifth article of the Act of Union further enacts, that the maintenance of "the Protestant religion and Presbyterian Church government" in unalterable continuance, "shall for ever be held and adjudged to be observed as fundamental and essential conditions of the said Union, and shall in all times coming be taken to be, and are hereby declared to be, essential and fundamental parts of the said Articles and Union."* Two years ago, in introducing the

* The twenty-fifth Article of the Act of Union, recapitulating "the tenor of the aforesaid Act, for securing

the Protestant religion and Presbyterian Church Government within the kingdom of Scotland," runs as fol-

Scottish Episcopalians' Disabilities Bill, Sir W. Heathcote represented those disabilities as having been retained, in 1792, by the "adroitness" of Lord Chancellor Thurlow. It was certainly an adroit representation; and the fact that it passed unchallenged is one which reflects no credit on the information of the House. For the history of the Act of 1792 (as detailed by Bishop Skinner, by whom that Act was negotiated) completely disproves Sir William Heathcote's allegations. The objections urged by Bishop Skinner against the disabling clause were answered, not by the Lord Chancellor, but by that great ecclesiastical champion of the Scotch Episcopalians, the Bishop of St. David's. And the ground occupied by that learned prelate (in the debate on the motion for the second reading) is precisely that of the recent writer in "The Times." He calls "these Scottish Episcopalians" "a set of Dissenters," and says, "all that I would wish for our Scottish brethren is, that they, as Dissenters from the Established Church of Scotland, should be put upon the same footing with the Protestant Dissenters from the Church of England." Thus endorsing the words of Viscount Stormont, by whom he had been immediately preceded, and who "would conclude by declaring, that it appeared to him, that the Episcopalians of Scotland had exactly and precisely the same claims on the indulgence of the Legislature, as those of the Dissenters in this part of the kingdom from the Established Church of England."* The language of Lord Brougham is stronger still:—"If you choose to call it an Episcopal Church, be it so; but it is a Dissenting Church.

lows:—"And it being reasonable and necessary, that the true Protestant religion, as presently professed within this kingdom, with the worship, discipline, and government of this Church, should be effectually and unalterably secured; therefore Her Majesty, with advice and consent of the said estates of Parliament, doth hereby establish and confirm the said true Protestant religion, and the worship, discipline, and government of this Church, to continue without any alteration to the people of this land in all succeeding generations; and more especially, her Majesty, with advice and consent aforesaid, ratifies, approves, and for ever confirms the fifth Act of the first Parliament of King William and Queen Mary, intituled, 'Act for ratifying the Confession of Faith, and settling Presbyterian Church Government,' with other Acts of Parliament relating thereto, in prosecution of the Decla-

ration of the Estates of this kingdom, containing the Claim of Right, bearing date the 11th April, 1689; and Her Majesty, with advice and consent aforesaid, expressly provides and declares, that the foresaid true Protestant religion, contained in the above-mentioned Confession of Faith, with the form and purity of worship presently in use within this Church, and its Presbyterian Church Government and discipline, that is to say, the government of the church by kirk sessions, presbyteries, provincial synods, and general assemblies, all established by the foresaid Acts of Parliament, pursuant to the Claim of Right, shall remain and continue unalterable; and that the said Presbyterian Government shall be the only government of the Church within the kingdom of Scotland."

* Parl. Hist., vol. xxix. pp. 1343-1345.

You may as well talk of the Presbyterian Church in England, where Episcopacy is established, or of the Baptist Church, or of the Unitarian Church, or of the Muggletonian Church, or of any other Church. They are what we call 'heresy and schism' here. In Scotland the schismatics and heretics are this Episcopal Church in Scotland." With these facts before us, can we wonder that the Primate's proceedings at Inverness should be denounced as a "raid," and resented as an unwarrantable and impertinent intrusion?—that the writers in "The Times" should be found to be unanswerable; and that another writer, in terms more courtly, but not less severe, should have felt constrained to say,—“There is nothing like a little common sense for laying bare the absurdity of ecclesiastical pretensions. The Archbishop has too much politeness and sense not to recognize and own a gentleman when he meets him. The same instinct should enable him to distinguish between a parish church and a private conventicle, even in Scotland.” It is, no doubt, humiliating, and especially so in the case of one so generally and so justly esteemed as the Primate, to be compelled to admit that we are unable to point out any difference in principle between the Archbishop at Inverness and the Archbishop at Mr. Spurgeon's Tabernacle, or a Methodist tea-meeting; and to be told that the proceedings at Inverness, to which his Grace has lent all the weight of his high sanction, are nothing better than a poor mimicry of Dr. Manning's pretences at Westminster. But this humiliation, while felt by the Church at large, is due not so much to the solitary indiscretion of an amiable prelate, whom in this instance we believe to have been ill-advised, as to the restless intriguing of a party, not unjustly described by the assailed and aggrieved Presbyterians, as having yet to learn “even the alphabet of ecclesiastical courtesy and national rights.”

The defence set up for these proceedings is everyway worthy of the party with whom they originate. In the “Address” and “expression of deep thankfulness” for his Grace's Act, we are told that “the recent statute (27 and 28 Vic. cap. 94) had indeed removed the civil disabilities, which political causes alone had imposed upon the legal intercommunion of the English and Scotch Churches;” that “it is by dwelling upon her isolation from the other Churches of Christendom that the Roman Church has succeeded in seducing from her pale many whom attacks upon her order and doctrine would have failed to shake;” that although the question of our relation with the Churches of Eastern Christendom is “at present scarcely ripe for discussion,” still “the Church will derive from full intercommunion with the Church in Scotland, in the United States of North America, and in the dependencies of the British

Crown, much strength and comfort in her hour of trial ;” a sentence “adroitly” worded indeed, for it is so contrived as to insinuate, without venturing to assert, the existence of the “full intercommunion” of which it speaks. As it stands, however, it places “the Church in Scotland” on the same footing as that “in the United States of North America.” Now three bishops of this latter Church were present at the York Congress, and during the week of its Session two of them preached—the Bishop of North Carolina in the Minster, and the Bishop of Illinois in one of the city churches. Before they were allowed to do this, however, each of them was obliged to produce Letters Testimonial signed by two bishops (other than the holder), and even then the archiepiscopal permission thus obtained continues in force only for two occasions. This is the most recent instance in point; but it hardly proves the existence of “full intercommunion.” Yet, until the passing of “the recent statute,” referred to in a preceding paragraph, this was the exact amount of intercommunion allowed by the Church and State of England to the Episcopalian Dissenters in Scotland. And even now, one of the provisions of that statute enables any English bishop, without assigning any reason, to close his diocese absolutely against the admission of any cleric in Scotch orders. As to the other effects attributed by the “Address” to this statute, it is not true that the disabilities which it removed were “civil” only; nor is it true that they had been imposed by “political causes alone.” The penalties imposed for political reasons were such as those enacted by the 10th of Queen Anne, and the 19th of George II. And the Act of 1792 was passed expressly for the repeal of these penalties, or, to quote the title of the Bill itself, “for granting relief to the pastors, ministers, and lay-persons of the Episcopalian communion in Scotland.”

But this paper, already too long, must be brought to a conclusion. Plainly stated, and divested of mere technicalities, the case of the promoters stands thus:—That union is better than truth; that forms are more than faith; that Episcopacy is essential to salvation; that (when perpetrated by Episcopalians) schism is not schismatical; that the Scottish Episcopalians constitute “the Church of Scotland,” and are, in that character, identical with the Church of England; and, finally, that the Primate’s appearance at Inverness is “a distinct refutation of the charge often made against them,—a charge popular, though false,—that they were Dissenters.”* Now, we need hardly say that we maintain the very opposite of these propositions to be

* So says Bishop Morell (Edinburgh) in a Charge delivered a few days after the Primate’s visit.

the truth. We value union, though we do not confound it with unity; but we are not prepared to sacrifice "the faith once delivered to the saints" at the shrine of unity itself.

There are times when fidelity to Truth requires a Church, as it more than once required an Apostle, to stand alone; and those who shudder at the bare idea of an imaginary "isolation" might learn a useful lesson from the noble spectacle of "*Athanasius contra mundum*." We prize Episcopacy; but, with the history of Timothy before us, we have no sympathy with those who affect to look down with lofty scorn on "the laying on of the hands of the presbytery." With the Upper House of Convocation we cordially accept the declaration of our own Ordinal, while (with the same high authority) we refuse to affirm that Episcopacy exists by divine right. As to the empty boast, that the Scottish Sect and the English Church are identical, opposed as it is to notorious facts, it can have no more weight than Bishop Morell's querulous contradiction of the highest legal and ecclesiastical authorities, who have pronounced himself and his co-religionists to be a mere sect of Dissenters. In point of fact, therefore, these assertions of "identity" and "communion" between the Church of England and the Scotch Episcopalians have no foundation whatever. Nor can they ever derive a foundation from the mere acts of individuals, however generally judicious, however highly estimable; especially when, as in the present instance, those acts are in contravention of the "fundamental" statutes of the realm.

But with the Church of Scotland, Presbyterian as she is, the Church of England is in communion.

By the form of "Bidding to Prayer" we are canonically bound to pray for "the Church of Scotland," and for those other pastors and ministers who are neither bishops nor curates; and when that injunction was issued, the Church of Scotland was (as she still is) Presbyterian. The recognitions of the validity of Presbyterian orders, and the legitimacy of synodal government, on the part of the Church of England, have been as numerous, as explicit, and as weighty as the most ardent presbyterian could desire. The modern pretence, that Episcopacy is a cardinal doctrine of Christianity, is one which is utterly refuted by the most distinguished champions of Episcopacy itself. Hooker, Jewel, Hall, Mason, Cosens, Whitgift, Stillingfleet, Sherlock, Andrewes, Bancroft, Bramhall, Usher, Wake, and a host of others, are here of one mouth and of one mind. Nor is it this point alone that is established by their concurrent testimony. They maintain (unanswerably) that the true unity of the Church consists in the holding of the common faith, and not in the observing of particular forms. With them the mode of ordination and the method of government were

subordinated to the supremacy of the Scriptures, and the teaching of the Creeds. The Church of England and the Church of Scotland were by them regarded as twin sisters, differing only in external features, while in all essentials they were one. In a word, in the Church of Scotland we have not merely the Church which enjoys the exclusive recognition of the State, but we have also (what is infinitely better) a Church which fulfils all the requirements of the Church of England herself,—“a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly ministered according to Christ’s ordinance, in all those things that of necessity are requisite to the same.” But in the sect of Scottish Episcopalians we have neither the one nor the other. On the one hand we have the strongest and most indisputable claims on our respect and affection; and on the other nothing more than the arrogant pretensions of an illegitimate pretender to an honoured name. There is a pretension to episcopal order and apostolic succession, which, when tried by the principles of the very men who prefer it, turns out to be utterly worthless.* There is a pretension to “catholic doctrine,” and those who make it are divided against themselves. They have a “Communion Office,” the badge of Popery, and they know not what to do with it. Some of them are doing their best to put it out of sight; while others are determined (in the words of the Tractarian party) “never to part with it but with their lives.” They talk of “unity,” and all the while they aggravate, in its most offensive form, a flagrant schism. Like Dr. Lee, who promotes the “Unity of Christendom” by supporting the intrusion of the foreign “Bishop Julius” on Iona, they seek from a foreign sanction some countenance for the assertion that they are themselves the Church, from which, in truth, they are merely the schismatics. If “Bishop Julius” is a schismatic because, in the language of the gentleman who calls himself Lord Bishop of Argyle and the Isles, “the see is full,” then not all his lordly title will prevent the same character from attaching to that gentleman himself. Will not Dr. Lee tell Dr. Ewing to “mend his own windows”? But these schismatic Episcopalians “possess five-sixths of the soil of Scotland;” and yet (let us

* The conditions required by Lord Thurlow as necessary to the securing of episcopal order in Scotland were rejected by Lord Stormont and Bishop Horsley, on the ground that it was impossible they should be observed. No subsequent regularity could avail to alter the consequences of previous irregularity. Johnson himself, Jacobite as he was, and always taking “good

care to give the Whig dogs the worst of it,” resolutely refused to the non-juring Prelates the title of Bishop. Besides, on “High Church” principles,—far too high to be acknowledged by the Church of England,—the Bishop of London himself has never been baptized, and consequently even Mr. Maconochie, of St. Alban’s, is still a layman.

add) are never tired of complaining that they are very poor. They are "*the Church*" of the nation, and yet are outnumbered by those who resent their pretensions, in the ratio of sixty to one. True, they have not the Universities of Edinburgh and Glasgow, of St. Andrew's and Aberdeen; but then they have Glenalmond, and the "Native supply of candidates for holy orders," which sometimes, from all the "dioceses" put together, amounts to three or four!*

Our task is done. We have avoided all matters collateral, though not immaterial, to the main issue. Of the motives of those who have planned this coalition; of the manœuvres by which it has been brought to its present stage; of the mischief it has already produced in Scotland, and the great expectations indulged by English Romanizers of its fruits at home; of its important bearing on those ritualistic extravagances which are becoming more serious (and, but for that, more ridiculous) every day; of all these things, as well as of the gross injustice, not to say the gratuitous insult, offered to the congregations of the "English Episcopal" chapels in Scotland, we have not said one word. We have simply recited a few of the principal facts which demonstrate the illegality of the pretensions, the schismatical character, and the Popish proclivities, of those "dissenters" who are now boasting that they have, at last, procured for their preposterous claims the sanction of an English Primate!

Σ.

CORRESPONDENCE.

DR. MERLE D'AUBIGNE ON OUR REVIEW OF HIS LAST VOLUME.

To the Editor of the Christian Observer.

Eaux Vives, Genève, Nov. 9, 1866.

SIR,—For nearly half a century I have known and valued the *Christian Observer*; and the names of John and Francis Cunningham, which were, I think, connected with that journal, will always be dear to me. I do not feel called upon to take notice of all the mistakes that have been made in some of the periodicals that have done me the honour of mentioning my work; but the circumstance to which I have just alluded, induces me to write to you with reference to the article

* "Supposing our disabilities to continue, there is danger that the Episcopal Church of Scotland will gradually die out, by the want of any due supply of candidates for holy orders." (Bishop Terrot, Charge, 1862).—And again: "How many young men, do you suppose, are coming forward to prepare themselves to serve in the

ministry, not of this diocese only, but of our whole Church? Not more than three or four. And of these, how many, do you suppose, are of the higher or wealthier classes? Not one." (Bp. Wordsworth: Sermon on "St. Matthew an Example to the [*sic*] Church of Scotland.")

that appeared in your last number on the fourth Volume of my History of the Reformation in Europe. I thank you for the kindness with which you have spoken of the work, both now and in former years. But I find in your article, p. 858, an assertion which surprised me. You say:—"He puts *imaginary* conversations into the mouths of those who become the subjects of his history." Not only have I never done so, but I may also say that I have a horror of such a way of writing history, and I have always made a point of giving the very words—*ipsissima verba*—of the original documents. I was wondering what could have given rise to such a mistake, when I came upon this passage in your journal, which refers to the removal of Fryth from the Tower to Croydon:—"Our author knows all the conversation on the road. 'England,' says one of his keepers, 'has never had such a one of his age, with so much learning. And yet our bishops treat him as if he were a very dolt, or an idiot. They abhor him as the devil himself, and want to get rid of him by any means.'"

Now, the following is to be found in the original document as given by Foxe, Acts and Monuments, vol. viii. p. 697, last line:—"I take him to be such a one of his age, in all kind of learning and knowledge of tongues, as the realm never yet in mine opinion brought forth; yet those singular gifts in him are no more considered of our bishops, than if he were a very dolt or an idiot; yea they abhor him as a devil therefore, and covet utterly to extinguish him."

You see, Sir, that it was not "a conversation which never took place," as says the *Observer*; it is found in a document of the 16th century.

Three lines further on in the same page, 860, the *Observer*, again quoting from my history, adds:—"Fryth had a calm eye and cheerful look; and the rest of the journey was accomplished in pious and agreeable conversation." Pleasant reading this, but not history."

Now you will find in the document quoted by Foxe, p. 699, lines 11—13:—"And so with a cheerful and merry countenance he went with them, spending the time in pleasant and godly communication." I would not venture to say, Sir, that that is *pleasant reading*; but I can affirm most positively, that it is *history*. I have taken great pains to study the original documents of the Reformation; much time is required for that, and it would be unreasonable to expect a reviewer to go through the same labour as the author. I quite understand the need that there is of abridging one's work in such a busy time as that in which we live; but it has its disadvantages. Thus, for instance, the *Saturday Review*, in an article of the 25th of April on my work, reproaches me with not having given a reference as Galba B. X., and another as Titus B. I., but as having put in both cases b^t, instead of B. If the reviewer had consulted the original edition in French, for which I am responsible, he would have found it properly given, Galba B. X., Titus B. I. This may appear a trifling error, but I would not be guilty even of such.

A French writer, Daunou, who was made a peer of France under Louis Philippe, for the services which he rendered to history, said:—"History is in itself picturesque and dramatic. In order to make it tame and cold, it required the barbarism of the middle ages." "D'elle

même l'histoire est pittoresque et dramatique, pour qu'elle devienne terne et froide, il a fallu la barbarie du moyen âge." I fully agree with him in that remark. There are, no doubt, histories of the kind that Daunou complains of, in every language; and when people meet in an historical work with living beings, who think, and feel, and talk, and act, they imagine that they are inventions, and seem to consider that the men of by-gone times ought necessarily to be marble statues or mummies. I believe it to be quite the reverse. I have said in the preface of my first volume, and I shall always continue faithful to that principle, that "the work of the historian is neither a work of imagination, like that of the poet, nor a mere conversation about times gone by, as some writers of our day appear to imagine. History is a faithful description of past events; and when the historian can relate them by making use of the language of those who took part in them, he is more certain of describing them just as they were."—I am, Sir, &c.,

MERLE D'AUBIGNÉ.

[We are obliged to Dr. Merle d'Aubigné for his corrections. He certainly has much better authority for his story about Fryth, the martyr, than we thought he could have produced; and we are glad to make this acknowledgment to an historian and a Christian minister whom we so highly value. Still we may whisper to him, that the few sheep grazing on the distant hills, are not accounted for; a matter of very little importance, it is true, did they not serve to throw an air of romance over the whole. We must add, that, in the course of 800 years, the same forms of expression change their meaning: what Foxe terms a merry countenance, and pleasant communication, in the case of one who was going to be offered up as a martyr ("a service and sacrifice acceptable to God through Jesus Christ") would now be expressed in totally different language. Mirth, under such circumstances, we should now hold to be at once unnatural and wrong, the mark of a callous mind; and the conversation, under such circumstances, we should now say was not only calm, but cheerful. But Dr. Merle D'Aubigné takes our criticisms in good part; so do we his corrections. He may remember that we offered a similar criticism on his former volume some five years ago, when he brought in our Reformers as meeting at the mansion of one of the leaders of the Reformation arrayed in their best robes, and discoursing with each other about the web of Ariadne, and using similar classic allusions.—EDITOR.]

A CATHOLIC ON ESDRAS I.

To the Editor of the Christian Observer.

SIR,—My attention has been called to an article in your Journal for March, 1864, pp. 221 *et seq.*, in which you censure the "heretical" Council of Trent for placing 1 Esdras among the Canonical Books of the Old Testament, and prove at length that that production is not canonical. It is true that it appears in Catholic Bibles as in Protestant; but the Council of Trent never sanctioned it, and no Catholic accepts it as inspired or canonical. No doubt, on discovering your error, you have, as an honourable Christian gentleman, who would

not deal unfairly with those from whom you differ, acknowledged it; but on a cursory examination of your journal, I cannot find such acknowledgment. May I therefore respectfully ask you to point out the number in which it is made? Or, if by some misadventure you have continued ignorant that the charge you made was not well-grounded, you will, I am sure, thank me for calling your attention to it; and your apology will, I feel convinced, be as frank and full and public as the accusation was.

I am, Sir, your obedient servant,

London, Nov. 12, 1866.

A CATHOLIC.

[On receiving this letter, we immediately referred to the Canons and Decrees of the Council of Trent,—*Buckley's Edition*; Routledge and Co. 1861,—where we read as follows:—"Session IV. *Decree concerning the Canonical Scriptures*.—And it has thought it meet that a catalogue of the sacred books be inserted in this Decree, lest doubt arise in any one's mind as to which are the books that are received by this Synod. They are as set down here below: of the Old Testament—the five books of Moses, to wit, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Kings, two of Paralipomena, *the first book of Esdras*, and the second, which is entitled Nehemias; Tobias, &c. &c." In return, we beg to inform "A Catholic," that the 1st of Esdras does not appear in the Protestant Bibles, but in some of them it is printed as one of the books of the Apocrypha, which our Church expressly declares is not canonical.—EDITOR.]

NOTICES OF NEW BOOKS.

"*A Critical Exposition of the Third Chapter of Paul's Epistle to the Romans*." *A Monograph*. By James Morison, D.D. London: Hamilton, Adams, and Co. Glasgow: J. D. Morrison. 1866.—This is undoubtedly a work of great merit. The whole volume, of 400 octavo pages, is devoted to one subject, that subject second to none in Holy Scripture in importance; indeed, all that is important in Scripture is comprehended in it, as both Luther and Calvin have remarked. Thus Luther, on the 23rd verse, says:—"This is the chief point, and the very central place of the Epistle, and of the whole Bible." And Calvin, on the 24th verse, and referring to the contents at once of that verse, and of the two which follow, says:—"There is probably no passage in the whole Bible that more remarkably exhibits the justifying righteousness of God: for it shows its efficient cause, the mercy of God; its material cause, Christ with His blood; its formal or instrumental cause, faith springing from the Word; and its final cause, the glory of the Divine justice and goodness." With these leaders of the Reformation all the Reformers agree. We know not whether most to admire the depth

and quality of the author's scholarship, or the spirit in which he undertakes his work. We remark, too, with satisfaction, that he gives, with equal candour, the authorities on each side on every text, whether Arminians or Calvinists, though he himself seems to belong to the latter class, yet moderately so. We cannot, of course, pretend to follow, or even to give an analysis of a writer who devotes several pages of thoughtful criticism to every verse, as well as a translation of his own; but we may ask the reader to join with us in respect for a writer who opens his work with the following sentences:—"The following monograph on the third chapter of the Epistle to the Romans, is respectfully and diffidently submitted to the judgment of scholarly students of the Bible. It has been a 'labour of love' to the author—a solace to his spirit amid trials which he need not particularize. Retiring from the din and strife and worry of the outer world, he entered, as by an inner gate, into the school of the Prophets and Apostles. It was like a spiritual university. It was like a home too—a home for the heart. Having entered, he engaged with ardour in the studies pursued. He found them soothing; he found the teachers inspiring, as well as inspired. But he felt peculiar attractions drawing him toward Paul. *Quid est enim Paulo rarius?* exclaims Melancthon. Surely he is a rare man, Paul. He is a rare teacher. Nothing is rarer. Mingling freely with the other scholars—patristic, mediæval, modern, and more modern—whom the author found clustering around this incomparable instructor, he listened eagerly to the divine "utterances that fell from his lips." The reader, without being a great scholar, may fully enter into the spirit of our author, and may derive just the same consolation. We may quote the experience of the poet Cowper, as exquisitely told by Cowper himself in one of his letters, and quoted here from Taylor's *Life of Cowper*:—"I flung myself," he says, "into a chair near the window, and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw was the 25th of the 3rd of Romans:—'Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.' Immediately I received strength to believe; and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement He had made for my pardon and complete justification. In a moment I believed, and received the peace of the Gospel." "Unless," he adds, "the Almighty arm had been under me, I think I should have been overwhelmed with gratitude and joy. My eyes filled with tears, and my voice choked with transport. I could only look up to Heaven in silent fear, overwhelmed with love and wonder. But the work of the Holy Spirit is best described in His own words—it is 'joy unspeakable and full of glory!'" Dr. Morison adds, and we join with him in his expression of unfeigned astonishment:—"It is not, however, astonishing that Jones, the Arian, with his entire lack of evangelical insight, should say of the entire paragraph, verses 21—27, 'This passage must appear to every reader very obscure and involved.' It must, indeed, to every reader whose eye will not look on Christ Jesus,—Christ Jesus 'the

Crucified,' Christ Jesus as thus the Saviour. But to those who see the light in His light, it must appear to be the very focus of Biblical illumination on the subject of which it treats. And the multiplicity of rays which converge on it, and emanate from it, irradiates, indeed, but neither dazzles nor bewilders. With not one of them would we dispense. Every word is precious. And the fulness of the Apostles' phraseology is so emphatic, so exquisitely intensifying, so genial withal, and fresh and warm, that we cannot but pity Gilbert Wakefield—in many respects a noble man, though unhappily blinded on one side of his spiritual being—when he remarks that 'the author is exceedingly verbose upon this subject.'" In all our reading we never met with a more painful illustration of that awful truth. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

At this season it is our usual custom to notice the publications of the Religious Tract Society, and they are well worthy of attention. The *Sunday at Home* and the *Leisure Hour* maintain their character, and merit their wide circulation. In schools and cottages, amongst emigrants on ship-board, we wish they might always be found; and in the weary hours of a sick-chamber and a sleepless night, they will be found pleasant companions. The Society has also just issued, in a beautiful small quarto, *Scenes from the Life of St. Paul, and their Religious Lessons*. It is enough to say that the writer is Dr. Howson, of Liverpool; and many will pride themselves on seeing it lie upon their tables, or being able to present it to a friend. We regret that the illustrations, which are dark and hard, are unworthy of the book, and this the more when the best chromo-lithography is so cheap.

The Christian Knowledge Society publishes, as usual, admirable year-books and almanacks. Why does it not more boldly follow the adventurous course of its great rival, or, as we should prefer to say, its sister Society, and give us works, like that of Dr. Howson, got up in the best style of art, as well as in the cheapest form? They would have a large sale, and abundantly repay the venerable Society.

PUBLIC AFFAIRS.

LORD DERBY has called Parliament together for the end of January. He will have time to mature his measures; and if he should meet with a factious opposition, he will be entitled, since he is now working by a Parliament chosen when his opponents were in power, to make an appeal to the country, which, we presume, he will do rather than resign, if beaten by whatever majority. For our own part, we consider that our duty is not to attach ourselves to this or that administration; but to maintain an independent position, always striving to bring Christian principles to bear upon the measures of every party, and to support the various administrations which our

Sovereign may call to her assistance. We are to pray "for kings, and all that are in authority." The subjects which will press for an immediate consideration are many, and difficult and important. First in order will probably stand the Reform Bill, on which we have to make but one remark,—that it will be an act of more than folly, of political suicide, to throw the weight of representation into the hands of the labouring classes, with the examples of America, and every other democratic state in which household or manhood suffrage has been introduced, now lying before us. Home education follows. All parties have begun at length to see that the present system has been conducted at an extravagant cost, and yet has been, as far as the education of the really poor is concerned, an egregious failure. The children of the really poor have been entirely passed over. The children of well-paid mechanics, well able to provide for the education of their families without assistance, have been placed under a forcing or hot-house system, showy and deceptive: they have been taught what they do not want, and because they do not want it, it is immediately forgotten.

The Irish Church, we are told, is doomed. Its enemies tell the people of Ireland that it is their monster grievance. Mr. Bright, on his late visit to Dublin, maintained, with his usual eloquence, that it was not so much the weight of the chain, as the feeling of degradation, that rendered it so galling. He did not remind the people of Ireland, and their priesthood, that Popery, as there understood and practised, is disloyal; that their newspapers affirm, and their priests have all along sanctioned the statement, that the Pope of Rome is their sovereign Lord,—that when he issues one command, and the Queen and her Parliament another, the Pope is first to be obeyed, and the English Government never, if its laws are not consistent with the mandates of the Pope. As to the duty of maintaining a Protestant Church because it teaches, in opposition to Rome, the truths of the Reformation and the Bible, and points out the only way whereby men may be saved,—this, of course, was never alluded to; and we fear it never will be when the question comes to be discussed in Parliament. Few understand the subject, fewer still have the courage to defend it on the true and only substantial grounds—that it teaches the truths of our holy religion, which Popery denies. Men, both in and out of the House, are lukewarm. We are constantly reminded of what was said by a loyal subject of the King, and a loyal member of the Church of England, when it was agitated in the Long Parliament whether Episcopacy should be suppressed, and the Presbyterian Church established in its place: "They that hate the bishops, hate them with all their souls; and they that love them, love them not so well as their own dinners."

Jamaica is in a melancholy state, and she too will demand a hearing, and an immediate change in her Constitution and her Courts of Law, where it seems there is not only a persistent denial of justice to the negro, but a perfect immunity for the most atrocious crimes to his persecutors. The new Governor, in his opening address to the legislature, asserts the truth of these facts, and deeply laments them. He mentions cases in which negroes have come a distance of a hundred miles, and

even more, to recover small debts ; or, from the same distance, to defend themselves against actions ; and on the most flimsy pretext have been obliged to return unheard. The acquittal of Provost Marshal Ramsay, by the grand jury, consisting of planters and overseers, for conduct which, if proved against him, ought to have brought him to the scaffold, was a more scandalous assertion of impunity to a white-man for whatever his cruelty, than has occurred since the emancipation of our slaves five-and-thirty years ago. Mr. Justice Ker, evidently distrusting his jury, charged them that they ought at least to bring in a true bill, that Ramsay might be placed upon his trial. In insolent defiance of the Court, the grand jury, in fifteen minutes, ignored the bill. Ramsay, if the charges brought against him were true, and the witnesses were in attendance to prove their truth, must be another king of Dahomey, revelling in human sufferings and human blood. If Ramsay had not been guilty of such appalling crimes, he would have been the first to demand that at least the witnesses should have been put upon their examination ; and this could not, of course, be done when the grand jury had ignored the bill. The planters and overseers of Jamaica are not to be entrusted with the administration of justice. They are not sufficiently virtuous even for the trial by jury ; and the negroes are not yet sufficiently well instructed to become jurymen. Justice must be placed absolutely in the hands of the Governor, assisted perhaps by a Chief-Justice and Assessors sent from England ; and the additional expenses ought to be levied upon those who have shown themselves so unworthy of the name of Englishmen or British subjects.

On the other hand, Governor Eyre is to be tried at home, in a Criminal Court, on a charge of wilful murder. The proceeding appears to us to be most iniquitous. Our readers are aware, from a document we inserted some months ago, that he received the thanks of the suffragan Bishop, together with that of the clergy, and of the most respectable Nonconformist ministers and missionaries of every denomination, for having by his promptitude and firmness saved the island, and put an end to what threatened to be a ferocious outburst of infuriated negroes. It is not denied that after this his judgment failed ; but there is not the slightest reason for charging him with personal hatred, or wanton cruelty, to the negroes : he trusted too much to the officers of the army, and they, one and all, disgraced themselves, and exceeded their commission. Upon the day on which the blacks threw down their arms and fled, all bloodshed ought to have ceased, but it was only then that their cruelties began. Governor Eyre may well be excused, if he did not expect such conduct from British soldiers. We have no doubt a large sum will be raised to pay the expenses of his trial, nor can we believe that an English Court of Justice will convict him.

Our remarks upon the York Congress have excited considerable attention ; at which, knowing the source from which they came, we are not surprised. We know too, on the best authority, that many of our Bishops are disgusted with the insolent treatment which Dr. Archibold Stephens received. But their lordships must not only speak, but act, and act with promptness and decision. The Evangelical clergy, too, have a solemn duty to perform, and we believe they are

anxious to perform it; for we receive almost daily inquiries as to the wisest course for them to pursue. Our own firm conviction is, that they should absent themselves, one and all, from these Congresses. We observe with great pain that those who attend them return home, if not disgusted and determined to go no more, quite disposed to compromise some of their old principles, and to see less harm in Anglo-Catholic practices. It is proposed to hold large meetings of our Evangelical brethren, in some of the large towns in the centre or the north of England, and decide, if possible, on an united course of action. The complaint of the laity is that we are doing nothing, and that we seem to be carried helplessly down the stream, protesting against Popery and its counterfeit, but not manfully resisting it. We think, however, that London is the best place for such a demonstration, and the Islington meeting in January the best opportunity. We trust the subject will be prominent, and that the leaders of that now great and powerful Conference will come prepared with some resolutions which, with God's blessing, may result in an united and determined conflict, to cease only when Popery and infidelity shall have been expelled from our Protestant Church.

The unhappy step which our too kind Archbishop was persuaded to take, in laying the stone of a Cathedral at Perth, is bearing fruit. The real object of those who had led his Grace there, it appears, was to induce the people of England to believe that this semi-papal Church is in full communion with us, and that, thus backed, she may offer the right hand of fellowship to the Eastern Churches. Now, if things "which are equal to the same are equal to one another," we too must now grasp the hand of a Church that worships, not images, but only pictures of the Virgin and all the saints, and whose worship is in other respects scarcely less superstitious than that of Rome; it is well that we should be warned beforehand, and know what awaits us.

Meantime, we have given just cause of offence to our Sister-Church of Scotland; the fact is just the reverse of that which is now asserted by the friends of the Scotch Episcopalians. We are not in full communion with them; and while they retain their doctrine of the bodily presence in the Lord's Supper, and we adhere to the doctrines of the Reformation, no power on earth can make us so. We are in full communion with the Church of Scotland; and until the Act of Uniformity of 1662, her members were eligible, without episcopal orders, to hold benefices in the Church of England. Presbyterian ministers were beneficed in the Church of England. The case of Whittingham, Dean of Durham, who had received only Presbyterian orders, is well known; he had been in possession fourteen years, when Sandys, Archbishop of York, endeavoured to eject him. The Queen issued a Commission, the president of which was Hutton, Dean of York, who is said to have expressed his preference for Presbyterian, rather than Romish orders, very strongly. Sandys had sufficient influence to obtain a second commission, of which the Lord President was a member. When the question of Whittingham's foreign orders had been argued, he exclaimed, "I cannot agree to deprive him for that cause alone." "This," he said, "would be ill-taken by all the godly,

both at home and abroad; that we allow of Popish massing priests in our ministry, and disallow of ministers made in a reformed Church."

At length, by an Act of Parliament (13th Elizabeth, cap. 12) it was especially enacted that Presbyterians shall not hold benefices in England, until they had subscribed, not to all the thirty-nine Articles, but only to those which concern "the confession of the true Christian faith, and the doctrine of the Sacraments." And so matters remained for ninety years. Those who respect our Canons would do well to remember that they are still bound to pray, whenever they make use of the bidding-prayer, as our Ancient Universities do every Lord's-day for the Churches of England, Ireland, and Scotland—the Presbyterian Church of Scotland.

We must not close without calling attention to a week which the Protestant Alliance invites us to set apart for prayer. The members of the Church of England are happily provided already with stated seasons for special prayer upon all the great doctrines and duties which the Gospel enforces:—Advent, for the first and second comings of Christ; Christmas, for the proclamation of the glorious Gospel of the blessed God to all the world; the Epiphany, for Missionary work; Easter, for meditation on the death, and sufferings, and resurrection of the Lord Jesus; and so on throughout the year.

Still, as we are commanded to pray always, lifting up holy hands, without wrath or doubting, we receive the invitation in the spirit in which it is offered, and commend the week of prayer—the first week in January—to the devout attention of our readers.

TO CORRESPONDENTS.

A LAY SUBSCRIBER pleads with some earnestness for a larger column of intelligence. To us this is very gratifying, and it is only what we receive monthly almost from various quarters. We will endeavour to comply, and, whatever else is omitted, give at least another page to our last article.

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LONDON:
PRINTED BY C. F. HODGSON & SON,
GOUGH SQUARE, FLEET STREET.

